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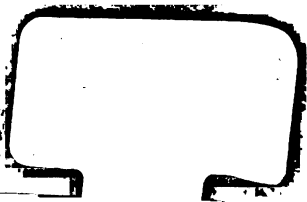
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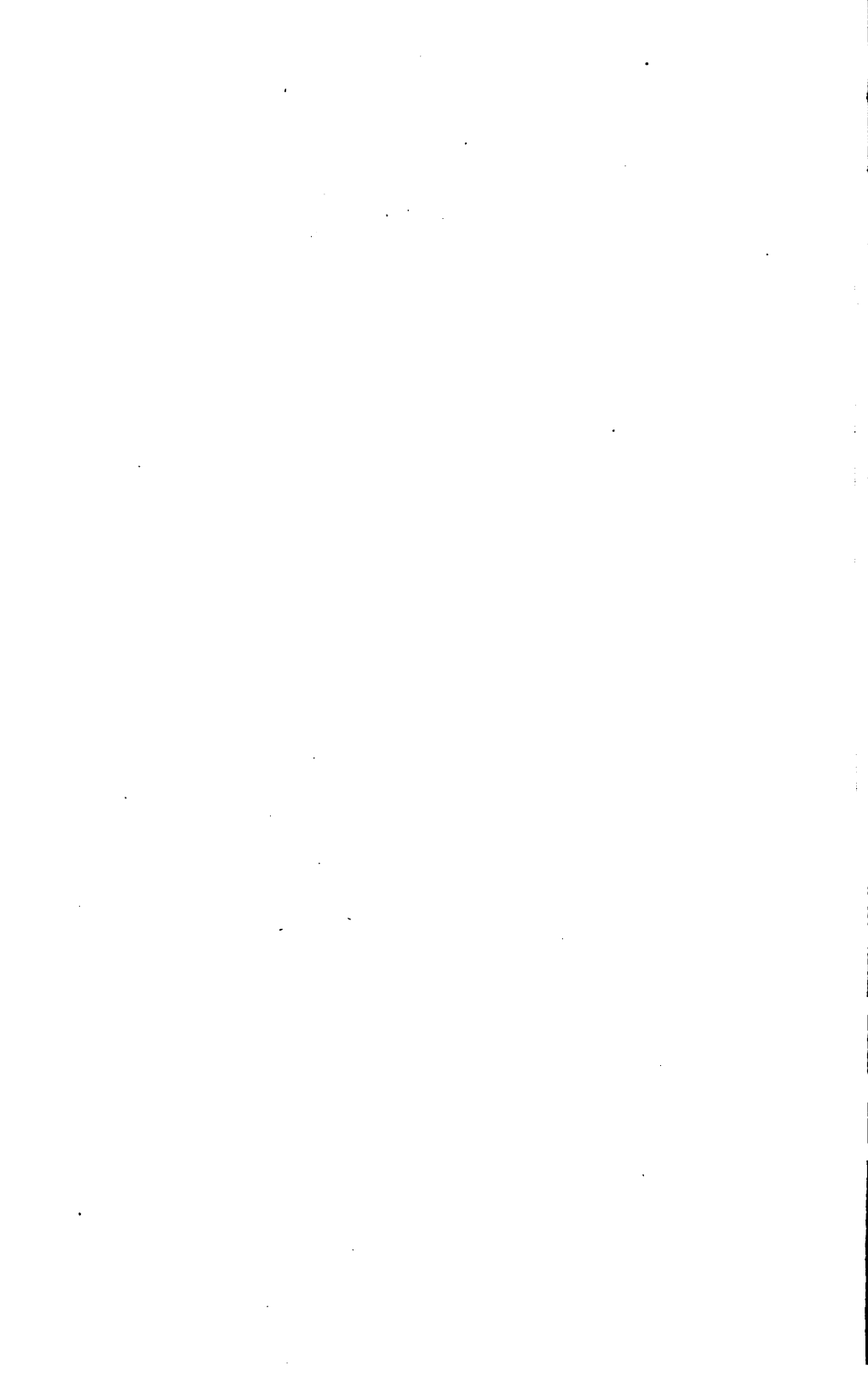
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CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH;

AND

SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF
OTHER PROTESTANT CHURCHES.

VOL. XIII.

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THE FOREIGN MISSIONARY.

Missions of the Board.

An Address,

ON THE OCCASION OF THE DEPARTURE OF THE REV. REUBEN LOWMAN AND HIS WIFE FOR CHINA, BY THE REV. J. LEIGHTON WILSON, ONE OF THE SECRETARIES OF THE BOARD OF FOREIGN MISSIONS.

Delivered at a Farewell Meeting in the First Presbyterian Church, New York, Sabbath Evening, April 16th, 1854.

WHATEVER views others may entertain in relation to the object which has brought us together, I cannot regard it in any other light than as a fit occasion for the interchange of heartfelt congratulations.

An occasion of congratulation to our brother and sister, who are about to take their departure for their distant field of missionary labor; to their parents and friends; to this church, of which they are members; to the benighted inhabitants of that country to which they go to carry the gospel, and to all those here and elsewhere who feel a proper interest in the missionary work.

Why should it not be the occasion of congratulation to this brother and sister? I presume that any thing less or different would scarcely be in consonance with the pious and generous emotions of their own hearts; and I have greatly misapprehended their views and feelings in relation to the great work to which they have devoted their lives, if any demonstration of pity or sorrow on this occasion would not be utterly repugnant to their feelings.

If we had a proper appreciation of the

subject, we should rather envy them those elevated views of Christian duty which make them willing to leave their homes with all their endearments, to serve the Saviour in a distant heathen land.

They regard it, and justly too, as an honor to serve the Saviour in this noble cause. And have they not reason so to regard it? There are few public men in our country who would not regard it as an honor to be the representative of our government at the Court of China; and the friends of such a man would regard his appointment as a befitting occasion for their congratulations.

And does not our brother stand forth before us to-night, vested with infinitely higher honor and responsibility than any human government could confer? Need I consume your time by drawing a contrast between the relative dignity and importance of the calling of the two?

But our brother is to be congratulated on other grounds than the mere dignity of his calling. I insist upon it, he is favored with an inestimable privilege. It is a privilege to serve the Saviour, and labor for the salvation of our fellows anywhere. But there is no privilege, no honor, and no happiness like that of proclaiming the glad tidings of salvation to those of our fellow-men who never heard them.

And is this not a suitable occasion to congratulate the parents and friends of our brother and sister? I do not forget that the

tenderest sensibilities of their natures must necessarily be tried, and severely tried, by this separation which is about to take place. It would be strange, indeed, if such were not the case. But underneath and above these feelings of generous affection, there are other motives and considerations so powerful, that they are enabled not only to submit, but to acquiesce cheerfully in the separation. I am happy to know that these are the views of those most deeply interested in the matter; and they may well be assured that whatever sacrifice of feeling it may cost them now, the time will come when they will think of it with more real satisfaction than any sacrifice they ever made in their lives.

Nor is it less an occasion of congratulation to this church, that it is called, in the providence of God, to contribute so precious an offering to the cause of Foreign Missions. If there is any one thing more than another that will perpetuate its name among men, or endear it to the Redeemer, it will not be its beautiful and symmetrical architecture, the number, intelligence, or affluence of its members, nor even their generous contributions to the cause of benevolence, commendable as that is itself, half so much as this more precious offering which they are now about to make to the cause of missions.

I think, Sir, you ought to feel it a great happiness to be the pastor of a church which is developing such precious fruit; and the richest blessing which I can invoke upon you and your church is, that this may be but the first-fruits of a more plentiful harvest of missionaries, who shall go hence to gladden many an arid spot on the face of our earth.

And are not the benighted inhabitants of China to be congratulated in view of this mission? What though they be ignorant of the occasion that has brought us together! What though they should regard the arrival of this brother in China with indifference or apathy? What though they should turn a deaf ear, for a time, to his warnings and admonitions? Does it follow, nevertheless, that his mission is not to have a most impor-

tant bearing upon their future welfare and everlasting salvation?

But above all it seems to me, that the present is an appropriate occasion for congratulating all those who feel a sincere interest in the cause of foreign missions. We have a proof here to-night, (if any proof were really necessary,) that this cause is of God. We have the exhibition of a principle which, with the divine blessing, cannot fail of ultimate and entire success.

Connect the history of our brother with that of the sainted one whose place he goes to fill, and we have an illustration of that living faith, which will be quenched by no difficulties or reverses, which can look death calmly in the face, and which will never be extinguished until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

But I do not mean to imply by what has been said, that the missionary work is not essentially a self-denying and laborious calling. It has its peculiar trials as well as its peculiar encouragements, and I propose to touch briefly on a few of the leading ones of either class. The subject may be of some importance to this brother and sister, and it will not be without interest to all those who love the cause of Foreign Missions.

1st. I begin with the discouragements. And the first difficulty which will be likely to present itself after you have entered upon your missionary work, is that connected with the acquisition of a foreign language. I do not refer, however, to the mere intellectual labor necessary to acquire it. There is nothing in this which is not equally applicable to any other intellectual undertaking which requires close application and steady perseverance; and this will be rather grateful than otherwise to an active and well-disciplined mind.

But I refer to the *silence* which must be imposed upon your lips until the language has been mastered; and this you will probably feel more intensely than you can now well imagine. To be surrounded by multitudes of your fellow-men from day to day, and those too to whose welfare you have devoted your life,

and to be able to have little or no intercourse with them; to see them indulging in the gross-
est sins, and not be able to administer a rebuke; to see them wholly given to idolatry, and not be able to point out the sin and the folly of idolatry; to see them pressing forward to the gates of everlasting ruin, and not be able to warn them of their danger; to see them groping their way in heathenish darkness, and to have no means of shedding light upon their pathway; to see them searching in vain for some path that will lead to future happiness, (for this I take to be the real end of all false religions,) and not be able to point them to the only name given under heaven by which they can be saved; to know that there is a place of everlasting rest, and have no power to point out the path that leads to it, are trials, my dear brother, the intensity of which you will never fully know until they have become matters of personal experience.

But there is wisdom in this arrangement.

If you could, on your entrance upon your missionary field, use the language freely without having a corresponding knowledge of the character of the people, you would be likely to fall into errors, which many years of faithful labor might not retrieve. It is equally important that you know the people as their language, and this can be advantageously acquired only in connection with the study of the language itself. This disciplinary course is perhaps just as needful to your becoming an efficient missionary among a heathen people, as the ordinary term of study in our Theological Seminaries is to your becoming an efficient minister of the gospel in this country.

But another trial which you may feel yet more intensely, will be the want of appreciation, on the part of the people to whom you go, of the motives by which you are governed, and the nature of the gospel you go to make known to them. On your part, you are conscious of being influenced by none other than the sincerest desire to do them good. You know that you have made great personal sacrifices to secure their spiritual welfare and everlasting salvation. The errand upon which you go is one of pure and disinterested love

and kindness. The great gospel truth you go to make known (salvation through a crucified Redeemer) is so plain and palpable to your own mind, that you are at a loss to know how even a heathen mind could misapprehend it. These are the motives and views which influence and animate your own heart, and it is but natural that you should expect some kind of corresponding response on the part of those for whom you have made these sacrifices, and to whom you have declared these precious truths. But in this you are liable to great disappointment. Such is the blindness of mind and the deep debasement of heart, to which modern heathen nations have been reduced, that they can scarcely form any proper conception, either of the motives by which the missionary is governed, or the value of the great truths he proclaims; and they never will fully, until their hearts are brought under the power of the Holy Ghost.

If at times you are tempted to turn away from them in disgust, you have only to remember, my dear brother, how long the blessed Saviour bore with your waywardness, and what would have been your condition, if he had turned away from you, while you were yet in your sins.

But, perhaps, the severest trial which you will be called to endure, may be the apparently small success which will attend your labors.

What their visible results may be, no one can foresee. God in his providence may permit you to see wondrous things. You may be permitted to see multitudes of your fellow-men through your instrumentality rescued from the deep darkness of paganism, and brought forth into the glorious light of the gospel of the Son of God. If this should be the case, you will feel compensated a hundred-fold for all the sacrifices you have made.

But if this should not be the case—if you should be called to labor year after year without any important visible results—if those to whom you proclaim the gospel should seem to become but the more indifferent to the salvation of their souls—if they

should even scout and deride your message, are you to infer that your labor is thrown away, or that you are doing nothing towards reclaiming them from their heathenism?

By no means. It does not follow, because your efforts are not attended with immediate palpable results, that therefore they have no bearing upon the salvation of the people among whom they have been made.

We are not competent to decide a question of this kind. Your apparently fruitless labors may have a vastly greater influence upon the evangelization of the country at large than you have any idea of. They may form one of the main links in that great chain of providential events by which that immense empire is to be revolutionized. The tract over which you have toiled, the youth whom you have been training in your study, or that sermon which you thought had produced no impression, may, under the watchful eye and guiding hand of God, become the spark that shall spread and blaze and burn, until the very last remains of superstition and heathenism shall be consumed. The lives of Morrison, Milne, and a few other of the earlier missionaries to China, furnish a remarkable illustration of this principle. They saw but little fruits of their labors, so far as the conversion of souls was concerned. But they labored on in faith, patience, and perseverance; and now we see the fruits of their labors. They set in motion a train of influences which have continued to operate, until that great empire of darkness has been shaken to its very foundations; and may never settle down quietly again, until it is upon the broad foundations of Christian principle. From heaven they look back, and they know now that their labor was not in vain. And this is the ground, my dear brother, upon which you must rest, if placed in similar circumstances. Leave this matter in the hand of God; go forward in the discharge of your duties, looking constantly to him for aid and direction, and your labor will not be in vain.

Intimately connected with this, will be the anxiety and distress you will necessarily

feel on account of the unsteadiness and wavering of such converts as may be gathered into the church.

The opinion is entertained, perhaps more in former times, when heathen character was less understood than at present, that the missionary has unlimited control over the mind and character of heathen converts; and that he can mould their characters to almost any standard of piety he chooses. But this impression is essentially erroneous. It is founded in the belief that the main difficulty of the conversion of the heathen lies in his ignorance, whereas it is the *moral perversity* of his nature that is the chief obstacle, not only to his conversion, but to his progress in spiritual improvement afterwards. It will not only take time, but it will require generations before the deep traces of heathenism are entirely effaced from their natures. We must receive them with all their imperfections, provided we have reason to believe that God has set his seal upon them; bear with their weakness and imperfection, and depend upon the continued operations of the Holy Spirit to make them meet for the kingdom of heaven.

But, my dear brother, if the missionary work has its difficulties and its discouragements, it has, in a broader sense, its consolations and its encouragements. And so great is the preponderance in the latter case, that if called upon to engage in the missionary work anew, I should scarcely remember the former at all. But in glancing at these, I know not where to begin.

That act of Christian obedience, by which one is brought to make a full surrender of himself to the Saviour in this great work, is itself the source of the purest consolation. It is submission anew to the authority of the Saviour, and it imparts to the mind feelings akin to those that were experienced when it first found its way to the cross of Christ. It imparts a reality to the truths of the gospel, which could scarcely be felt without. It contracts the great gulf between time and eternity, and makes us feel that we labor for something more valuable and imperishable than the objects of time and sense. It brings

us in closer contact and communion with the Saviour, and makes us feel that we are one with him, and that our energies are spent in carrying into execution the great objects for which he died, and for which he lives and intercedes at the right hand of God in heaven.

But the conviction that you labor for the welfare and salvation of those of your fellow-men who are utterly destitute of the gospel, and who are irretrievably ruined without it, is a source of indescribable satisfaction.

What though the heathen be blinded, and besotted, and perverted, and debased? They bear, nevertheless, ineffaceable traces of the image of Him from whom they derived their being. There is a principle in man which distinguishes between right and wrong, which acknowledges the being and the sovereignty of God, and which has some anticipation of a future state of being, which I do not believe is ever utterly extinguished. It may be obscured, perverted, or weakened, but is never wholly extirpated. Proofs of the existence of this feeling may be found, not only in the universal acknowledgment of the existence of a supreme being, but in every object of idolatrous worship, and the endless variety of expedients which the heathen adopt to shield themselves from evil and secure their future happiness.

When therefore you go to the heathen with the gospel in your hand, and as the accredited minister of the Most High, you are sure to find something in him which will respond to the solemn truths which you announce.

He may cavil, he may affect indifference, he may try to convince himself that what you say is false; but underneath all this there is a conviction of the truth of what you say, that he cannot stifle.

But in every audience you may be called upon to address, and especially if it be among those who have never heard the gospel, there will always be a greater or less number who will listen to the revelations you will make of the character of God, of the resurrection and the judgment to come, with the intensest interest.

And to proclaim the glad tidings of salvation under such circumstances, is the highest honor and happiness that is ever conferred upon any mortal man. This has been my privilege and honor many times; and when you have enjoyed the same, which I trust you will many times, you will concur heartily in this expression of feeling.

Another and a higher source of enjoyment in this great work will be, that you will enjoy the sympathy and, in a special manner, the presence of your Saviour.

When the command was given to the disciples to go into all the world and preach the gospel to every creature, there was coupled with it the promise, "Lo, I am with you always, even to the end of the world." And without this no man would ever venture upon the self-denying and perilous work of a foreign missionary, or maintain himself in it for any length of time, if he had gone.

The presence and the sympathy of the Saviour is especially necessary in his case. He is engaged in a work in which the generality of men, and even the great body of professing Christians, feel little or no interest. It is, in every possible aspect of it, a toilsome and uphill work. It must be prosecuted, in the great majority of cases, under the depressing influence of an unhealthy and exhausting climate. With the exception of a few missionary associates of kindred view, it is a work that must be carried on, not only without the countenance of your fellow-men, but in many cases in despite of their opposition. There will arise emergencies, too, of trials and perplexities and dangers, when unaided humanity cannot possibly stand alone. And where is the missionary to turn his eyes in such emergencies? Not to the people around him. The heathen have but little idea of the true sorrows of his heart, and they are, in consequence, incapable of extending any sympathy. Shall he turn his eyes to Christian friends whom he has left behind in his native land? This affords a partial relief, and, as far as it goes, affords a precious consolation. But they are too far off, and know too little of the circumstances of the missionary, to afford him any material

relief. He is shut up to a single expedient, and that is to throw himself into the arms of the Saviour and unburden all the sorrows of the heart in his bosom. And I need not remind you, that he never betakes himself to that source in vain.

Whatever trials you may be called to pass through—whether in sickness, in sufferings, in privations, in perils by sea or land, among savages, in the midst of persecution, you may calculate with unfailing certainty upon the presence and sympathy of your Saviour.

Finally, my dear brother, you labor for an object that will *assuredly* be realized.

This is a day of doubts and scepticisms. By many it is thought that the great heathen nations of the earth have sunk too low in the scale of humanity to be reclaimed; and it is believed that one or two of the favored races of men are to overspread the earth, and these are the only ones which are worth cultivating.

But I need not remind you that these views are not only harsh and unkind, but are utterly unscriptural. Degraded as the heathen are, they are not beyond the reach of the gospel; and whoever assumes this, dishonors the gospel. Perhaps they have been permitted to remain in their ignorance and degradation thus long, that the grace of God may be rendered the more illustrious in their salvation.

Nor is it more certain that there will be a "latter-day glory" on earth, than it is that all nations and peoples and kindreds and tongues shall be included in it. If you abandon one part of this glorious expectation, you must abandon the other also. There is just as much reason to hope—taking the Bible as umpire—that China will be converted, as there is for England or America; and you labor for an object that will as surely be realized as that of any other man on the face of the earth.

You go then, my dear brother, on a mission of immense and immeasurable importance. You carry with you the sympathies of all good men, the approval of your conscience, and in an especial manner the sympathies of your Saviour; and when you come to stand

on the confines of another world, and look back upon the scenes of earth in the clear light of eternity, whatever else you may have to regret, I do not believe that you will regret having been a missionary to China.

Christian hearers, may I not ask, may I not pledge your sympathies in this mission?

If you suppose that this brother and sister have made up their minds to go far hence, because they are indifferent to the ten thousand social endearments of their native land; if you suppose they feel no interest in the welfare and prosperity of our own Zion; if you suppose they have no regard to the obligations of patriotism; if you suppose they have embarked in the missionary enterprise without duly considering the sacrifices they make, or the dangers and perils they must incur, you greatly misapprehend their motives and feelings.

They feel the strength and power of these ties as you perhaps never did; for no one can understand the power they exert over the heart, until they have made full proof of their strength.

No, Christian hearers, they are actuated by no such feelings.

But they go because the Saviour has commanded that his gospel should be preached to every creature, and they acknowledge themselves to be his servants.

They go because they know that those to whom they devote their lives must be irretrievably lost without the gospel.

They go to perform a duty which devolves equally upon you, and every disciple of Christ, as it does upon them.

The day is coming, I believe, when Christians will feel the obligations of this cause as they never yet have done—when they will feel that mere attending at the monthly concert, joining in an occasional prayer for the heathen, and contributing a moiety of their substance to the missionary work, will appear to be but a small part of their duty. The time will come, and we may see it, when Christian parents will feel more real happiness in having their sons and daughters become missionaries, than to fill any posts of mere honor, emolument, or pleasure, in the world.

Cambodia, and the Cambodians in Siam.

Bangkok, Sept. 30th, 1845.

MY DEAR YOUNG FRIENDS: In this letter I propose to tell you something about the Cambodians, another people with whom we frequently meet here in Siam.

If you will look at your map, you will find the country of Cambodia lying in South-eastern Asia, between Siam and Cochin China. Formerly it was the most powerful kingdom in Farther India. Both Siam and Cochin China were tributary to it. The Mekong or river of Cambodia is one of the noblest streams in Asia, having a length, measured by parallels of latitude, disregarding its windings and its tributaries, of about 1500 miles. The country is fertile, and was formerly populous, and from all parts of the land were gathered the materials of an extensive commerce, which were carried down their great river and its many branches to the sea, and were there distributed not only to the neighboring countries of Asia, but to European countries which shared in this commerce, having trading-factories in the country. But a great change has taken place—the servants have become the masters, and the masters the servants in their turn. For the last two or three hundred years the Cambodians have been decreasing in power, while their neighbors, the Siamese and Cochin Chinese, have been increasing in strength and extending their territory, and latterly they have gradually encroached upon the ancient boundary of Cambodia, till they have greatly narrowed its limits. The Cochin Chinese have absorbed whole provinces near the sea, and taken possession of the mouth of the river, so as to leave the Cambodians no outlet in that quarter. The Siamese, on their side, have annexed several provinces, and finally taken the remnant of the kingdom under their protection, and made it tributary.

The two parties thus contending for conquest or ascendancy in Cambodia, soon came in collision with each other. For more than ten years a desultory warfare was carried on between them, Cambodia being the usual battle-ground. Thus the country was alternately devastated by the armies of both nations—its inhabitants slaughtered or frightened from their homes—its towns pillaged and burnt—the crops destroyed, or the land left untilld, and every branch of industry almost annihilated.

In a pagan land the presence of a friendly

army is scarcely less to be dreaded than that of an enemy. There is little or no discipline, and no regular provision for the subsistence of troops, but all are left to live upon the people among whom they are stationed. You will not wonder that at the close of such a war, Cambodia should be crippled in all its resources, and indeed seem a land almost desolate. A bishop of the Papal Church, who has lately travelled in the interior, says that some sections of the country, formerly the most populous and prosperous, are now left almost without inhabitants, and the few remaining are poor and wretched. But the last five or six years have been years of peace, and the country has begun to recover some of its former prosperity, though despoiled of much of its ancient territory and former resources. Its commerce will be greatly lessened by the loss of the command and free navigation of that part of its noble river near the sea. The large portion of the produce of the country must pass through the hands of the Cochin Chinese in reaching a market. There is now left to the Cambodians but one small seaport, Kampot, lying at the mouth of a small river not navigable by ships, and not extending far into the country—so that nearly all the produce shipped from this port has to be carried a long distance overland, in a country where conveyances are of the rudest kind and roads of the most indifferent character. But notwithstanding all difficulties, under the fostering care of the present liberal ruler, a brisk trade is springing up between that port and Singapore. It is the only port between Bangkok and Macao where Europeans are permitted to trade. This trade has sprung up within the last three or four years, since the accession of the present king to the throne, but it increased so rapidly that in the early part of 1852, no less than six European vessels arrived at Singapore from that port within a period of three months, and frequent intercourse between those places still continues.

The present king spent several years an exile from his country here in Bangkok, and was still here at the time of our arrival in 1847. One of his sons still lives here, with whom we frequently meet. The tribute-bearers who annually visit this country, have called upon us several times, and have invited us to visit their country, and assured us of a cordial welcome from their sovereign. I have no doubt that the country is accessible to Protestant missionaries, and open to their labors. Romanists are already in the field, and

from the reports of the bishop which I have lately seen, their movements there are more unrestrained than here in Siam. European merchants who have visited the capital have found the king friendly, and anxious to cultivate intercourse with Europeans. It was expected that, as a king tributary to Siam, he would have been present at the obsequies of the late king, when I had hoped to have had a personal interview, and ascertained from himself his feelings as to labors of missionaries among his people. But he excused himself from personal attendance upon that occasion, on the ground that he feared that his evil-disposed neighbors, the Cochinese, would take advantage of his absence to make an attack upon his people.

You may wonder that while professing to write about the inhabitants of Siam, I should attempt to describe the condition of another country. We have in Siam Proper from ten to fifteen thousand Cambodians, who have either fled here from the anarchy of their own country, or have been removed by order of the Siamese government, during their numerous warlike expeditions to that country. I could not speak of these without some reference to their native land, which lies so near to us, and in which I have become much interested. If I had not grown weary in pleading for the men we urgently need for our own mission in Siam, I should feel inclined to urge the Church to attempt a mission for the poor Cambodians. But if I almost despair of the present generation doing anything for them, I will at least lay their case before my young friends, that they may be aware of the wide-spread desolations opening up before them, and into which they must be prepared to carry the blessings of the gospel of peace. The Cambodians, like the Siamese, are doubtless offshoots from the Laos or Shan race, who inhabit the region lying north of Burmah, Siam and Cambodia. They are like the Siamese in dress, customs and religion. Their language is more harsh and less musical, but they have many words in common. In the Siamese they have two distinct sets or classes of words to express the same things, called high and low words, nearly equal to two different languages. Many of the better words of the Siamese are identical with the common terms of the Cambodians. They both borrow largely from the Bali, the language of their sacred books. The common written character of the Cambodians is that used by the Siamese in writing their Bali works. As one branch of the great family

of heathendom, let me request you to remember the Cambodians. They are doubtless among those purchased by the death of Christ and pledged to him in the promise of the Father, and must be evangelized.

Yours faithfully,
S. MATTOON.

Nominal Hindus—Two Young Men.

OCCASIONALLY I receive visits from young men who have been educated in a Christian Institution, but who still remain nominal Hindus. It is very interesting to enter into conversation with them, to learn their modes of thought, and to endeavor to ascertain in what manner the truths they have been taught have affected their intellects and consciences. At first view it would seem impossible, after the follies and absurdities of Hinduism have been exposed, and Christian truth in all its beauty has been presented to view, that Hinduism should retain even a nominal hold on educated youth. But Satan does not give up his votaries so easily. On considering further, the obstacles to the reception of the truth seem so great, we feel that they can only be overcome by the working of the Spirit of God on the heart. How almost invincible is the strength of early prejudice; how rarely do we find any one who departs from the modes of thought and principles with which his childhood and early youth have been imbued! In our own country, how difficult it is to convince a Roman Catholic, though the absurdities of his religion seem so patent, and though we have modes of thought and many ideas in common! Then, too, the sacrifices every converted Hindu must necessarily make, the disruption of all social ties, his being treated as an outcast and as the offscouring of all things, must inevitably tend to make others, even unconsciously to themselves, shut their hearts to the influence of the truth. It is sad to see the shifts which are made to avoid the force of conclusions drawn from premises which it is quite impossible to deny. Besides, there seems to be

ingrained in the Hindu character a subtlety and a want of ingenuousness, which make it difficult to ascertain how deeply the truth has really impressed itself on the mind or conscience.

This train of thought was induced by a conversation which I had with two young men the other day. A— is a fine-looking, manly fellow, with more independence and frankness of character than most of his countrymen. M— has more knowledge and less fearlessness.

As this is the season of the year when the Hindus commemorate the exploits of Ram,* a hero of their mythology, by festivities and ceremonies, we naturally began to talk on the subject. On A.'s saying, that it was believed that Ram was an incarnation of the Deity, I brought forward the oft-repeated, but unanswerable argument, that as he was ignorant of the place of his wife's concealment, he could not be God; and I appealed to both the young men, "And do you believe that Ram was God?" A. candidly replied, "No, we do not believe it. Do we, M—?" turning to his companion. M— at first made no reply, but on my asking him directly his opinion, he said, "I have made a resolution not to talk on the subject of these religions. I have my own inward convictions, but do not wish to express them." How carefully M— avoids coming to the light! he will not talk on the subject of religion; yet, with real Hindu subtlety, he would have been pleased if, from his equivocal answer, I had inferred that his inward convictions were on the side of Christianity.

The Mohumam,† a Mohammedan festival, also occurs at this time, and a collision between the Mohammedans and Hindus is fear-

ed, from the fact of one having taken place in former years. My young visitors then began to talk of the care with which they avoided going into the streets more than necessary, and of their fears of a quarrel, which they thought would terminate in favor of the Mohammedans, as these had been successful on the former occasion. M— spoke of the many times the Mohammedans had conquered the Hindus, and said this showed the religion of the former was better than that of the latter. I denied the general principle that success was the criterion of goodness, appealing to them, if they had not known wicked men very prosperous; and urging this as one proof of a future world where the good would be rewarded and the wicked punished: and they agreed with me that men did not always receive according to their deserts in this world. But when I said that I thought that a religion which taught us to believe in only one God, was better than that which inculcated faith in millions of deities; "But," said A—, "all Hindus do not believe in so many gods; we do not; and then there are the Vedantists, who are really Deists, and acknowledge but one God." Here was a loophole for conscience. These young men are sufficiently enlightened to see that there can be but one infinite, eternal God; but as a sect of philosophers manage to explain away the ridiculous stories of their mythology, they think they may conform to all the outward customs of their religion, and yet be believers in one God.

An uneducated Hindu is rarely interested beyond the narrow circle in which he moves. He seldom thinks of inquiring what is going on in other parts of his country, and much less in other parts of the world. But my young friends questioned me about the political state of Europe, and the government of France, and were very much interested in the provisions of the new charter for India, and the present position of Russia and Turkey. They had even heard the curious prophecy, which is going the round of the papers, respecting

* The exploits of Ram are commemorated in the celebrated poem, the Ramayon. His wife, Seeta, was carried off by the giant Ravana to the island of Ceylon. It was not until after a long search that he discovered where she was hid, and then, being assisted by the monkey-god Hanuman, he conquered the giant.

† At their festivals the Mohammedans commemorate the death of Hussein and Hosein, sons of Ali, and grandsons of their prophet Mohammed.

the conquest of Turkey, the replacing of the Jews in their own land by Britain, the literal drying up of the Euphrates, &c. M— said that as the Sultan of Turkey was the only Mohammedan ruler in Europe, while all the others were Christian, it would be best that he too should turn Christian, and then he would surely have the support of the other powers. But, I replied, if he is not convinced that Christianity is the true religion, would it not be wrong for him to embrace it, merely for the sake of the advantage it would be to him?" M— still thought that under the circumstances it would be right to profess what he did not believe, putting it on the ground of its being conducive to the good of his country, and of its being the duty of a ruler to promote that by every means in his power. These remarks of M— develop another phase of Hindu character. There is no doubt that there are very many who would readily embrace Christianity, if they saw that they would thus gain any worldly advantage. Even though the cases are few in which any profit can be made by turning Christian, yet there have been instances in which those who professed to be sincere inquirers after truth, proved themselves to be merely seekers after gain.

My visitors were anxious to know if the new charter would establish the complete equality of Europeans and natives; and then one remarked there never would be real equality until all should be of the same religion. The other added that all must be either Mohammedans or Christians, for all could not be Hindus. They thus brought to view the fact that there is no provision in the latter religion for its extension among other nations, and no expectation of its making proselytes. They said, if all were of the same religion, all would love each other, and treat each other as friends. I was sorry to see that they seemed to make so little distinction between Mohammedanism and Christianity, as to think that equal benefits would flow from the adoption of either. Neither did they appear to dis-

tinguish between the profession of a religion and its heartfelt adoption.

I have not attempted to give a full report of the conversation: the remarks which were made in refutation of what was erroneous, will easily suggest themselves to most minds; and only the salient points, most characteristic of the modes of thought of the young men, have been touched upon. I hope these will interest those who love the missionary work. How important that fervent prayer should be offered that the instruction given in our Christian schools should be made effectual by the Holy Spirit, not merely to the enlightening of the intellect, but to the renewing of the heart! R.

North India, Oct. 1853.

Worship of Boatmen on the Ganges.

It is difficult to give readers in a Christian country a just notion of the religious worship of the heathen. The readers of the *Foreign Missionary* are accustomed to the solemnity of prayer and singing, and can scarcely conceive how the things that correspond to these in idol worship appear in truth. Some idea of the solemnities of sacrifice has been gained from the Scriptures; but if that idea be transferred to the sacrifices of the heathen, a notion will be formed of the scenes which we witness, that will be as far as possible from the truth. In order to give as correct a notion as is possible of some of these things, I will relate some occurrences that I have recently seen.

We changed our boat at Allahabad for one from Dinapore. Shortly after we set out, the oldest of the boatmen came into the cabin, and asked for a rupee to buy milk to wash the boat's face, and sweetmeats for the Ganges to eat. I told him that I could not aid them in doing any such things, and explained to them the folly of all idol-worship. The men told me that had I given the money they should have washed the figure-head of the boat with milk, and this they called washing its face, though there was no face on the figure-head, but it was a more round piece of

wood. This would have required about one cent's worth of milk, and another cent might have gone in hanging a string of flowers on the head of the boat. The remainder of the rupee would have been expended in sweetmeats, a very small quantity of which would have been thrown into the river, and as much more placed on the bow of the boat for a few minutes; and then all would have been eaten by the boatmen, save that offered to the river. There would have been a degree of sincerity in the offering, no doubt, because the boatmen seem really to believe that the Ganges is a goddess; and they as really believe in the propriety of worshipping the boat by which they get their living. The skipper of our first boat was a Mohammedan, and could not worship the boat; but I heard him ordering a Hindoo boatman to do it—indeed, one of the men had this office especially given to him. He worshipped it every morning, by splashing water upon it from the river under the bows. All Hindus worship the implements of their calling, like the heathen mentioned in Scripture, who offered sacrifice to their nets and incense to their drags. But however sincere they are in such offerings, they still always manage to offer quite valueless things, or else to eat up the far greater part of what is offered.

During the ensuing night I awoke, and found the boat sinking, from uncaulked seams in the stern, which had been borne down into the water by our all going aft to sleep. This danger had not been anticipated by any of us, as no one expected our change of place to produce so great a change in the trim of the boat. We were all soon at work unloading the boat, bailing out the water, and stopping the leaks; and with considerable difficulty the boat was saved. The boatmen said nothing to me at that time about my impiety, as they would call it, in not making the offering as they desired; but I knew very well that they would attribute our trouble to it.

During our stay at Dinapore, at which place the men would halt to see their families,

they made atonement for my neglect. They brought down to the boat about a dozen women belonging to their families, and a female servant of the owner of the boat. A Brahman, their family priest, accompanied them. After making many bows to the river and the boat, they proceeded to paint the figure-head a bright red color, and to hang on it a scanty string of reddish flowers, fastened by a straw stuck in a crack. This was accompanied with a few prayers mumbled by the Brahman. Then they offered a kid to the Ganges, by throwing it alive into the water. There were prayers and obeisances connected with this act, as well as shouts of "Triumph to the venerable Gunga! Triumph to mother Gunga!" The female servant then rushed into the water and brought out the kid unhurt. The kid is her perquisite by custom. The Hindus of this caste say that they do not offer bloody sacrifices: they cannot take life, because they do not wish their own to be taken: if Mother Gunga kills the animal that is thrown to her, or allows an alligator to do so, it is her affair. But they usually take care that it shall come off harmless, as in this case. The ceremony was wound up by one of the women giving the Brahman copper coins to the value of about six cents. They said all this was done in fulfilment of a vow made by the skipper on the night of our accident, that if the honorable Gunga would not quite swallow the boat, but would allow it to reach Dinapore, its home, safely, he would perform some special act of worship; and they told me that they had prayed along with the sacrifice, that Gunga would carry me and the children (by which they meant the family—they never mention a wife if they can avoid it) safely to Calcutta, and therefore I ought to pay the expenses, amounting to sixty cents all told. This I refused, of course, and took occasion to teach them better things. The characteristics of these acts of worship were noise, confusion and jollity. The whole scene was vastly like the play of children, when they "make believe" something.

This is a fair specimen of the religion and worship of the lower castes of Hindoos. I could see no sort of reference to God in it all—they seemed to have no idea of a being superior to the boat and *Gunga jee*.

JOS. WARREN.

Ganges River, Dec. 14, 1853.

The Worship of Mullers.

WHAT are Mullers? I remember being much about a painter's shop when I was a boy, and amused myself with watching the workmen; and I remember that they called the small stone with which they rubbed the paint on a stone slab, to make it fine, a *muller*; and as I do not yet know any other name for that stone, I suppose that is right. Now in this country all natives have a small stone slab, on which they grind the things they make curry of: they crush, and then grind fine, all together—garlic, ginger, turmeric, coriander, red pepper, and whatever else they can get. The stone slab they call a *sill* in this part of India, and the muller they call a *butta*. This last stone is about eight inches long and two thick—nearly round, only one side is a little flattened. The grinder lays hold of it with both hands, and pushes it back and forward over the wet mass of spices till it becomes fine.

To-day, when our boat was brought to the shore for the night, I went up to a kind of platform on the high bank of the river, where I saw several people sitting, to see if I could tell them any thing about Christ. I had about twenty men and boys around me, and several women and girls were on the flat roof of a house behind me, peeping and listening. I talked to them a good while about Christ's being such as to satisfy the hearts of all that come to him, while the Hindos are never satisfied, but go on adding idol to idol, god to god, and worship to worship.

There was something on the platform that afforded me a fine illustration of what I was saying: there was the very common sign of

Mahādeo, with his attendant the bull, on which he might ride, if they were not both senseless stones; and beside this there were perhaps forty other stones set up around the main one. The Brahman told me they were all Mahādeo. I asked how many Mahādeos there are. He said, one. Then, I asked, what was the use of having more than one sign of him in one place? He could not tell me—he rather thought there was *something* in each of the stones, and therefore the more of them, the better. There were four or five *buttas*, or common *mullers*, amongst them. I have no doubt these had formerly been very useful in grinding curry-stuffs. Now these poor humble household articles had got promoted to be gods, and to be worshipped—to have holy water poured over them, to be fed with a few grains of rice, and ornamented sometimes with spots of red paint—to be bowed to, and called "The Great God," (Mahādeo,) and asked to fill the stomachs of the worshippers, or give them children, &c. There are also broken pieces of old idols, in which these poor people believe that some virtue may yet remain.

Now was not this a fine illustration of what I was teaching them? One Christ fills the heart; we do not want another. We are quite willing that there should be "no other name under heaven given among men, by which we may be saved," because we feel and know that He is enough; but these poor people would have been quite glad to have another curry-muller stuck up there, because nothing that they had could fill the heart.

Perhaps some may suppose that the people of this village were especially stupid, or they would not have had such things and notions as I have described: but if they do suppose so, they will be wrong: they spoke uncommonly good Hindi, and appeared intelligent in common things; and they readily understood, and made remarks on, what I told them. Their idols are common all over North India; and this multiplication of stones is so too. I never happened to see mullers wor-

shipped before; but I have seen numbers of things quite as foolish.

I have no doubt all readers will be sorry for such people, and so I will add nothing more about them. I only wish all would lay to heart our blessedness in knowing Him who can satisfy the largest desires and the most ardent longings.

JOS. WARREN.

Jumna River, near Bhateshwar,

Nov. 3, 1853.

The Prayer-meeting.

A DARK cloud of sorrow was overhanging a happy home, for a beloved one seemed to be drawing near the gates of death. One who had wept, and prayed, and labored for the heathen, seemed about to exchange his sighs and prayers for joy and peace. With a heart full of anguish, she who is ever the stricken one in such scenes as this, sought the dear orphans under her charge, to tell them of her sorrows. Sobs and tears were the only answer to the few hurried words in which she acquainted them with her husband's danger. And well might those young heads be bowed in grief; for one who had watched over them with a father's tender solicitude was about to be taken from their midst. Silently and sadly passed their evening meal, and then, of their own accord, they gathered to relieve their full hearts by prayer. That they were pleading for their beloved friend, we knew; and as the earnest tones of supplication, and the plaintive, subdued strains of their hymns of praise, fell upon the ear, they seemed sweeter far than *Æolian* music. And now their season of prayer was over. They had cast their burden of grief on an Almighty arm, and their hearts were lighter, and their tones more cheerful than before. A hope was inspired that God had heard their prayers, and that even then the work of healing had commenced. Quietly the doors were opened which communicated with the apartment where he for whom

their petitions had just been ascending was reclining on his couch. Noiselessly, and, as they thought, unobserved, one by one they stole through the passage, that they might obtain one glance of his dear face. When they saw his animated countenance, and heard the cheerful tones of his voice, (for he spoke of Jesus and of heaven, although in a language foreign to them,) they were satisfied, and left as quietly as they came.

The danger seemed for the present to have passed, but the angel of death was hovering near, although we knew it not. Another day was passed in sweet intercourse with a soul just on the confines of heaven; once more was he permitted to gather the children of his love around him, and speak to them of death, and preparation for it, and then, as if our desires and prayers could no longer detain that immortal spirit struggling to be free, he was taken to his home above.

Who can say that this day was not added to his life, in answer to the united supplications of our dear orphan girls?

M. R. P.

Canton Boys' Boarding-school.

NOTICE OF THE PUPILS AND THEIR STUDIES.

Canton, Dec. 24th, 1853.

THE first class numbers seven pupils, who have been in school nearly four years.

In English, they are studying daily, Webster's Spelling-Book, Emerson's Arithmetic, second part, Morse's Geography, reading in Cobb's Third Reader and the Old Testament in course, and practising penmanship. In Chinese, they are studying the higher classics, a portion of which is explained every day by the Chinese teacher; Composition, the rules of which are explained to them three times weekly, and practising penmanship in Chinese. They commit a lesson in the Chinese Scriptures every other day. In connection with the whole school, they attend prayers every morning and afternoon. At prayers, the pupils read in the New Testament, each one a verse in turn, the other classes in Chinese, but this one in English; after which, a portion of the Scripture thus read is explained, and the truths and instruc-

tion it contains, pressed home upon their hearts and consciences. On the Sabbath, they have three lessons in the Sacred Scriptures and the Catechism, one of which is recited at 10 o'clock A. M., another at 3 o'clock P. M., and the third at 8 o'clock P. M. This class are now studying the Chinese translation of Jacobus' Questions on Matthew's Gospel, in which the questions of the Shorter Catechism are introduced during the day, and at night The Child's Scripture Catechism in English. They attend two preaching-services on the Sabbath, one at 11 o'clock A. M., the other at lamp-lighting. The principal exercise in the evening consists in the explanation of the questions and answers of the Shorter Catechism in order.

This class all get their Scripture lessons well. I wish those who contribute for their support could hear them recite their lessons on the Sabbath. I am sure they would feel it was a privilege to contribute for the support of heathen youth, while they are storing their minds with such precious truth, and being instructed in the Holy Scriptures, which are able to make them wise unto salvation. But, alas! I have to mourn that, like many of the pupils of Sabbath-schools at home, they do not seek the salvation of their souls as the "one thing needful." Will you not all pray that they may be taught by the Holy Spirit, and truly converted?

Wong Among—Jacob J. Janeway. Age 17. This is a very studious and modest youth. He has good talents, pleasing manners, and is a good Chinese scholar. I have never yet had occasion to reprove him for violating the regulations of the school, or for neglecting his studies. Out of school, he very seldom indulges in any of the sports in which some of the pupils engage. He does not, however, manifest much religious sensibility.

Wong Ahi—John B. Howell. Age 16. This youth has good talents, and he is studious. But he has strong passions, and a determined will. He requires to be governed with a strong hand. I have had one contest with him, for refusing to obey the Chinese teacher. To give more impressiveness to the discipline, I sent for his father, who takes great interest in him and the school. He was completely subdued, and he has since been very obedient. He is not very susceptible of religious impressions, but he gives good attention to all my instructions.

Wong Aon—Cyrus Dickson. Age 14. This is a mild, affectionate and pleasant youth. He is diligent and attentive, and makes good progress in his studies. He behaves, in and out of school, with great propriety. He lost his mother last summer. He manifests some religious feeling, and he is rather more than usually attentive to religious instruction. I have never had occasion to reprimand him for transgressing the rules of the school, or for negligence.

'Ng Ayuk—Edgar Woods. Age 17. This pupil has greatly improved within the past year. His diligence is very commendable, and his progress encouraging. He is the best penman in English now in the school. His father died last summer. He manifests considerable seriousness, and he is very attentive to religious instruction, so that he sometimes excites my hopes that he is near the Kingdom of Heaven. He manifests a thoughtful regard to the regulations of the school, and a wish to discharge his duties so as to please me. His influence, hence, is very good in the school, as he is the largest boy in this class.

Tam Ayui—Richard V. Dodge. Age 15. This youth has improved in his disposition and deportment during the past year. He has also become more studious. He manifests the same readiness in learning as formerly noticed, but he is not studious enough to excel his more industrious classmates. He has no father. His mother comes to see him frequently. He is very thoughtless and careless, and does not manifest much religious feeling, but he gets his Scripture lessons well.

Sit Ang—Richard H. Richardson. Age 15. This boy has greatly improved, during the year, in his deportment, and in diligence. His father died during last summer, making the third parent who died during the year. This youth gets his lessons well, and is making good progress in his studies. He is, however, very light and careless.

Ching Ato—James M. McKelly. Age 14. This is an interesting and pleasant youth, of good capabilities. He generally gets his lessons well. His father has been long dead, leaving his mother a little property for their support. He is thoughtless and fond of play. He does not manifest any seriousness.

The Second Class consists of seven boys. They have been in school less than two years. They are learning to spell, learning English phrases, reading in Cobb's First

Reader, studying Mental Arithmetic and Geography in Chinese. In Chinese, some of them are studying the higher Chinese classics, and some of them the *Four Books*. All of them are practising composition and penmanship in Chinese. They commit a portion of the New Testament in Chinese every day. On the Sabbath, they are studying the explanatory questions on Matthew's Gospel, and the questions on New Testament history in the Child's Scripture Catechism, in English.

Fung Ahong—William Gardner. Age 16. This youth received great commendations for his Chinese compositions. He manifests the same diligence and attention to his studies as reported in last report. His general conduct and deportment are very satisfactory. He manifests some seriousness of mind, and gives good attention to his Scripture lessons and to religious instruction.

Ho Aying—George H. Shepherd. Age 14. This boy maintains his character for diligence and attention. He is of a peculiarly mild and amiable disposition. Though not a bright boy, he generally has his lessons well. He is attentive to religious instruction, and observant of the rules of the school.

Fung Atsune—Andrew Brown. Age 13. This is a youth of a pleasant disposition.

He is not a very bright boy, but he is generally industrious, and has his lessons pretty well. He is obedient and attentive.

Tsang Atswi—Richard W. Dickenson. Age 12.—This is a very interesting lad. He has very pleasing manners. His talents are very good, and he always has his lessons well. He is attentive and obedient. He gives good attention to religious instruction, but manifests no particular seriousness of mind.

In Aluk—Robert Crangle. Age 13. This is a quiet and amiable youth. He generally has his lessons well. But he is thoughtless and playful. He is obedient, and has improved during the year.

Wong Atso—Josiah D. Smith. Age 12. This is an interesting youth. He is manly and intelligent in his appearance. He is talkative and full of fun, yet he always has his lessons. He is attentive to instruction, and obedient.

Lam Ayeung—Henry Martyn. Age 12. This is a very pleasant lad, very respectful to his superiors, and obedient. He has good talents, and gets his lessons well. His father is very friendly indeed. He is here very often, and a frequent attendant upon the preaching of the gospel. He wishes his son to receive and practise the gospel of Christ.

(To be Continued.)

Missions of other Churches.

South Sea Islands.

LONDON SOCIETY MISSION: VOYAGE OF THE "JOHN WILLIAMS."

WE have the pleasure to present a narrative of the highly interesting and important events connected with the last visitation of the New Hebrides and New Caledonia groups, by missionaries of the London Missionary Society, in the ship "John Williams," in the summer of 1852, communicated in the journal of Rev. Messrs. Murray and Sunderland, of the Samoan Mission. From the narrative it will be seen that at all the principal islands visited, and which, up to a very recent period, were in the lowest stage of barbarism, considerable numbers of the people have, through the Divine blessing upon the labors of the native

evangelists, joyfully received the gospel; that promising mission settlements have been formed, places of worship erected, and congregations and schools collected; that darkness and superstition are gradually fading away before the rising beams of the Sun of Righteousness, and that, in a word, the only apparent obstacle to the speedy and thorough evangelization of these interesting islands is the want of European laborers to stimulate and direct the important movement now in progress.

"We sailed from Apia, Upolu," write Messrs. Murray and Sunderland, "on Tuesday, the 29th day of April last, and, after calling at Savaii, stood for the *New Hebrides*."

Notice of Passengers and Crew.

"We had on board five teachers, with

their wives, from the Hervey Group, and two teachers from Samoa, unmarried; also four natives of Savage Island, four Eramangans, and four Fatese, who have been in Samoa since last voyage of the *John Williams* to the west, with the exception of three, who have been there for a much longer period. They are now returning to their respective homes, where we trust they will be of some use in aiding us in our operations. They can all read a little, and most of them can read quite fluently and intelligently in the New Testament. They have a considerable acquaintance with the truths of the gospel, and some of them are decidedly hopeful as regards their spiritual state. So far, the end of taking them to Samoa has been answered.

"During our voyages between Samoa and the New Hebrides, John Sands, the cook of the ship, and subsequently George Chambers, were united to the little church on board. They had been candidates for some months, and they afford very satisfactory evidence of having undergone a saving change. The ship's company, on the whole, are in a very interesting state. There are only three or four among them who do not manifest concern for the salvation of their souls, and much the greater number are decidedly on the Lord's side."

Arrival at Tana.

"We could not, as we had intended, make Aniteum first, owing to unfavorable winds. Instead of this, we found ourselves, on the morning of Saturday, the 9th of May, between Tana and Aramanga, and in the evening of the same day we got to anchor in Resolution Bay, *Island of Tana*. The natives were greatly delighted at the return of the vessel. It had been so long absent that they had begun to despair of seeing it again."

Foreigners protected by Native Teachers.

"They were, however, full of one mournful subject. A principal chief, named Gaskin, had lost his life on board a sandal-wood vessel from Sydney a few months before our visit. The manner in which the chief was killed is involved in some mystery, but the fact that he met his death on board the said vessel is not disputed even by those most seriously implicated. His death had well-nigh led to the murder of four foreigners, belonging to a Hobart Town whaler, then at anchor in the bay, who were on shore at the time the chief was killed. They were made prisoners by the natives, and, from all that appears,

they would have lost their lives but for the exertions of our teachers. The following extracts will be interesting to the friends of missions. The first is from a paper left by the captain with the teachers.

"Barque Eliza, Hobart Town.

"While lying in Port Resolution, four of my crew were made prisoners by the natives on the south side going in, and were in great danger of their lives. I believe they would have been killed but for the missionaries, who used every means to save them. I was obliged to pay nine muskets and twelve pounds of powder for their release. The cause of their keeping my men was, one of their chiefs was killed on board the schooner, the same night, &c.

W. J. MANSFIELD, Master.

December 9th, 1851."

"The following was written on the fly-leaf and cover of an English Prayer-book:—

"This book is presented to the missionaries by me for their kindness to us while prisoners on shore. Peleasara and Opetaid, missionaries on Tanner's Island, (Tana,) were the persons who saved the lives of four of the crew of the barque *Elizabeth*, of Hobart Town, who were taken prisoners while on shore, as Capt. — of the — schooner, Sydney, killed their king, Gaskin. We were condemned to death two separate times, but the missionaries did all that was in their power to save our lives, &c.

F. A. CARTER,

One of the relieved prisoners."

"We made full inquiry into the above unhappy affair, and were satisfied the captain of the vessel on board of which the chief lost his life, is not chargeable with wilful murder, but the particulars are too long for insertion.

Reviving Prospects at Tana.

"With regard to the state of the mission at Tana it is not very easy to speak. The idea that disease and death are in some way connected with the new religion, has taken such a hold of the minds of the people, that they are ever ready to take the alarm. They do not now, as formerly, generally charge the teachers directly with causing disease and death, but they stumble at the fact, that the *loru* (profession of Christianity) does not preserve from these. Thus, when the teachers are taken ill, and especially when they die, they are greatly discouraged. And the difficulty in disabusing their minds on this sub-

ject is greatly increased by the conduct of wicked foreigners, who do all they can to mislead them, and prejudice them against missionaries and the Christian religion.

"There is, however, a good deal for which to be thankful. A considerable impression has been made—a great change has been effected—the door has been fully opened. Our object is now pretty well understood; the lives of the teachers and their property are perfectly safe; they are very kindly treated, and are gaining upon the confidence and affections of the people. The Sabbath is observed to some extent. It is usual to cook on Saturdays, and refrain from out-door work on the Sabbath. All the above remarks apply only to the immediate neighborhood of the mission stations. Throughout all the island besides the reign of darkness continues unbroken. We noticed one interesting change on the present occasion—there was scarcely a war-weapon to be seen, whereas formerly no one was to be seen unarmed.

"From all we saw and heard at Tana, we were convinced that the way is quite open for missionaries, and we are further convinced that not very much more will be accomplished till missionaries be obtained. The difficulties to be encountered are such that our teachers are quite unequal to cope with them. An extensive sandal-wood establishment is being formed in Resolution Bay, the influence of which will doubtless be, as far as those about it can accomplish their wishes, *anti-missionary*.

"We sailed from Tana on Tuesday, the 11th of May, and stood for

Aniiteum.

"Though the distance between the island and Tana is only about thirty miles, we did not reach it, owing to unfavorable winds and weather, till the 14th. On that day we anchored at Aniligauhat, the district where our esteemed friend Mr. Geddie [missionary of the Presbyterian Church, Nova Scotia] is located.

A moral Revolution.

"An amazing change has taken place since our last visit. Had there been two or three missionaries on the island instead of a solitary individual, it would have been very remarkable. As it is, it is preëminently so, and appears very conspicuously to be 'the doing of the Lord.' Less than three years ago a very slight impression had been made. Some four or five individuals had begun to discover some signs of awakening interest,

some indications that the truth was beginning to take hold of their hearts; but the people, as a body, were scarcely a remove from heathenism of the lowest grade. They were living in all the cruel, degrading, and abominable rites and customs of Paganism, 'hateful and hating one another,' 'without God, and without hope in the world.' Now in the neighborhood of all the mission stations, four in number, there are a goodly number who have abandoned heathenism, profess themselves Christians, wear such clothing as they can procure, and steadily attend upon the means of grace and instruction. At the principal station, the Sabbath congregation averages 100. The average attendance at the daily schools is about 80. All are striving with the utmost eagerness to learn to read. About half of those who attend the schools can read tolerably, and a considerable number quite fluently. They are all pledged to external conformity to the requirements of Christianity. *A church has been formed*, consisting of 13 members—6 males and 7 females. These were baptized in the forenoon of the Sabbath we were privileged to spend at the island. In the afternoon they were constituted a Christian Church, and the ordinance of the Lord's Supper was administered to them. It was an occasion of thrilling interest. A number of the crew of the *John Williams*, with Captain Morgan, and our Samoans and Rarotongans, and one native of Savage Island, united with us. It was not only the first time that the sacred ordinance had been administered to the natives of this island, but to the natives of Western Polynesia. Aniiteum and its little church and its faithful missionary have thus the honor of leading the way in the observance of Christian ordinances among these extended and populous groups of islands. Viewed in this light, the events of that Sabbath appear invested with the deepest interest and importance; and, in the future history of this great division of the Polynesian family, the transactions of the 16th of May, 1852, will occupy a memorable place and be regarded with imperishable interest.

"At Aniligauhat the Christian party form a decided majority, as they do also at Umetch and Ipeki. Ipeki is next in importance to Aniligauhat. It is the place at which the first teachers were landed in 1841. The state of things at it is nearly as encouraging as at the principal station. Among the Christian party there is a complete change as regards external appearance. Painting their

bodies, wearing long hair, and other external marks of heathenism, are now rarely seen. All have some article of clothing, and most are decently covered. They are most anxious to learn to read, but a few have also learned to write tolerably, and many are learning. Mr. and Mrs. Geddie have about eighteen boys and girls who are boarders in their family. These can read and write well. Their progress in reading and writing is somewhat retarded, owing to the scarcity of books. All they have in their hands are a spelling book, a doctrinal catechism, twenty-four pages of Scripture extracts, and a few hymns. More books are urgently needed, and will be supplied as soon as practicable. The few they have are valued beyond all price. A case was mentioned that occurred lately, strikingly illustrative of this. A family had their house, with all their little property, burned. The loss of the house and property appeared to be nothing thought of. The only thing that seemed to occasion regret was, that their books were destroyed.

"Mr. Geddie is of opinion that the happy change, now so extensively in progress, is not to be traced *immediately* to his own labors, or those of the Samoan and Rarotongan teachers, but to the influence, example, and efforts of a few of the natives themselves. Of these there are six, who go out as evangelists, and instruct and persuade their fellow-countrymen to be reconciled to God. They have clear views of the plan of salvation; they have warm hearts; they are examples of what they teach, and they give themselves with great zeal to the work of seeking the salvation of their countrymen. Of these, Waihit, the principal, has been most extensively useful. He was a distinguished character in former days. He was regarded as Governor of the Sea, and had, as was believed, the stormy element under his control. When the island was last visited, less than three years ago, he was a fierce and cruel savage. How amazing the change! What hath God wrought!

"It was not to be expected that so great a change would be effected without the occurrence of much of a trying and painful character. In this respect the Aneiteum mission forms no exception to the general history of missionary undertakings."

A providential Deliverance.

"One of the most serious occurrences in its history, was an attempt to burn the mission premises, and with them Mr. Geddie and

family. This took place on the 24th November, 1850. A party of heathen natives proceeded to Mr. G.'s house during the night, and set it on fire while himself and all his family were in bed. Providentially Mrs. G. had been unable that night to sleep. Her attention was first aroused by the noise of something burning, and the smell of fire. She alarmed her husband, who on proceeding to the part of the house whence the smell came, found it on fire. Happily there was little or no wind, and the fire had not proceeded far, so it was soon got under by the assistance of the friendly natives. On the following night an attempt was made to burn the chapel. The Christians, however, were keeping watch, and they gave chase to the incendiaries. The former were greatly excited about the affair. They found out who were the guilty parties, but were prevented by Mr. Geddie from inflicting any punishment upon them. They insisted, however, upon a public meeting being held with the heathen party, that they might, if possible, prevent the recurrence of such deeds. The meeting was held, and was attended with the happiest effects, for the heathen were made thoroughly ashamed, and the respective strength of the two parties was ascertained.

A youthful Martyr.

"In the month of December of the same year, another melancholy occurrence took place. A young man fell a martyr to the cause of Christianity. A district named Anauanse, about seven or eight miles from Aniligauhat, is still wholly heathen. In that district the influence of the foreigners is greater than on any other part of the island, and the natives are bitterly opposed to Christianity, because on its account the foreigners from whom they obtain supplies of tobacco, &c., threaten to leave them. On the 8th of December, 1850, messengers were sent from this place to Ipeki, with an invitation to certain parties belonging to the *lotu* to come and pay a friendly visit and exchange property. The two districts had been for some time on visiting terms, so the invitation was accepted without suspicion. Five young men accompanied the messengers, taking with them a pig to present to those they went to visit. When they reached Anauanse, they went direct to the house of a man to whom some of the party were related. The owner of the house was out of the way—perhaps designedly so. It was speedily surrounded by armed men. The

strangers saw that evil was determined against them, and rushed out of the house. Three of them ran into the bush and escaped. The other two ran towards the sea. One of them was overtaken and wounded. When the other, who was related to him, saw this, he returned, seized his wounded companion in his arms, and said to the murderers, 'Kill me also.' This they would not do, as he was connected with some of themselves, but they killed the other poor young man in his arms. When he was dead, the survivor said, 'Now you have killed him, give me a canoe that I may take his body away and bury it.' At this they scoffed, and took away the body and baked it. A part of it was sent to the heathen party in Mr. G.'s neighborhood by their friends at Anauanse. Thus fell the first Christian martyr on Aneiteum by the hands of his own deluded and ferocious countrymen. His name was Waievai. He was a young man, about eighteen years of age. He had learned to read fluently, was well acquainted with the way of salvation, and was very well behaved. The savages who took his life came upon him suddenly, and the manner of his death was such that there was little opportunity for him to say much, or for what he did say to be preserved. All that is remembered is the following: 'If you kill me for the sake of the word of God, you will receive the reward of your wickedness in another world.'

Eramanga.

"We anchored in Dillon's Bay about noon on Saturday, the 22d May. As we approached the anchorage we saw numbers of natives on the neighboring heights, some of whom shouted and beckoned to us. Some swam off to us, and came on board without hesitation. We were sorry to learn from them that the tribes in the immediate neighborhood of the bay were in a state of hostility, but in the afternoon we ventured on shore. We landed near the spot where Williams fell. We made our way towards the memorable stream by the side of which Harris was killed and Williams attacked. It is a beautiful place. The stream is about 18 or 20 feet broad, and so deep that a boat might pull up it for some distance. It flows through a valley of considerable breadth, with a high ridge of mountains on either side. We were all charmed with the beauty of the scenery.

A touching Scene.

"We returned on board, and there a very

touching scene was witnessed. Mana, one of the Eramangans who had been to Samoa, was standing with his New Testament in his hand, surrounded by a group of his countrymen, who were listening with wondering interest while he read and talked to them about Jesus.' He was reading about his advent in the flesh, and pointing to his hands and feet to convey an idea of his crucifixion, and to heaven to indicate the place where he now is. Oh, when shall the mystery of the Cross be indeed unfolded to the poor degraded sons of Eramanga, and His blood made efficacious to the taking away of their sins?

Openings for the Gospel.

"Notwithstanding the unpromising appearances that met us on our first arrival, we succeeded in accomplishing the important object of our visit. We sent a messenger on Saturday to the principal chief in the bay, requesting him to come to us on board the vessel. Early on Monday morning he came round the bay opposite the ship. He had a large number of attendants, perhaps not less than one hundred. He sent a messenger on board to request us to send in a boat for him. The sea was very high, a strong wind having been blowing into the bay all the night, and a very heavy surf was breaking all round the beach, so that a boat could not go close in. We went as near as it was safe to do, and after some difficulty managed to induce the chief to swim off to us to the boat; the chief of Punkar also swam out to us. Punkar is the name of the part of the bay where Williams was killed. Having got the two chiefs into the boat, we returned to the ship. We explained fully to them our object. This we could do in a very satisfactory manner through the natives that had been to Samoa. Having done this, they were asked whether they wished teachers to live among them; whether they would protect them, furnish them with food, assist them in getting a house, &c.; to all which inquiries they replied satisfactorily. The principal chief, when further interrogated as to the probable safety of the teachers, in the event of our leaving them, pointed to a lad, his nephew, but regarded in the light of a son, and asked if it was likely that they would injure the teachers, when his son was going with us; for it had been previously arranged that the lad should go with us to Samoa. We were satisfied that he was sincere, and would do his best to fulfil his engagement.

"With thankful hearts we made arrangements for landing two teachers, with their wives, natives of the Hervey Group. They are just such men as we should have chosen for the arduous and hazardous, but honorable post; and it was their own chosen field. We thought it well for them to spend a night on shore before landing their wives and property. Accordingly they were landed towards evening. It was a deeply interesting sight to see them receive apparently so cordial a welcome from the Eramangans, large numbers of whom escorted them along the beach towards the place where they were to spend the night.

"From what had already taken place, we anticipated, on the return of the teachers, a good report, and our anticipations were fully realized. On the morning of Tuesday the 25th, we went in with the boat, and found that they had been very kindly treated, and that they were fully satisfied as to the propriety of remaining. Kaniiani came on board with them to beg that a missionary or teachers might be brought to live with him when the vessel returns. The other chief also expressed a wish for a missionary. This he did spontaneously. Thus there is a voice from Eramanga!—from Dillon's Bay!—from the very spot where Williams fell! Surely that voice will not fall unheeded on the ears of British Christians!

"The arrangements for landing the teachers being completed, we proceeded with them towards the shore. All—men, women, and children—appeared greatly pleased, and gave us a most encouraging welcome. Kaniiani brought a young man belonging to his family to go with us to Samoa, agreeably to a promise he made to us the day before. We had many urgent applications from parties to go with us, so urgent that it was quite painful to decline them. We selected four, so that we had a party of six Eramangans to take to Samoa. Joe, one of the former party, returned to be further instructed in the institution at Malua.

"Our success in introducing the teachers we attribute mainly, under God, to the influence and assistance of those who have been to Samoa. It is very unlikely that we should have succeeded without them. Mana, one of those whom we left with the teachers, is a very interesting lad. After it had been arranged that he and the teachers should remain, a conversation was overheard between him and Paulo, a savage islander, who was with us on board, to the following effect:

Paulo was reminding him of the advantages he had enjoyed in Samoa, and encouraging and admonishing him to be courageous and steadfast, in view of his remaining among his barbarous countrymen. Mana replied to the effect,—that it would be all well. If they were called to suffer, (to die,) it would be according to the will of God, and in His cause, and that that would be good. Paulo and he have frequently had similar conversations during the voyage.

"We weighed anchor about 2 o'clock P. M., on Tuesday, the 25th of May, and stood for

Fute, or Sandwich Island.

"On the following day we reached this island, and anchored in a bay near to Olo-kolo, the mission station, about mid-afternoon. The natives appeared greatly pleased at the return of the vessel, and they were especially delighted to see their own countrymen who had returned with us from Samoa.

Growing Encouragements.

"We learned with grateful satisfaction that the teachers were well and prospering in their work. These, Setefaud and Joane, were soon on board, and confirmed the reports of the natives. Joane's wife had died since last voyage. We had heard of her death in Samoa. Setefaud's wife died several years ago.

"We were greatly relieved to find that the teachers had been enabled to maintain their ground, that they had been favored with a large measure of health, that they had been kindly treated by the natives, and that there were unmistakable signs that the gospel has taken some considerable hold, especially in the immediate neighborhood of the mission station. There, while war, cannibalism, murder, and other heathen abominations have encompassed it all around, peace has obtained, the more gross practices of heathenism have been discontinued, and a very encouraging measure of attention has been given to the public services. The average attendance on Sabbath mornings at the principal station has been about 100; in the evenings it has been somewhat smaller. There have occasionally been much larger congregations, sometimes exceeding 200; but the average has been about as above. A monthly missionary prayer-meeting has been regularly maintained, the average attendance at which has been about 50. The Sabbath is very generally observed in the neighborhood of the mission station, and

some have worship in their families, and a few observe secret prayer.

"A chapel was erected in 1849. It was finished in October of that year. It is built after the manner of Samoan houses, and enclosed with reeds. It holds about 150. The teachers have visited, more or less regularly, two or three out-stations, especially Pango and Olotapu, places formerly occupied by teachers, and at which some impression has been made. At Pango as many as 200 profess to be *lotu*, and a congregation, averaging 100, assemble when the teachers visit it, which is almost every Sabbath.

Reputed Ferocity of the Natives.

"Such reports have gone abroad of the ferocity and treachery of the natives, that scarcely any foreigners now visit the island. These reports are not without foundation. There is a change now, however, in the views and feelings of the natives towards foreigners. This is partly to be attributed to the labors of the teachers, and partly to the visits of *men-of-war*. Her British majesty's ship *Fly*, Capt. Oliver, visited the island in May, 1850, and the *Havannah*, Capt. Erskine, in September of the same year. Both these gentlemen treated the teachers very kindly, and acted in such a manner towards the natives as produced a very favorable impression. Two boats' crews, who went on shore to trade at Olotapu in June, '50, were in great danger, perhaps unknown to themselves. They were saved by a Christian chief, named Talipoa, and a party who sided with him. It is not safe yet for foreigners to put themselves in the power of the natives, though it is less hazardous than formerly.

"*Infanticide*, and other revolting heathen practices, still exist among those who have not joined the *lotu*. In December, 1849, the teachers heard of a child being put to death, which was the *fourth* of the same mother that had been destroyed. In September, 1850, Pomare, the chief with whom the teachers live, succeeded in saving a woman and her daughter from being buried alive. Taliatau, an important man, joined the *lotu* in May, 1851. He had been a sacred character, and had exerted a great influence for evil. He has put up a house beside that of the teachers, attends to the outward requirements of Christianity, and stands aloof from heathen practices.

Change of Teachers.

"After making ourselves as fully ac-

quainted as we could with the state of the mission, we resolved to take Suato with us to Samoa, in accordance with his own wish, and to remove Setafano, who has been on the island since the commencement of the mission, to the large harbor, which, it will be recollected, we were obliged to abandon last voyage. We put Tauri, from the Hervey Islands, in the place of Setafano at Olo-kolo, in conjunction with Joane. Suato is the Samoan we found on the island, on our first visit to it in 1845. He is one of a party of Samoans and Yongans who were drifted down here many years ago. He has been of great service to the mission, but the time we think has now come when he may be advantageously removed.

The Chiefs' Return.

"Having finished our business at Olokolo, we sailed about midday on Thursday, the 27th May, for the large harbor, now called 'Havannah Harbor.' It was so named by Capt. Erskine, after the ship under his command. We were abreast of the harbor on the following morning. The wind would not allow us to proceed to the usual anchorage, so we sought and found a place in which to anchor near the mouth of the bay. The usual anchorage is five or six miles down the bay. As we had with us Togalulu, who is chief of a large part of the bay, returning, after an absence of nearly three years, our arrival was an event of no common interest. He had been absent so long beyond the time expected that the people had concluded he must be dead, so their joy at seeing him return in safety was all the greater. As the different parties who came off to the vessel caught sight of him, they gave the most hearty expression to their joyful surprise by shouting, laughing, and talking. We took the chief, Talua, his brother, and the teacher, with their property, to Sema, the part of the bay to which he belongs, in our boats. The bay is eight or nine miles deep, and Sema is something more than half-way down, so we had a long pull under a burning sun. We found a large company assembled to welcome the return of the chief. When we reached the shore they set up a loud wail, which appeared more like an expression of grief than joy, though it was designed to express the latter. We walked inland to the chief's house, surrounded by crowds of very formidable-looking attendants. They were all armed, most of them with long-handled hatchets. These

have in a great measure superseded their native clubs. The chief led us direct to his own house—a very large, rude structure, and of singular appearance. It is all hung round, and over in the inside, with the bones of pigs and fish. The bones are hung perpendicularly from the roof, each single bone with a piece of string. They reach to within about six feet from the ground. The house is about 90 feet by perhaps 30, and, with its multitude of bones, has a very sepulchral aspect. It appears that they are accustomed to preserve the principal bones of all the pigs and fish they eat, and that the more of these they can display, the greater the honor they enjoy. The houses of the natives generally are enclosed within high reed fences. They are much superior to those of the Southern Islands, *i. e.*, Tana, Eramanga, &c.

"The people brought a present of mats, yams, and a pig to us. Pigs are their most valued property, so that to give a pig is the strongest expression they can give of their satisfaction. We went prepared to deal with them, as in ordinary circumstances they would have been most eager to do. They were so taken up, however, with the return of their chief, that business was quite forgotten. The chief conducted himself in a very becoming manner throughout the whole scene. He is a very interesting man, and we cannot but hope from the way he has acted during his long stay in Samoa, that he will exert a very beneficial influence, if his life be spared. May he be blessed, and made a blessing!"

The Way prepared for Missionaries.

"We were all, as on former occasions, captivated with the splendid scenery of this lovely island. We had fine weather, and saw it to great advantage. As we drew near the entrance of the harbor we were literally regaled with 'spicy breezes' blowing soft from the enchanting scenes we were approaching; but, alas for man, the occupant of these charming scenes, he is indeed vile. The way, however, is being prepared for his renovation. The door is wide open for the introduction of teachers, and the way will be fully prepared for missionaries also long before they can be obtained—indeed, it is so now in some parts. Ten or twelve teachers might at once be most advantageously located on this island.

"We sailed from Fate early on the morning of Saturday, the 29th May, and stood for the *New Caledonian Group*."

(To be continued.)

The Governor of Tahiti and the English Mission.

"ACCORDING to previous invitation," writes Mr. Howe, "I dined with the Governor on the 24th of August, and we afterwards retired to the verandah, and spent half an hour in conversing freely on the position of the missionaries. He expressed his deep regret that his severe indisposition had prevented him from paying that attention to the matter which was necessary to enable him to form a correct opinion of it; but that, being better the last few days, he had read over all our papers, especially the memorial, which he praised as a document of great clearness of diction and of exposition, and that it left no doubt on any necessary point of our grievances or desires, so that he thought that he comprehended the whole case. I said I was happy to find that we had so expressed ourselves as to be understood; but that if in any one point he wished for further information, I should be most happy to give it. He replied that there was only one point which he could not understand, and that was our refusal to recognize the authority of the Government over us. I answered, that I could not conceive from what source he had derived that impression, for it certainly was not conveyed in any of the documents with which I had had any thing to do; on the contrary, we admitted that we were as responsible to the government as any other foreigners in the place. That which we objected to was not the required sanction of the government, but the mode of election to office. Since churches were formed in Tahiti, we had taught the people that those only had the right to choose the minister who were communicants in the district; and as the new law gave that right to the chiefs of the district, without any respect to character, we could not recognize it without contravening the instruction previously given to the people. He replied, 'You are right; as a philosopher, my conviction tells me that you are right. The moral are much more likely to choose correctly than the immoral; but the law is passed, and however inconsistent it may be, I must maintain it. France has been in great disorder, and is only now returning to a state of order; and the universal feeling in France is in favor of order, and this must extend to her remotest dependencies.' I thanked him for the admission of the correctness of the principles we wished to maintain, and added, that as the law did not rescind the one of last year, which allowed the

people to apply for any minister they chose, we should be most happy to continue our labors on that principle, until the next meeting of the Legislative Assembly; or, indeed, there being no law against it, if he would allow us to teach and preach independently of the National Church, until the law could be altered, we would gladly take that course. He replied, 'While I admit, as a philosopher, the justness and the reasonableness of the principles you lay down, as a politician there may be reasons why I ought not to allow them in certain cases.' I answered, 'True, when parties employ them against the state, and for political ends; but your Excellency is aware that we appeal to all our past proceedings as illustrative of the fact, that we have in no way acted politically; and that even on those points in which the law has pressed upon us, we have never attempted to complain to the people, or to create any disturbance, but have invariably complained to the government itself. We fear no investigation on that subject; and should our request be complied with, I have perfect confidence in the whole body of the missionaries, that they will attend only to their own ministerial duties.' He then said, 'Well, I will review the case again, and when I have made up my mind, I will let you know my decision through your consul.' When I was about to leave, he assured me that we should have an answer in a few days.

"That answer was a negative. Mr. Miller, our consul, was so surprised at it, that he called upon the Governor to ask him if he rightly understood the request that we had made, as the answer was so directly at variance with his view of the understanding entered into by the two governments, concerning us. He replied, 'Yes, I fully understand the question, and have given my answer accordingly.' He then repeated the remarks he had previously made to me, on the political necessity of the case; but at the same time he did not hint that we had forfeited our right by any act of our own. Mr. Miller reminded him that all we asked was the liberty the Catholic priest is enjoying at Mairi-pehe, who has service in his own house, and all who are inclined may go there, and do so. He answered, 'Yes, I know that, and any one else can have the same liberty, except those who belong to the London Missionary Society; there are political reasons why they at present should be denied it, yet it may, perhaps, ere long, be granted to them.'

He then named, as a partial reason, a difficulty which was then pending at Hitiata, but he did not hint that we were in any way mixed up with it. Mr. Miller then said that he would send the case home with the expression of his opinion upon it, which was, that the refusal was in contravention of the guaranty given to the British Government concerning us. He replied, 'Do so; and I shall write to mine, to say that the course I have taken is absolutely necessary for the good government of this country.' Mr. Miller then wrote a letter to him, acknowledging the receipt of his answer, and at the same time stating that it was in his opinion a violation of the religious liberty guaranteed to the British Government on our behalf.

"After Mr. Miller had made known to us the Governor's answer, the very great expense of living at Papeete, in addition to the large rents the brethren were compelled to pay, and above all, there being nothing to do, led all to feel it to be their duty to go to less expensive places, and there to wait until a final decision should be taken on the question in England. Mr. J. Barff and family have therefore gone to Huahine, Mr. and Mrs. Chisholm and family to Raiatea, and Mr. and Mrs. Lind to Rurutu.

"My remaining here was unavoidable, seeing that I am in possession of the Society's property, as well as of that belonging to the British and Foreign Bible Society. We continue to occupy the mission-house without being interfered with.

"On reviewing the whole case, I feel fully satisfied with the course we have taken in refusing to hold office in the newly-formed National Church. Had a desire to keep our stations induced us to take the other alternative, we should all have been involved in difficulty now, or have been compelled to compromise our principles.

"What effect this new state of things with regard to preaching may have upon the circulation of the sacred Scriptures and of tracts, remains to be seen. We have worked off four sheets of the strictures upon the Popish Catechism recently placed in the hands of all the native preachers. Mr. J. Barff's removal has checked our progress a little for want of copy, but we are filling up the interval by printing a third part of an elementary arithmetic, which we have had by us for some time. That the Governor intends to carry out most vigorously his determination about preaching is clear, from the fact that he has appointed foreign direct-

ors to reside in different parts of the island, that they may instantly check any attempt at deviation from the laws of worship, &c. One of them, who is appointed to the coast from Point Venus to the Isthmus, requested Mr. Collie to inform me, that he begged I would not make my appearance in that part for some little time to come, without going straight to him first, as he would be compelled to enter into an investigation of my motives for going, which might occasion me some trouble, and which he was most anxious to avoid.

"Thus, for the present at least, those who cannot bow to the yoke of the State Church are not only forbidden to preach, but they are forbidden also to have any intercourse with the people. This is a most painful position to be placed in, and will be felt by the Society to be a most humiliating one. Many of our friends will probably be ready to say, 'Is this the end of all our prayers, money, and labors bestowed on Tahiti?' I and my brethren have for a moment entertained the same feelings which are supposed to have prompted the question; but we have been checked by the conviction that 'the word of the Lord has not returned to him void' from Tahiti. On the contrary, it has been the instrument of enabling many, very many, to leave a dying-testimony behind them of the efficacy of the gospel preached among them to enlighten the Valley of the Shadow of Death, and to open to them a glorious vision of future and eternal happiness. Yes, should not another soul be gathered in from Tahiti,

I fully believe that at the last day it will be found that no scanty harvest has been reaped in this recently heathen land. It appears to me that it would be quite as proper to say that the preaching of the Apostles, in consequence of the present depressed state of truth in the countries in which they labored, was a failure, as it would be to apply that term to the labors of the Society in Tahiti.

"Besides, it is not yet certain that Popery will soon triumph in Tahiti. Its prospects are indeed now much brighter than they ever were before. The arm in which it trusts is now more vigorously thrust forth in its favor; but there is yet a stronger arm above it, that with one stroke can shiver it to atoms. If it do so, all the hopes of Popery and our fears will be scattered to the winds. But if otherwise, we know that 'the triumph of the wicked is short,' that the Head of the Church 'will do all his pleasure,' and that 'He must reign until he hath put all enemies under his feet.' It is matter of great thankfulness that the entire Scriptures have been so extensively circulated throughout the group—so much so, that I doubt if a family can be anywhere found that has not one or more copies within it. Should the edition of the hymn-books and of the New Testament arrive soon, they will have a very powerful tendency to secure still the feeling of the people, and especially of the young, towards gospel truth; and in the mean time we shall be able to see more clearly the designs of Providence with regard to the future."

Miscellany.

Missionary Preaching—Africa.

"Ethiopia shall soon stretch out her hands to God."

THE engraving opposite represents a missionary preaching to a company of native Africans. This is now no uncommon sight along the shores of Western Africa. Twenty-five or thirty years ago, scenes of a very different character might have been witnessed. Then white men went there only to cast firebrands among these poor heathen people. Men were arrayed in hostility against each

other, and the weaker were sold and sent off to foreign countries.

But such strifes are becoming more uncommon. The people have settled down in peace and quietness, and in many places are listening to the glad news of salvation. Missionaries from England and America may be found all along the coast—many churches have been established, and Christian converts have been gathered into those churches.

Thousands of boys and girls have been



W. H. I. heard

MISSIONARY PREACHING—AFRICA.

gathered into schools, and are now learning about Jesus. The Bible, or portions of it, has been translated into the barbarous languages of the country, and the people are now reading the wonderful works of God in their own tongue.

Perhaps the day is not far distant when the whole of that great continent will be enlightened with the everlasting gospel, and the African race become as renowned for their faith and Christian zeal as they have heretofore been for their deep degradation and misery. These people are to be gathered into the kingdom of God: for them the Saviour has died, as well as for others, and to them he commands his gospel to be preached; and that Church will be greatly honored by God which does most to bring about their salvation.

The Tricks of Priests in India.

You have heard much about the idols of India, but you have not heard, perhaps, how the people support their temples and their religion. The way is this: When the priests want the money, they use every deceitful art to get it from the people. Sometimes they put fetters of iron on their idol gods, and bind them hand and foot. In this condition they carry them round the villages, while the priests declare that their gods are in debt, and money must be given to redeem them. As soon as the people see the state of their idols, they bring their gold to the Brahmins, and then the chains are struck off.

Another delusion they practise on the ignorance of their worshippers is to tell them that a terrible disease has fallen on the idols. They bring them to the temple door, and rub their brows and cheeks with different kinds of herbs: besides which, they set various medicines before them, trying every means to cure them. But as all their trouble is in vain, they send out messengers to tell the people of the dangerous illness of their gods; and that, except they send money, they will die. The simple natives are again deceived and give their money, and then the idols are once more cured and set up on their thrones.

Another deception of the priests is to

pretend that their gods are very angry with some particular person, and that evil spirits are said to be let loose on the whole district, while it is not known whom they will first attack. In this case, all the people become alarmed, and they bring money to make peace with the gods.

No wonder these Brahmins and priests do not like our missionaries to come among them, for they expose all these falsehoods to the ignorant multitude. They would much rather the poor heathen should perish in their blindness, if they can only make money by it, than that they should be taught the truth, and raised to be men and Christians. —*Juv. Miss. Magazine.*

Conversion of Copaul.

Poor little Copaul was born blind. He lived in a kind of pit which some one had dug for him in the earth, the roof of which was made of branches and twigs of trees, and was almost level with the ground. He shared this miserable place with two companions—his grandmother and his faithful dog. The old woman used to sit at the entrance of the pit with her wheel, spinning cotton; but, alas! she was an ignorant worshipper of idols. The dog was very useful in leading about his master from one door to another, where he begged bread for himself and his grandmother.

One day the dog led him to a house that stood in the midst of a garden. The poor animal saw then what the boy could not see, a gentleman with a white face sitting under the verandah. He therefore drew his master by the string through the open gate. When he came up to the house, the dog stood still, and Copaul, supposing that some one was near, bowed himself till his face nearly touched the ground, though he did not yet know before whom he stood. But it was a servant of God, whom his Divine Master had sent to bring this poor blind boy to Christ.

The good missionary had pity on the boy. He saw that he was nearly naked; for the little covering he had on was merely rags. He therefore said, "Where do you come from, child? and what do you want here?" Poor Copaul laid his hand on his breast, and said, "I am hungry, Sir." The missionary resolved to inquire about him, and in the meantime put his hand into his pocket, and drew out a piece of money, which he threw to the hungry boy, to prove whether he was blind or not, and whether he would pick it

up. But the money fell to the ground without the boy's looking at it. The faithful dog, however, who was accustomed to collect the money for the boy, sprang to the spot, picked it up with his mouth, and put it into his master's hand.

The missionary was not long before he found out that all the blind boy had told him was true. He then had him clothed, and sent to a Christian school, which was held in a house near his garden. Day after day his good dog led him to school, and waited for him till evening, when Copaul returned home. He soon learned many verses of the Bible, and, like all blind people, he never forgot what he learned.

Soon after, the missionary had to take a journey, and was away two months. When he returned, the first thing he did was to visit the school; but on looking round for Copaul, the boy was nowhere to be seen. He was then told that his grandmother had kept him away by force; for the poor woman was a confirmed heathen; and she was made to believe that the New Testament was a bad book. She would rather, therefore, lose her bread than let her grandson remain in a Christian school.

The missionary hastened the same evening to the miserable dwelling of Copaul. He crept through the entrance, and found the poor blind boy lying on a wretched bed of bamboos, with a pillow of rags to support his head. His faithful dog lay by his side, but the moment he saw the friend of his master enter, he sprang up and greeted him in the most joyful manner. "Copaul, my poor child," said the missionary, "why do you lie here?" At first, he received no answer; but stooping down to feel the boy's pulse, Copaul became aware that some one was near him, though he knew not who it was. At first, he thought it was his grandmother, and said with a weak voice, "Oh, mother, mother, let me die! I do not like to stay in this dark place; I will go where there is light. I know the words are true, that God sent his Son to die for the sins of the world." Hereupon the poor boy began to repeat one verse after another which he had learnt at school. One text especially pleased him above all others, for it seemed to suit his blind and dark condition. It was, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another." Several times he

repeated the words; but at last he could get no farther than the first two words, "I know." He was too weak to go on, and he sank back, quite overcome, on his miserable pillow.

When the poor child gave over speaking, the missionary went down on his knees at the bedside, and praised God for this unexpected jewel that, through His grace, he had gathered from the dust of India to set in the crown of the Redeemer. Four-and-twenty hours afterwards, the weak voice of this converted boy was silent for ever on earth, to commence its singing in heaven. Would you like to hear some of the last words he uttered? They were these:—"I see!—Now I have light!—I see him in his beauty!—Tell the missionary that the blind sees!—I glory in Christ!—I glory!" As he said this, he slept in Jesus, and angels bore his happy spirit to that place where he should behold what no eye has seen, nor ear heard.—*Ibid.*

The Famished Idol.

MR. METZ labors in the Neilgherry Hills, in Southern India, among a people called the Badagas. Having heard that there was to be a great feast, he determined to attend it. When he came to the place, he found a large number of the people preparing to honor and worship their wooden idol. His heart was deeply pained at the sight, and he began to preach to them the gospel. And such was the impression made, that some of the chief men came forward and begged Mr. Metz to show them the right way, and to pray to his God for them. The missionary was much surprised at this request, and immediately fell on his knees with the whole multitude, and offered up earnest prayer for their conversion to the truth. The result of this was, that the idol went without the food which his deluded worshippers had brought to present to it. The fowls and fruit, and a great variety of other gifts, were all taken up again by those they belonged to, and carried off to their own houses, while the wretched idol was left standing as a despoiled block, and his priests lost their pay.—*Ibid.*

Love to God's House.

LOVE to God's house is strikingly shown by many-godly Greenlanders. There you might see the mother and her little children travelling for miles, in the severest weather,

to join in the worship, and to hear the Word of the blessed God. "They come," says a missionary, "through snow, and ice, and storm, in their snow-shoes, to prevent them sinking knee-deep. Up to this time, I have seen no seat empty on the Sabbath, whatever the weather may be—whether the burning heat of summer or the piercing frosts of winter. It is here often so cold that our breath freezes on our cheeks, and hangs in

icicles all about our face, and yet these people come across rocks, and rivers, and arms of the sea, with their wives and children, to enjoy the gospel.

How different is it in Scotland with many, both old and young! A little rain, or a little too much heat, or too much cold, will keep them from God's house. Let them learn something from these converted Greenlanders.—*Children's Missionary Record.*

Board of Foreign Missions.

NEW YORK, JUNE, 1854.

Recent Intelligence.

MISSION HOUSE, May 13, 1854.

CHINA.—The latest intelligence from the missions in China is from Ningpo, January 25; Canton, February 23; and from Shanghai, February 13.

At Canton and Ningpo the brethren report themselves as dwelling in peace and safety, and are permitted to prosecute their labors without material interruption.

At Shanghai the missionaries were generally well, with the exception of Mr. Wight, whose health still continues precarious, and serious fears are entertained that it will be necessary for him to return to this country.

No important changes had taken place in the relative positions of the contending parties at Shanghai. The Imperialists had sprung a mine under the wall of the city and effected a breach. But instead of rushing in, the Insurgents were allowed to sally out, and not only repulsed the besieging party, but destroyed one of their batteries and carried the guns in triumph to the city. It was generally expected that Peking would fall into the hands of the Insurgents, as they were soon to be reinforced by an army of 40,000 men who were on their way from Nanking to join them.

INDIA.—Letters have been received from Allahabad, Feb. 18; Ambala, Feb. 17; and from Agra, March 7; a letter has also been

received from Mr. Warren at Calcutta on his way to this country, of February 16.

At Allahabad the great gathering at the annual Mela was in progress, during which the brethren had been able to preach much more than they had ever done on any similar occasion, and they felt very much encouraged by the unusually serious attention which had been given to their instructions. The pupils of the school had been kept at their studies too, which on previous occasions had been found almost impossible.

At Ambala the new school-house and chapel had been opened for public use. The missionaries were generally well, with the exception of Mrs. Orbison, and her indisposition was not considered serious. More serious apprehensions are expressed in the same letters about the health of Mrs. Janvier, of the Lodianna station. Her indisposition has been of longer standing, and has thus far baffled the ordinary remedies used for her recovery.

SIAM.—The latest intelligence from this mission is a letter of Mr. Mattoon of the 28th January. He had just returned from a tour in the country, where he had been for the purpose of preaching and distributing tracts and copies of the gospel. He had had good audiences, and his books were received with great avidity. He had nearly finished the translation of the Gospel of Luke, and hoped it would not be long before the translation of

the entire New Testament would be completed. Dr. House was at Korah, a city in a distant part of the kingdom, and in good health, and was about to set out on his return to Bangkok.

INDIAN TRIBES.—Letters have been received from Spencer Academy as late as April 12; Wapanucka, April 7; Iowa and Sac Mission, April 20; Otoe and Omaha, April 8; Kowetah, March 15; Tallahassee, March 7; from Middle Village, March 20; and from Grand Traverse, April 11.

The missionary brethren at these different stations were generally well, and were prosecuting their various labors as usual. At the Kowetah station there was unusual seriousness among the pupils, and two of these had been received to the communion of the church.

PAPAL EUROPE.—A letter from Dr. Revel, dated 1st April, expressing heartfelt thanks for the remittance forwarded to the Waldenses' Synod by the Executive Committee, and giving an interesting account of the work of evangelization in Italy, has been received, and will be published at an early day in one of the missionary journals.

Seventeenth Annual Report of the Board of Foreign Missions.

THE Board of Foreign Missions held their seventeenth annual meeting at the Mission House in New York, on Monday afternoon, the 8th inst. It was a cause of sincere gratitude that the Executive Committee were enabled to report decided progress in every department of missionary labor. The Annual Report, which gives a full account of the present state of missions, will soon be sent forth to the churches, and will communicate much information to gladden the hearts of the people of God.

One of the most interesting facts brought out at the meeting was the announcement of an advance in the receipts of the treasury over those of the previous year, of more than \$20,000. This has resulted in part, no

doubt, from the appeal which the Executive Committee were compelled to make to the churches last autumn for increased contributions to meet the expenses of the missions in India and China; but still more, we apprehend, from a growing conviction among our church members that their contributions to this cause ought to be increased from year to year.

This timely aid has saved the Board from a large, and what would have been a very embarrassing debt. At the same time, it has left the very pleasing impression upon the minds of those more immediately concerned in carrying on this work, that the churches are not only sincerely interested in it, but that they may be confidently relied upon to sustain the Board in any extraordinary emergencies that may arise in their prosecution of this work.

There is no reason why there should not be a steady increase in the funds of the Board. The general prosperity of the country, in which the members of our churches have their full share, enables them to do more each successive year. At the same time, the operations of the Board are every day becoming more extensive, and from the very nature of the work itself, require an increased outlay of funds.

Letter from Rev. S. Mattoon.

Bangkok, Dec. 30th, 1853.

MY DEAR YOUNG FRIENDS:—In giving you an account of the various classes and races who inhabit this country, I must not omit the Mohammedans, or followers of the False Prophet, who are quite numerous here, as in most parts of this eastern world. Nearly all these people living in Siam are of the Malayan race, with perhaps a few hundreds from western India, who are not worthy of a separate notice. The Malayan population of Siam has been estimated at from three to four hundred thousand, most of whom live in the subjugated and tributary

provinces of the Malayan peninsula. These provinces have never been explored by missionaries, and little visited by Europeans of any class; and what I now say will have more special reference to those whom we meet in the vicinity of the capital. The Malays in this part of Siam are divided by the Siamese into Malayu Kou and Malayu Mai, or the old and new Malays. The former are those who have been in the country for a long period, and have become intermingled with, and to some extent conformed to the habits of other portions of the population. Many of this class are merchants, or small traders; and a few have attained to offices of dignity and trust under government. Many of them can read the Siamese with fluency, and readily receive and read our Christian books, but are especially anxious to obtain the historical portions of the Old Testament. Not a few of this class have abandoned the faith of their fathers, and embraced Buddhism. Several eminent Siamese priests are of Malayan origin. Much the greater number of even this class, however, still adhere to the Mohammedan faith. The Malayu Mai, or New Malays, are those who have been taken from the subjugated Malayan provinces and brought into the country within the last forty or fifty years. They are held as serfs or slaves by the principal nobles, and are generally poor and ignorant. This class are easily distinguished from the other inhabitants of the country, but must not be taken as the type of the true Malay. If you would know the Malay character, you must study the accounts of those who meet them on their own soil. You will readily understand that a Malay in his native jungle, daily and hourly armed with his deadly weapons, and under the rule of Rajahs having but little more real authority than a chief among your own Indian tribes, would differ widely from one of the same race deprived of his weapons, brought under a strong despotic government, and forced to severe toil under the

constant dread of the whip, the stocks and chains. The Malay dress, like the Siamese, consists of but two pieces, the waist and shoulder-cloths; but they are easily distinguished by the different modes of wearing these. The men shave the entire head, while the women permit their hair to grow. The females have their ears bored, and often the holes so immoderately enlarged as to greatly disfigure them. The support of their families falls chiefly upon the females, who engage in spinning, weaving, and other like labors, while the men spend the most of their time in the service of their masters. Few among them can read the Siamese or their own books, which are written in the Arabic character. They have among them religious teachers, who are held in great estimation, and even the most ignorant have some knowledge of their system of religion. I have never met one who did not have some idea of the creation, and who could not give you the names of our first parents and the principal patriarchs. They constantly give their testimony in favor of one God and against the worship of images. But they are as superstitious, and as truly relic and saint-worshippers, as the heathen around them, and equal them in almost every species of vice. Though having so much of revealed truth mingled with their system, they are, if possible, less ready to embrace Christianity than the followers of other false systems of religion. Among the Malays little has been accomplished by Protestant missionaries, and little is being done for their benefit: although, at Singapore, Malacca, and Pinang, and other places, there are many of these people under British rule, in circumstances apparently most favorable for Christian effort, still they are almost entirely neglected by the Church.

But the time must come—and may it come soon!—when the power of the False Prophet shall cease, and his followers everywhere become the followers of Christ.

As ever, yours.

Donations

TO THE
BOARD OF FOREIGN MISSIONS
IN APRIL, 1854.

SYNOD OF ALBANY.—*Pby of Londonderry.* Newburyport 2d ch mo con 8, less 2 for *Foreign Missionary*, ladies' soc 6; Antrim ch 20. *Pby of Troy.* Waterford ch of which 13.60 from Sab sch to con Rev. L. H. LEE, Mrs. LEE, Mrs. HARVEY B. SCOTT, Mrs. G. W. EDDY, Mrs. C. ELLIS, and Miss ELIZABETH G. STEWART 1 ms 273.36. *Pby of Albany.* Northville ch 2, 307 36

SYNOD OF BUFFALO.—*Pby of Wyoming.* Tuscarora ch 5; Warsaw ch 6. *Pby of Michigan.* Fremont ch 3; Orion ch 2. *Pby of Rochester City.* Port Byron ch ladies' miss soc 12, Sab sch 4; Penfield ch 10, 42 00

SYNOD OF NEW YORK.—*Pby of Hudson.* Goshen ch 175.60. Dr. JOHN S. CRANE to con himself 1 m 30, Sab sch to ed Cath. Jessie McCarter and John S. Crane 50; Hopewell ch 36.31; Hamptonburg ch 40; Florida ch mo con 5. *Pby of North River.* Wappinger's Falls ch mo con 5, Sab sch 1. *Pby of Bedford.* South Greenburg ch 20; South East ch 26; Croton Falls ch 50, Sab sch to ed Henry Thos. Lee 12.50; Mt. Kisco ch mo con 6; White Plains ch 40; Poughkeepsie ch to con Rev. DAVID LAWING 1 m 45.03. *Pby of New York.* New York lat ch mo con 124.15, Sab sch to ed W. W. Phillips at Canton 6.25, teachers to ed James Donaldson and Sarah C. Dove among the Otos and Omahas 12.50, young ladies to ed Mary K. Lewis at Canton 6.25, to ed girl in Mrs. Happer's school 6.25, Miss Jaudon's class to ed Fanny Phillips 6.25, infat Sab sch to ed Walter Lewis at Spencer 6.25; Williamsburg ch mo con 43.44; Fifth av and Nineteenth at ch mo con 34.06; Forty-second st ch mo con 13.26; Madison av ch mo con 20, less 8.33 for *Foreign Missionary*; Brooklyn 1st ch mo con 7.72; Grand st ch 208.50; Brooklyn Central ch 42.75; Jersey City 1st ch 474.97, less 5 for *Foreign Missionary*, Sab sch to ed David Henderson and Elizabeth G. Southmayd 50; Fifteenth st ch mo con 16; Yorkville ch mo con 12.64, less 4 for *Foreign Missionary*; Nyack ch 13.53; Rutgers st ch fem miss assoo 51.40; Chelsea ch mo con 23, a member 25, Sab sch for sup of Bazar school at Allahabad 20. 2d *Pby of New York.* West Farms ch 13.55, less 3 for *Foreign Missionary*; Scotch ch, Samuel Cochran 100, John T. Johnston 100, J. B. M. Johnston 100; Canal st ch mo con 1.94; Sing Sing ch mo con 17, 2075 79

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Baskingridge ch 109, less 9 for *Foreign Missionary*; *Pby of Passaic.* Newark 3d ch mo con 35.44, Sab sch to ed Arch. Alexander at Spencer 16.23; Plandora ch 10; Chester ch 25; Mt. Freedom ch 14.75. *Pby of New Brunswick.* Village ch Freehold 153.50; Princeton 1st ch 115; New Brunswick, N. J., Rev. Dr. Cogswell 25; Freehold ch 51.77; Millstone ch 8.30; Nottingham ch 21.89; Dutch Neck ch 21.24. *Pby of West Jersey.* Bridgeton 1st ch, by her father to con Miss CAROLINE B. REEVES 1 m 30, Sab sch to ed S. Beach Jones and Mary R. Jones 60; Salem ch 31.25; Blackwoodtown ch 13.95; Ocderville ch mo con colls 44; Cape Island ch 12. *Pby of Newton.* Belvidere ch, Sab sch to ed John M. Sherrerd, 7; Hackettstown, N. J., Mrs. Nancy Thompson for Jews 5; Hardwick ch 38.08; Stewartsville ch 49.23; Mansfield ch 39. *Pby of Raritan.* Clinton ch Sab sch 31.25; Milford ch 12. *Pby of Luzerne.* White Haven ch of which 1 from Miss Mayby 3; Wyoming ch 30; Kingston ch 7. *Pby of Burlington.* Allentown ch 25, 1006 36

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Kensington ch mo con 8.63, Sab sch 15.06; Spring

Garden ch Sab sch for Agra high school 10; Crookville ch of which 1.30 from Sab sch 6; Fourth ch mo con colls 50; Tenth ch ann coll in part 212.47, Rev. Dr. Engles 20, W. A. Porter 20, J. McArthur, Jr., 10, H. Campbell 5, a member 12, mo con 50.93, in all 330.40, less 36 for *Foreign Missionary*. 2d *Pby of Philadelphia.* Bridgetown ch 17; Doylestown ch 72.76. *Pby of New Castle.* Lower West Nottingham ch 12.80; Wilmington 1st ch 26.38, fem benev soc to con Rev. J. LEIGHTON WILSON 1 m 43, juv miss soc 29.09. *Pby of Donegal.* Lancaster ch mo con colls 28.52, Sab sch 23.98. *Pby of Baltimore.* Balt. 2d ch 84; Bridge st ch, Georgetown. 71.70; Washington, F at ch youths' miss soc to ed James Laurie and Nintan Bannatyne 50; Balt. Franklin st ch 50; Madison st ch 1.25; Frederick ch of which 16 from ladies' sew soc 46.50; Belle Air ch "a member" 4. *Pby of Carlisle.* Fayetteville ch 20.76; Shippensburg ch 67; Cumberland ch, Mrs. McKaig to ed Linnie McKaig Deal 20; Big Spring ch Sab sch 7. *Pby of Huntingdon.* Pine Grove ch 30; Hollidaysburg ch 100; Lewistown ch 70.40. *Pby of Northumberland.* Williamsport ch 15; Bethel ch 8.25; Buffalo ch 66; Warrior Run ch of which 30 to con JOSEPH McKINNEY 1 m 50; Derry fem miss soc to con Miss JANE BOYD 1 m 33; Mahoning ch 100, 1534 46

SYNOD OF PITTSBURGH.—*Pby of Blairsville.* Glade Run ch mo con 15.50, young ladies' miss soc 37.50; Donegal ch 10; Congruity ch mo con colls 19.89; Mechanicsburg ch 3; Rural Valley ch 8; East Union ch 3; Cherry Run ch 4. *Pby of Redstone.* McKeesport ch 50; Spring Hill ch 10; Round Hill ch 26.80; Uniontown ch of which 6.85 from Sab sch 53.33; Brownsville ch 4.12; New Providence ch 20. *Pby of Ohio.* Pittsburgh 1st ch 365.83, less 15 for *Foreign Missionary*; Second ch mo con 36.69; Fifth ch 15.32; Chartiers ch 21.12; East Liberty ch 29.12, mo con 10.28, Sab sch 7.24; Mingo ch 27.50; Racoon ch 69; Bethel ch ladies' for miss soc 47.42; Sharon ch 11.75; Sewickly ch 55; Valley ch 5; Centre ch, "a friend of missions" 3; Fairmount ch 12; Manchester ch 25.35. *Pby of Alleghany.* Harrisville ch 9. *Pby of Beaver.* Unity ch 14.18; West Middlesex ch 14.37; Pulaski ch fem miss soc 5. *Pby of Erie.* Sugar Grove ch mo con 4. *Pby of Clarion.* Leatherwood ch miss soc 11; Richland ch Sab sch 6, 1027 95

SYNOD OF WHEELING.—*Pby of Washington.* Frankfort ch 28.66, youths' literary soc of Frankfort Springs 42 cents; Lower Ten Mile ch 24; Burghettstown ch 35.70; West Alexander ch 43; Upper Buffalo ch 35. *Pby of St. Clairsville.* Crab Apple ch 92; Bealsville ch 10; Woodfield ch 7; Wheeling Valley ch 20.65; Martinsville ch 32.16; Beach Spring ch 30.50; Nottingham ch 45; Deersville ch 6; St. Clairsville ch 37. *Pby of Steubenville.* New Hagerstown ch 38; Big Spring ch 21; Still Fork ch 3.50; Harleam ch 5.25. *Pby of New Lisbon.* Deerfield ch 25, 539 88

SYNOD OF OHIO.—*Pby of Zanesville.* Rush Creek ch 10; Bethel ch 9. *Pby of Richland.* Mt. Vernon ch mo con, bal to con CHARLES SWAN and ROBERT TURNER 1 ms 4.50; Bloomfield ch 2; East Union ch 7.35; Millwood ch 5.31; Waterford ch 4.25, children 1.60; Mansfield ch 44; Martinsburg ch 28.75; Frederick ch 2.75, children 6.13; Mt. Pleasant ch, add to con JOSEPH SMITH 1 m 17.50; Cherterville ch 9.12; Harmony ch 1.87. *Pby of Coshocton.* Berlin ch 19.66, mo con 13.16, Sab sch 9.38; Williamsburg ch 11; Mt. Eaton ch 1, John Johnston 10, Mrs. Wise 3, 221 33

SYNOD OF CINCINNATI.—*Pby of Chillicothe.* Washington ch 27; Hillsboro' ch of which 10 each to con J. M. JOHNSTON and Mrs. ANNE FALLIS 1 ms, and 10 from Mrs. L. H. Barry and children of Infant Sab sch to ed Samuel Steel in India 141.28. *Pby of Miami.* Franklin ch 17. *Pby of Cincinnati.* First ch Ladies miss soc 260; Seventh ch ann coll 140.55, Ladies miss soc 150, Sab sch miss soc 3 mos

coll's \$3.90; Central ch 1st Mission Sab sch to ed Robert Young 25; High Street ch mo con 78 cts; Bethel ch 2.75; Reading ch 9.50. <i>Pby of Oxford.</i> Bethel ch 70. <i>Pby of Sidney.</i> New Jefferson ch 4; Union ch 4, 894 06	
SYNOD OF INDIANA. — <i>Pby of Indianapolis.</i> Bethany ch 9. <i>Pby of Palestine.</i> Paris ch 45 54 00	
SYNOD OF NORTHERN INDIANA. — <i>Pby of Lake.</i> Constantine ch of which 30 to con their Pastor REV. SAMUEL C. LOGAN 1 m 36 83, childrens coll's 4.25. <i>Pby of Crawfordsville.</i> Poplar Springs ch 4, 44 87	
SYNOD OF MISSOURI. — <i>Pby of St. Louis.</i> St Charles 1st ch add'l 17, juv miss soc and proceeds of little girls' labor to ed George Champnia Stibley 25. <i>Pby of Palmyra.</i> Big Creek ch, Mrs. E. Perry, 5, 47 00	
SYNOD OF KENTUCKY. — <i>Pby of Louisville.</i> Louisville 1st ch in part \$23.48, mo con 30.75; Second ch in part 183; Chestnut St. ch 313.10; Shiloh and Olivet ch 100; New Castle ch 20, Sab sch 6; Pisgah ch 8; Shelby Co., Kentucky, Mrs. E. Morton 25, and Miss E. A. Morton 5 to con C. B. H. MARTIN 1 m. <i>Pby of Muhlenburg.</i> Hopkinsville ch 11. <i>Pby of Transylvania.</i> Bethel ch 6; Paint Lick ch 15, less 2 for Foreign Missionary; Danville 1st ch 390 less 10 for Foreign Missionary, Sab sch 50; Danville 2d ch 342; Springfield ch 1. <i>Pby of West Lexington.</i> Fayette Co., Ky., J. M. C. Irwin of which 10 for education, and 10 for missions in Liberia 20. <i>Pby of Ebenezer.</i> Washington ch 13, 1810 33	
SYNOD OF VIRGINIA. — <i>Pby of Winchester.</i> Gerards-town ch 83; Tuscarora ch 24. <i>Pby of East Hanover.</i> High St. ch., Portsmouth, 10.60. <i>Pby of Montgomery.</i> Christiansburg ch 62.63, Mrs. Cath. Jones 5, 185 23	
SYNOD OF NORTH CAROLINA. — <i>Pby of Concord.</i> Rocky River ch GEORGE L. PHIFER to con self, Rev. DANIEL A. PERICK and Mrs. ROSA A. PHIFER 1 m's 100 00	
SYNOD OF NASHVILLE. — <i>Pby of Holston.</i> Providence ch 9. <i>Pby of Nashville.</i> Nashville 1st ch 315, 324 00	
SYNOD OF MEMPHIS. — <i>Pby of Chickasaw.</i> Holly Springs ch Sab sch to ed Sarah B. Thompson 25; Water Valley ch, 'a member' 1; Sand Spring ch 3. <i>Pby of Memphis.</i> Macon ch 35; Memphis 2d ch 125, Sab sch to ed Jane Gray 25; Mt. Carmel ch 89.70, Dr. Holmes to ed James Holmes 25, sewing soc 40, colored persons 5.30; Somerville ch Sab sch to ed Fanny Q. Boyd 30, 404 00	
SYNOD OF SOUTH CAROLINA. — <i>Pby of South Carolina.</i> Willington ch mo con 40; Rock ch a family offering to ed youth in India 28. <i>Pby of Bethel.</i> Bethesda ch for Press in Northern India 90; Pleasant Grove ch 55; Six Mile Creek ch 10. <i>Pby of Harmony.</i> Hepzibah ch 6; Salem ch (B. R.) 89; Sumpterville ch fem miss soc 65; Camden ch 51.25 less 10 for Foreign Missionary; Pine Tree ch 10; Williamsburg ch 33, Rev. James A. Wallace 10; Darlington ch 114.25; Cheraw ch 241; Liberty Hill ch 53; Midway ch 3.50; Harmony ch 11; Brewington ch 27; Lebanon ch 23; Salem ch (L. R.) 35; Bishopville ch 3; Horeb ch 8; Mt. Zion ch 127.25. <i>Pby of Charleston.</i> Columbia 1st ch 60.20; Charleston 2d ch mo con coll's 146.72; Circular ch W. P. Findlay 10, Miss E. Peronneaux 3, Miss H. E. Findlay 1; Beach Island ch 10, 1354 17	
SYNOD OF GEORGIA. — <i>Pby of Georgia.</i> Liberty Co., Ga., fem miss soc for printing in China 53.33. <i>Pby of Hopewell.</i> Macon ch 150, Sab sch to ed R. L. Brock and Heman Mead 50. <i>Pby of Florida.</i> Euchee Valley ch mo con 5; Bainbridge ch 1, 259 33	
SYNOD OF ALABAMA. — <i>Pby of South Alabama.</i> Newbern ch 31; Fairview ch 45; Camden ch 5; Centre Ridge ch 46.50; Geneva ch 5; Black's Bend ch 5; Marion ch 36.15; Shell Creek ch 10; Mobile	
Government St. ch 200; Bethel ch Sab sch to ed Moshummed Ali Khan 20; Second ch of which 120 mo con coll's, and 30 from Sab sch to ed E. P. Smith 250; Mount Pleasant ch of which 17 from juv soc to ed; 67; Valley Creek ch of which 18 from colored people for Africa 158; Pisgah ch 31.20. <i>Pby of Tuscaloosa.</i> Tuscaloosa ch 100; Concord ch 7; Mt. Pisgah ch 8. <i>Pby of Talladega.</i> Marble Spring ch 45, 1069 85	
SYNOD OF MISSISSIPPI. — <i>Pby of Mississippi.</i> Port Gibson ch 23. <i>Pby of Louisiana.</i> Comite ch 10; Concord ch 5; Woodville ch 33.87; N. Orleans 4th ch 11; Baton Rouge ch 30; Plaquemine ch 6.30, Sab sch 28.70, 143 87	
SYNOD OF ARKANSAS. — <i>Pby of Arkansas.</i> Little Rock ch 25 00	
SYNOD OF TEXAS. — <i>Pby of Brazos.</i> Galveston ch 76 25	
SYNOD OF THE PACIFIC. — <i>Pby of Oregon.</i> Clatsop ch 25 80	
Total from churches, \$13,572 93	
LEGACIES. —Ala., Interest from Underwood Estate 30; Shippensburg, Pa., Legacy of Miss Jane Macley 50; Cincinnati, O., Estate of John Gallagher 30; St. Clairsville, O., Estate of David McWilliams 100; Pittsburg, Pa., Patterson Estate 50; Estate of Dr. Gladden 53; York, S. C., Estate of John Blair 100, 413 00	
SEMINARIES. —Princeton, N. J., Theo Sem'y Miss Bible, Tract, and Education Soc 70 00	
MISCELLANEOUS. —Fort McIntosh, Texas, Col. G. Loomis 30; A Merchant for Shanghai mission 1200; ' ' for India 1686; ' ' for China 1667; ' ' for Africa 1667; a lady for the Madiai 25; L. M. S. for Jewish mission 30; Left at Mission House 20; Two ladies for Belgium 50; Cedar Rapids, Iowa, 'a Christian friend' 2.50; Otee and Omaha mission, Dd. Jones for printing Testaments in China 6; Newark, N. J., Wm. Rankin to ed Mariada W. and Emma W. Rankin at Ningpo 50; Two friends 5; N. Brunswick, N. J., Rev. J. J. Janeway, D.D., 700; Asso Ref Synod of the South for the education of youth at Kentucky, Liberia 95.73; A friend 100; Jersey Shore, Pa., a friend 10; Warrenton, Mi., O. Shurtliff 2; Texana, Tex., J. A. Taylor 5; Richmond, Va., Thos. W. F. Taylor 2; A friend 10; Trenton, N. J., E. B. Fuller to con Thos. J. STRYKER and Jos. G. BREARLY 1 m's 100; Transferred from Waldensian fund for Pignerol church 2100 9993 23	
Total Receipts in April, \$24,049 16	
SPECIAL CONTRIBUTIONS FOR THE WALDENSES. —Amount previously acknowledged, \$9949 90	
Bethesda ch, B. O., Maj. W. Sprout 22; Miss Alice Caldwell 5; Chippewa, O., Mrs. Jane Frank 1; Sab sch of University of Va. 5, 33 00	
Less 9962 90	
Error in amt't carried from receipts in Nov. 1853, to Dec. 1853, 96 17	
Transferred to general ac't for Pignerol ch 2100 00 2196 17 7796 73	
WM. RANKIN, JR., Treasurer.	
DONATIONS IN CLOTHING, ETC. —Fem miss soc Rutgers St. ch., N. Y., one box clothing for Chippewa and Ottawa mission at Grand Traverse; Ladies miss soc of Upper Octorara ch., Pa., one box clothing 80; Ladies of Scrubgrass ch., Pa., one box clothing 106.05; A lady, N. Y., 165 articles of clothing; Mrs. M., N. Y., 39 articles; Mrs. S., N. Y., 17 garments; Sew soc, N. Y., 1st ch 36 garments additional	
EDWARD O. JENKINS, Printer, 114 Nassau St.	

THE FOREIGN MISSIONARY.

Missions of the Board.

An Address on Missions.

BY REV. CYRUS DICKSON.

[ONE of the most delightful Missionary Meetings we have attended for years was held in Buffalo, during the sessions of the late General Assembly, on Thursday evening, May 25. The weather proved exceedingly unfavorable, or there would doubtless have been a large congregation present. Heavy rains prevented the attendance of many. But those who were there must have felt richly repaid for the exposure. Addresses full of thought and feeling were delivered by the Rev. Messrs. Dickson, of Wheeling, Va., and Anderson, of St. Louis, Mo., and prayers were offered which evidently sprung from the heart and were the hearty prayers of all. The meeting was in a measure informal, no presiding officer being in the chair, nor any reporter present to write down the speeches; it had in some degree the character of a meeting for devotion and mutual exhortation, and the Saviour himself was evidently present in the midst of his people.]

The addresses were unwritten, but the respected brethren consented to write their remarks for publication. We have the pleasure of inserting Mr. Dickson's in this number, and hope to receive Mr. Anderson's in time for the next issue of the Foreign Missionary.—Ed.]

MR. SECRETARY, AND CHRISTIAN FRIENDS:

There are but few, if any, in the Church, who do not expect that, in some way or other,

the kingdom of Christ will be extended over all the earth,—that the election of God will embrace, at one time, all, or nearly all, the children of men. This expectation is founded upon the deliverances of the Word of God. "The kingdoms of this world shall become the kingdom of our Lord and of his Christ." "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "All flesh shall see the salvation of God." These, and many similar passages, constitute the ground of this expectation in the minds of God's people.

To accomplish these wonderful predictions, and fulfil these wonderful promises, God hath established his Church upon earth. The great commission given her by her triumphant and ascending Head and Master is, "Go ye into all the world, and preach the gospel to every creature." To execute this great commission, is the design of her appointment, and the purpose of her perpetuation.

Our branch of the Church, our beloved Presbyterian Zion, thus understanding her duty, has earnestly embarked in this good work of Missions. This Board of Foreign Missions is the organ through which she attempts the conversion to God of the Jewish, the Papal, and the Pagan portions of the world. The great means which the Board requires, are the *prayers*, the *men*, and the *money* of the Church. How to secure the largest and most constant contribution of these three great elements, is a question of the

gravest magnitude and deepest concernment.

It is not my object to discuss the subject in general, but simply and briefly to point the eye of the Church to a single field, hitherto almost entirely neglected, which, when properly cultivated, will undoubtedly yield a rich and glorious harvest. I mean *the interesting and instructing the children of our Church in the work of missions, by engaging them to support heathen children in our mission schools.*

The Board, as I understand it, offers to educate a heathen child in some of its schools, for twenty-five dollars a year. The child is selected by the missionaries,—in some instances, takes the name designated by the contributors,—is supported during a course of years,—educated thoroughly for any situation in social or civil life, or, by God's blessing, is qualified for the ministry of the gospel among his benighted countrymen.

This plan admirably commends itself to the hearts of our children, by identifying them in this work with the wants and ignorance, the sins and sorrows of fellow-children in pagan lands. It puts before their minds a specific object, and trains them to regard these distant ones as their own, endeared, it may be, to them by bearing the name of a father, or mother, or brother, or sister, or pastor, or teacher, or of loved ones in heaven. Thus, through this channel, the laws of our common nature are employed to extend and purify the affections and charities of the heart. Thus, this divine ordinance of giving to the poor on the first day of the week, will become, by God's blessing, a rich means of grace for the conversion and sanctification of our children. By this process, faithfully employed, the coming generation will have clearer views of duty, deeper and more constant sympathy for a dying world; will become more liberal, cheerful, and habitual in their charities,—a generation putting to shame and silence their fathers, or else "provoking them to love

and good works," by their intelligence and benefactions.

Some fourteen years of pastoral observation and experience have operated the sad conviction on my heart, that the present generation of adult Christians will never be brought to cheerfully discharge their full duty to give to the cause of Christ. The neglect of early training, the force of early prejudice, the amazing ignorance of the world's wants and wretchedness, the mighty power of *covetousness*, the strange and guilty insensibility, in some cases, even of ministers and elders, together with many other causes, conspire to prevent multitudes from coming to the "help of the Lord against the mighty." After all our unparalleled prosperity, there has been no adequate increase, either in the number of the contributors, or the amount of the contributions. As humbling evidence of this, in the Assembly's minutes for 1853, out of our 2,879 churches, only 1,353 are reported as having contributed any thing to this Board, whilst 1,526 are reported as having given absolutely nothing! More than one half of this great communion, embracing many of our ministers, ruling elders, and members, according to the Minutes, have absolutely given *nothing* to send the gospel to six hundred millions of the dying heathen!

These mournful statistics, Sir, constitute a part of the basis of the sad conviction which I spoke of,—a conviction that the present generation of the Church will never be brought to the full performance of their duty. May a holier baptism fall upon our children! To our children, Sir, to this rising generation, under God, we must look as the hope of the heathen world! And whilst we cultivate with increased faithfulness the graces of adult Christians, it is from our children, properly educated, that we must expect the prayers, and the men, and the money, for this sublime work of the Church of God.

In order to show what might be accom-

plished by enlisting our children in the support of heathen children in our mission schools, I may say, that of the \$88,730 49 contributed by the churches last year, more than \$7,000 — nearly a twelfth of the whole—was contributed by children. I am so informed by the Treasurer. If I am right, this not only shows what has been done, but stimulates the inquiry as to what can be done.

There are at least 200,000 children in our congregations, capable of attending Sabbath-school. I arrive at this estimate in two ways :

1st. In the Minutes of 1853, there are 76,840 families reported, and yet 1345 churches make no report at all on that point. Many of these non-reporting churches are among the largest in our communion. Now, if these non-reporting churches have as many families in proportion as those which report, then the whole number of families in our 2879 churches cannot fall short of 144,000. If each of these families average one child and a half, (we think the estimate below the truth,) then the aggregate of children able to attend the Sabbath-school will amount to 216,000.

2d. On the 603d page of the Minutes of 1853, the Board of Domestic Missions report having in their mission churches 19,966 communicants, and in their Sabbath-schools 19,123 children. That is to say, the number of their Sabbath-school children nearly equals the number of their communicants. Now, if the same proportion between communicants and children obtains throughout our entire Church as in the mission churches, then our 219,263 communicants will represent a scholarship in our Sabbath-schools, or that might be gathered there, of more than 210,000.

From both these sources of information, we feel authorized to affirm that 200,000 is a low estimate of the number of our children able to attend Sabbath-schools.

It is surely not too much to suppose that,

under proper instructions, each of these children could be induced to give, on an average, *one cent a week* for the education of heathen children in mission schools, especially when these heathen children had been selected at their own suggestion, and named according to their own desire. This estimate, low as it unquestionably is, both as it regards the number of children and the amount of each child's contribution—this estimate, Sir, will produce for this cause \$2,000 every week, \$26,000 every quarter, and a grand total of \$104,000 every year—\$15,269 51 more than you have received *directly* from all our churches during the year just closed.

To accomplish this plan, Sir, will require, I confess, great diligence and devotion in ministers, ruling elders, and members of our churches, but that diligence and devotion they are solemnly covenanted to render to Him who redeemed them by His blood. With such diligence and devotion, attended by God's blessing, this work can be more than performed, this estimate more than realized. In proof of this, allow me to mention a few circumstances which I have seen and personally know.

There is a Sabbath-school with which I am acquainted, organized some six years ago with only fifteen scholars, in a new and feeble church. About four years since, that school was induced, with much hesitation, to attempt to support a boy in the mission school at Canton, China, under the care of the Rev. Andrew P. Happer. The hesitation arose from the fear of a failure to raise the \$25 a year. In a few weeks they showed the groundlessness of their fears, by adopting two more boys at the same mission. At or about the same time, a class of girls undertook *alone* to support a little girl at Ningpo, under the care of Mrs. Rankin. A few months later, a fourth boy was adopted at Canton, making five children in all, now for years supported by this school at the mission in China. By

God's help, "the tub of meal and the cruse of oil" of this school have never failed. They have always, Sir, had ample funds to meet promptly their engagements with this Board. Indeed, at their last annual meeting in January, they had a surplus of over \$30 in their treasury, more than enough to support a sixth child for a year. Quite recently, two other classes have undertaken the support of a child each, and I am here to-night, charged to inquire of the Secretary for the Missions, in which these two additional children may be most profitably placed.

These make some seven children supported by this one school, the annual average attendance of whose scholars is some 200 or 210. The number of families in this church is 100; communicants, 200—scholars, 200; average contribution per scholar each Sabbath, one cent and a half. This strikingly illustrates the *lowness* of the estimate we made of the number of children in our congregations, and of their ability to contribute one cent per week, based upon the two independent facts alluded to in the Minutes of 1863, viz: 1st. The whole number of families; 2d. The number of children as compared with the number of communicants in our domestic missionary churches.

Furthermore, allow me to say, that the missionary zeal of this school is no sudden emotion, awakened in a moment and subsiding as soon. It arises from a large amount of missionary information in the possession of the school. One great labor of the teachers, officers, and pastor, is to communicate to the children a knowledge of the sad state of the heathen world, and of the means now employed for its conversion. For this purpose, 250 copies of the "Foreign Missionary," and 225 copies of the "Presbyterian Sabbath-school Visitor," making in all 700 papers, are distributed monthly, more or less filled with missionary intelligence. Besides these, 100 copies of the "Foreign Missionary," and 150 copies of the "Home and Foreign Record," are taken by

the congregation. We have no idea that "brick can be made without straw." It is "a zeal according to knowledge," and hence we trust will be permanent.

The impression, the belief, Sir, that the world will be converted to God, and the desire to coöperate in the accomplishment of this divine ordination, not only occupies a space in the minds of these children in health and in Sabbath-school, but fills and overflows some of their hearts amidst the solemnities of a dying-hour. An instance or two, I shall take leave to mention, confirmatory of this statement. If I err in my poor narration of them, the Superintendent of that school, Mr. Robert Crangle, now a member of the General Assembly, and here present to-night, will have the goodness to correct me.

There was a poor widow, a member of that church, with some six children, varying in age from five to fifteen years. She was very poor indeed, Sir, living in a little cabin of one room only, the dimensions of which did not exceed twelve by fifteen feet. Three corners rested on stakes, and the fourth on a bank of clay. The value of the entire furniture would not reach \$10. She supported herself by her needle at "starvation-prices," assisted by her children, who were employed in iron and cotton-factories. The little girls worked in the latter often fourteen hours a day. The second girl, about eleven years of age, was taken suddenly ill on a Thursday. On Saturday and Sabbath she was visited by the Session. Being much worse on Sabbath afternoon, her mother asked her if she was afraid to die? Her answer was, "No! Jesus died for sinners, and I trust He died for me. I am not afraid to die." After much delightful conversation, her mother asked her, What, in case of her dying, she wished done with the wages due her by the factory? "After looking around on her comfortless home; upon her poor, weeping, widowed, and scantily-clothed mother; upon a feeble, sickly

sister, subject to terrible attacks of asthma, and upon her other little brothers and sisters weeping at her bedside, with a trembling voice she said, "Mother, give it to the Sabbath-school to teach the poor heathen children in China of Jesus Christ!" It was a struggle, Sir, but a triumphant struggle, of the love of Jesus over all earthly loves! Not, Sir, that she loved her poor home less, but Jesus Christ more!

She died in a few hours; and so destitute was the bereaved mother, that the church had the honor of defraying the entire expense of her funeral. A balance of *one dollar and seventy-five cents* was found due by the factory, and, according to the last will and testament of this dying child-saint, was paid over to the Sabbath-school, and by it to this Board of Foreign Missions, and by it forwarded to China, to the city of Canton. That money, Sir, will be seed-corn—it is "bread upon the waters." It was the gift of a dying saint, a true spiritual descendant of her of old who gave the "two mites, which was all her living." The eye of Him who watched with approbation the giving of the "two mites," doubtless smiled upon the gift of this dying little girl. I have no doubt, Sir, I have not a particle of doubt, but that His blessing has richly followed, and will richly follow, this self-denying benefaction to the causa of missions, and especially to the millions of poor children in China. And, Sir, I have as little doubt that, amidst the grandeur and glories of the judgment, that same sweet voice of the Master and Judge, from the great white throne, shall say of this child, as of her of old, "She of her own hath cast in all that she had, even all her living." Would, Sir, that the spirit of this poor child filled the hearts of the holders of millions of the wealth in our communion! Would that dying Christians everywhere might, in making their last will and testament, remember, as she did, Him who, though He was rich, yet for our sakes became poor, that we through his poverty

might be rich!" Think of this, ye Christian millionaires, ye 100,000, ye 50,000, ye 20,000, ye 5,000 dollar-men, as you distribute, with a dying hand, your money and estates among your children—it may be, your idle and dissipated children! Ye pleasure-seeking and ease-taking Christians, whose hearts contract at the thought of giving to this cause, think of the gift of this dying child of a poor widow, earned by fourteen hours of daily, exhausting toil!

Unlike many others, Sir, she did not defer all her giving until a dying-hour. I have often been told by the Superintendent, that she and her brothers and sisters were among the most regular contributors in the school. Each of the six usually gave a half dime every Sabbath morning—*thirty cents* a week, and over fifteen dollars a year, from these poor factory Christians, who, by daily and nightly toil, were scarcely able to get their daily bread! Sir, if a like spirit filled the 250,000 communicants and the 200,000 children in our great Zion, would this cause of missions languish for want of men and money? What then would prevent this Board from entering all the "great and effectual doors" which a wonderful Providence is opening among all the nations of the earth? If all our children were thus trained, would not the glorious vision of Isaiah be speedily realized, that "The wilderness and the solitary places shall be glad for them, and the desert rejoice and blossom as the rose?"

Some fifteen months since, another little lamb, about three and a half years old, died in that same congregation, or rather, was "gathered in the arms and carried on the bosom" of the Great Shepherd. She was too young to attend Sabbath-school, yet the little papers were read to her by her pious mother. Her heart was filled with sorrow, and her eyes often with tears, for the poor heathen. So strong was the hold which their wants had taken of her heart, that she was never known to spend a copper for any personal or childish gratification. With al-

most a miser's care, she hoarded up all for this cause of missions. The day before she died, she distinctly and expressly requested her mother to give all her money to send "the Bible to the poor heathen." Sir, that is the spirit of Jesus! and with him we say, "Of such is the kingdom of heaven." Her last will and testament has been executed, and this Board has sent to the "poor heathen" the fruits of this benefaction. And, Sir, think of it! these two little dying children have given more to this cause than 1,526 of our churches, embracing so many of our ministers, ruling elders, and thousands of our people!

"Whilst the sad conviction has penetrated my heart of the difficulty of awakening the mass of adult Christians to their full duty, such instances as these, which I have mentioned, fill me with hopefulness and joy. Under God, Sir, the hope of missions is in our children. We are rich in them. The Church, like the mother of the Gracchi, but with a holier hope and a purer aspiration, may point to her children and exclaim, "These are my jewels!"

If my voice could reach the ear, the heart's ear, of 250,000 members in our Church, the thousands of our families, ministers, and ruling elders, next to their personal salvation would I urge the magnitude of this duty, and its amazing hopefulness,—this duty of feeding the lambs of Christ; to feed them with knowledge respecting the future and foretold triumphs of His blessed kingdom,—of the wonderful honor of being co-workers with ministers and missionaries, prophets and apostles, nay, with Jesus-Jehovah himself, in subduing, by the gospel of His grace, the millions of the miserable, guilty, dying children of men, "to the obedience of Christ"—in making "His way known upon earth, and His saving health among all nations."

Before God, I believe, Sir, if a good degree of faithful labor is bestowed on this hitherto much-neglected field, this comparatively vig-

orous soil, to which I have pointed you—if ministers, ruling elders, and parents, awake to some proper sense, some practical sense of their responsibility, I do believe that your means, from their present low estate, will soon be swelled to \$500,000 a year, and that ultimately, by this same process, as this better-trained generation supplants us on the theatre of active life, your contributions will arise to annual millions.

Then, Sir, when the cry comes over the great oceans for "help and healing," out of these *thus*-educated sons and daughters of our Zion shall willing thousands arise to carry the Bread of Life to the dying nations. Then, Sir, this Board, instead of lifting up the often unanswered cry, "Whom shall we send, and who will go for us?" will be gladdened with the joyful answer from thousands of willing hearts, "Here am I, send me."

When this work is begun and carried on in faith by the ministers, the elders, the parents, the members, and the Sabbath-school teachers of our Church, then will arise a generation with whose every memory of home, and childhood, and mother-love, and school-days, and with every other tender and imperishable association, will mingle the conviction—the magnificent, the sublime, the exalting, the sanctifying conviction—that Jesus is to "reign from shore to shore," and that it is *His right to reign*: a generation of mighty hearts, of great sympathies, and vast and self-denying benefactions; a generation that shall count all things but loss for Christ; a generation which, under the constraining love of Jesus, shall, in their heart's experience and daily practice, realize that wonderful argument of the Apostle to the Gentiles, "That if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again."

A Missionary Tour in India.

EXTRACTS FROM A JOURNAL OF THE REV. R.
M. MUNNIS.

Travelling Companions—Preaching prevented by Music—Telegraph Posts.

ON Thursday, 12th October, 1853, I left Allahabad at noon, intending to go as far as *Chitkote*, a celebrated place of pilgrimage in Bundelkund. I made my arrangements to be absent from the station about a month, and selected a route for the most part untravelled by any missionary before. The two catechists Mirza John Beg and Simeon, were my companions and fellow-laborers in this preaching-tour. When we reached our encamping-ground, we found the tent pitched under large shady trees, and in the afternoon we went over to a large village called Harwára to preach. The houses were large and neat, and we therefore expected to find a good audience; but were sadly disappointed. We found a large number of respectable people, it is true; but they were all Mohammedans of the Shia sect, and engaged in the celebration of the Maharram. They gave us seats, and made preparations to entertain us with a little music. We told them that we were not musically inclined; but all to no purpose. Music we *must* have. All the musicians were hastily assembled. While they were tuning their instruments, and drying their drum-heads, I collected the children around me and began to catechize them. I had got to the question, "Why ought we to love and obey God," when the musicians made such a stunning noise with their drums, cymbals, and other equally noisy instruments, that we were glad to make our escape. We then went over to the bázár of Dhumanganj, where we found some Hindús with whom we conversed for some time. During the conversation the Thánádár (a native officer of police) came and told us that he had that day received an order from the magistrate to collect as many beams of timber as he could in his district for the new electric telegraph, which is being constructed between Calcutta and Lahore. He said these beams were to be sunk in the ground at certain distances from each other; but he could not conceive how letters would be transmitted over such a road! I explained the whole operation, much to his and the other bystanders' astonishment. I added in conclusion that this was one of the valuable fruits of Christianity. Our forefathers were

at no very distant period painted and unlettered savages; but they embraced the religion of Jesus, and light, liberty, and refinement followed as a matter of course. . . .

The Gospel preached to Pilgrims on their Journey.

13th.—Left Dhumanganj before sunrise for Tiwári ká táláb. This was a short march, being little more than five miles; but we wished to encamp near a small village called Shekhpúrá, in which a large bazar is held once a week. We walked leisurely along, and enjoyed much the cool morning breeze. On the way we overtook several parties of pilgrims. Some of these were on their way to Brindabun, (*grove of tulá-trees*) This is a large town on the west bank of the Jumna, 35 miles from Agra, and the scene of the youthful sports of Krishn, one of the incarnations of Vishn, or rather Vishn himself when he took the name of Krishn to destroy the giant Kansh. We spoke much to these pilgrims of the wickedness of the god they were going to worship, and showed them that such a lascivious, blood-stained being could not be the incarnation of the pure and holy God with whom we have to do. We then spoke to them of Jesus, who was "holy, harmless, undefiled, and separate from sinners;" who was able to save even to the uttermost; whose language to the sons of men, when he tabernacled here below, was, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." They listened with interest, and we hope the Word was not spoken in vain. We next overtook a company of pilgrims returning from Gáyá, a famous place of pilgrimage in the province of Behár, and 55 miles south of Patná. They had gone to this *Idrah* to perform the funeral-obsequies of their departed ancestors; because, of all places for the performance of this rite, this is reckoned the most efficacious. . . .

The poor deluded men whom we met on our way to Tiwári ká táláb were returning from Gáyá. They had there performed the prescribed rites for the repose of their ancestors' souls, and, relying on the assurances of the Brahmans at Gaya, felt assured that their meritorious actions had met with their reward—their ancestors, great and small, had been, through their instrumentality, translated to the heaven of the pitro. We remarked to them that disobedience to parents was universal in India; and that it was no uncommon thing to see aged parents

turned out of doors by their children, an left to starve. Our religion, on the other hand, taught us to love, honor, and cherish our parents while they lived; but after death they were beyond the reach of our kind offices. To this they assented, and added, that those unnatural children who turned their aged parents out of doors, were usually among the foremost in performing the eraddh for the repose of their souls. Before leaving these men we directed them to Christ, in whom there is a salvation perfect and complete; the true and living way to the Father.

Labors of the Day.—An Inquirer after the Truth.

We arrived at our tents a few minutes before 9 o'clock. After pitching our tents and getting every thing into order, we had a Bible-class. This I intend to keep up daily during our journey, and, at Mirza's request, have selected the parables of our Lord. During the day, several parties came to converse with us on the subject of religion. In the evening we went over to Shekhpura Bazar, and had a long and pleasant talk with the people there. While Mirza was addressing the crowd, a party of respectable Mohammedans came up and interrupted him by asking a question regarding the divinity of Christ. This led to a long and warm discussion. . . .

Question 1. Why do you call Christ God and the Son of God? *2.* Did God Almighty appear in Christ—did not Christ eat, drink, sleep, awake, &c.? *3.* We must then believe in two Gods—God, and God who was in Christ? *4.* Christians then worship three Gods—the Father, Son, and Holy Ghost? To all the questions asked, Mirza gave clear and correct answers; and if he did not convince, he at least silenced his opponent. Before we left the bazar, the chief speaker, who was the landlord of the village, asked Mirza's name. When he heard it, he said he had often heard of Mirza before. He and his friends accompanied us the greater part of the way to our tents. . . . This man's nephew came to our tents in the evening. He proved to be an old acquaintance of Mirza, and an inquirer after truth. We had a long and pleasant talk with him and his followers. He left us about 10 o'clock, and before taking leave, invited us to go over to see his village the following morning.

14th. Went over this morning early to visit our young Mohammedan friend at his

village, Bamauri. We found him waiting for us outside the village. He was glad to see us, and conducted us to his house. Here we found several persons assembled to see us and pay their respects, and many more came after our arrival. They were all very friendly, and listened to what we had to say. We took our leave after 9 o'clock. The young man accompanied us across the fields for a good distance. Before he left us, I exhorted him to persevere in his inquiries on the subject of religion. To this he replied that he would; adding, that his family looked on him with suspicion, but he hoped God would give him grace to choose the true way of salvation, and walk therein even to the end. He sent over some eggs, milk, and a fowl, as a token of his friendship. . . .

The Road lost—Incidents of the Night.

17th.—Left Munjanpore for Sarsaraon at 4½ P. M. The people told us, before we started, that we had only three cos (six miles) to go; but we found to our sorrow that it was at least double that distance. It soon became dark, and we had the greatest difficulty in finding our way, as it was crooked, and often led through rice fields. At last we fairly lost our way, and wandered through the jungle. We had almost made up our minds to sit down under a tree to wait for day, when we saw a light in the distance. We made for this light, groping our way as well as we could. At length we found ourselves in a village, but could not get any one to come out of his house to tell us where we were, and in what direction our road lay. At last the village watchman came to us, and on the promise of a reward, he consented to show us the way to our tents. On the way, he explained to us the reason why nobody came out to speak to us. In the next village a serious affray had taken place between two Zamindars the day previous. When the people heard my voice, they concluded that I was the magistrate from Allahabad, come to investigate the matter, and were afraid to come out, lest they should be seized and obliged to give evidence. Our guide took us across the fields to the road, from which we had strayed at least two miles. On the way we passed through the field of blood. It was a small field, not more than half an acre of poor land; and for this two wealthy men had quarrelled and fought. Five men of the weaker party were cut down and died on the spot, and two were carried off the field desperately wounded. We

soon came to the village to which the land belonged, and there found the native officer and his party of men, guarding the prisoners they had taken. He received me very cordially, and led me into the house where the prisoners were. There I found twenty-three men, and some of them with hair as white as silver. I spoke to them of the terrible crime they had committed, and of the punishment that awaited the murderer in another world; but that if they heartily repented of their sins, and sought for mercy through Christ, God would forgive them. There was a profound silence while I spoke to these men, and one or two of the old men wept. We received at this village a drink of warm milk, which refreshed us. We then set out for our halting-place, which was more than a mile further on; but there was no danger of our losing our way, as we had a native policeman who was well acquainted with the country. On our arrival at Sarsaraon, we found our tents lying on the ground. The men who had gone forward with them could not get any help at the village, as the people were afraid to leave their houses on account of the murder. The policeman, however, soon collected a sufficient number of men, and obliged the shopkeepers to bring their wares to our tents for sale. If this man had not been with us, we should have probably been obliged to sleep under a tree, as the people were in a regular panic, and unwilling to leave their houses. The cart on which our eatables were, came up at midnight. I then had tea, and went to bed.

18th.—We all slept a little longer than usual, on account of the long march the previous night. At 8 A. M. we all breakfasted, and then had a good audience to preach to. The people had heard that I was a poor, inoffensive padre, and therefore laid aside their fears, and came out to see us. They listened with great attention, and the readers very thankfully received books. Several of them accompanied us more than a mile beyond the village, and questioned us about our religion. On parting, one of them caught me by the knees, and said he would certainly pay me a visit at Allahabad during the mela in January. We preached in three villages on the way. In one of them we sat for at least two hours, talking with the people under a pipal tree, where there were many idols. The chief man of the village—an aged and venerable man—came out, and all the others followed his example, so that we had a fine congregation. We had

a very delightful time here; the simple-hearted people heard us gladly. . . .

Troublesome Monkeys—Native Lecturer.

23d. . . .—After breakfast we set out for Chitikote. On the way we called to see the *mahant* (chief of *faqirs*) of Tirhuan. He received us with great civility, and showed us all over his establishment; and a fine one it is. He gave us dried fruit, almonds, &c., on leaving. We soon reached Chitikote, and encamped at its foot between the two villages Kohi and Kámpthá. We were surprised to see the roofs of the houses and all the walls covered with briars; but soon learned the reason. Thousands of monkeys are to be seen here, and they are particularly mischievous. If they find a roof or a wall unprotected with briars, they instantly set about demolishing it. And of all thieves they are the worst. Every thing must be carefully locked up, as they will enter the houses and carry off every thing they can lay their hands on! They are fed daily by the people, who receive grain for the purpose from the farmers around. When our people began to cook, these troublesome creatures got up on the trees around, and kept a watchful eye on the proceeding. And whenever they had a good opportunity, they leaped down from the trees and carried off cakes, vegetables, &c. Several people came to see us, as soon as they heard we had arrived; and we were glad to hear that there were many readers in the villages around Chitikote mountain. Our intention is to stay here several days, and visit all the religious houses in the villages. As soon as the sun set, we found to our joy that all the monkeys retired to the mountain to sleep.

24th.—Went out this morning to visit all the religious houses in the village of Kohi. Wherever we went we were well received, and had, in most places, an opportunity of introducing religious conversation. We found among these people an endless variety of opinions. Some had a little truth mixed up with a great mass of error; others again were as far from the truth as possible. . . . In the evening we went over to a religious house opposite the grove in which we were encamped, to hear the *Ramáyan* read and commented on. I shall give you a brief account of the whole ceremony. The lecturer was an elderly man, seated on a handsome carpet. About a yard from him there was a low stand, covered with a nice rug, on which the copy of the *Ramáyan* was laid. A young man sat beside the stand, and led in the services—he acted as assistant to the old man.

First the portion to be lectured on was sung by five or six young men, assisted by a few musicians. After chanting this portion, the young man acted as prompter to the lecturer—he gave the first word of every sentence, which the old man took up and completed, and then gave his comment on it, and so on to the end. The old man was lecturing on Chitikote, its renown and its wonderful efficacy—how that, by only repeating its name, everlasting bliss would be obtained, &c. He became very animated and very tender. The tears rolled down his cheeks, as he exhorted his hearers to perseverance and zeal in their devotions. The service occupied about an hour, and was concluded with a sort of doxology, which the lecturer began and the hearers took up and finished. The old man then turned round to me, and said I had come on a very good day to hear him, as he had lectured on the place which I had come so far to visit. There were about sixty persons present, and all of them connected with the different establishments around Chitikote.

This has been the most interesting preaching-tour I have ever made in this country. The people everywhere received us with much kindness, and listened with attention and interest to what we said. May the Holy Spirit abundantly water the seed sown, that it may spring up and bear much fruit to the praise of the Great Husbandman!

Canton Boys' Boarding-school.

NOTICES OF THE PUPILS.

Concluded from the Foreign Missionary for June.

Canton, Dec. 28th, 1853.

THE members of the third class have been received during the year. There have been a greater number of applications to be received into the school than ever before. There have been upwards of sixty applications, and now that the class is full, the applications still continue. The change of the term of study from eight to six years has had this effect, together with the increased confidence in the objects of the school. It was a relief to many groundless fears to see a class complete their term of study, and leave the school and return home, as it was represented by some that the object is to entrap boys, (send them away to America.) As the knowledge of the change of the term of years extended, the class of applicants were more eligible pupils, being of better families, and more advanced in Chinese studies. Their

studies in English are of course elementary; learning English phrases, and the letters of our language, and the most simple reading. In addition to this, they are studying Geography in Chinese, and memorizing the Gospels. On the Sabbath they are now studying The Child's Scripture Questions and Brown's Catechism in Chinese.

Ho' Ayune. Robert Birch. Age 20.—This young man is the son of the present Chinese teacher. His father, who is a literary graduate of the first degree, takes great pains in teaching him Chinese out of school. He is often in his father's room till 10 o'clock at night, studying the Chinese classics, and being instructed in the mysteries of Chinese composition. He will attend the usual literary examinations next year. He makes good progress in his English studies, and he is exemplary in his conduct in school.

Chan Aib. John S. Crane. Age 15.—This is a very pleasant youth, of good talents and attainments. He is very diligent and attentive, quiet and obedient.

Lam Afuk. Levi H. Christian. Age 16.—This is a youth of much more than ordinary talents. He has the best memory of any boy in school, and can commit the longest lessons. He always conducts himself well when under my observation, but he is of an irritable disposition, and hence often gets into disputations with his schoolmates. When his passion subsides, he appears to greatly regret his want of temper, and he is easily reconciled. Under a steady watching and gentle restraint he appears to be softening.

Lai Asin. James Hoge. Age 15.—This youth is of a very good family. His parents were once rich; but they have by extravagance spent nearly all their patrimony. There is a large family of brothers. This youth wished to come to this school of his own accord, to prepare himself to earn an honorable support in future life. His cousin, a young man of 28, obtained the third literary degree this year at Peking. His aunt, who made Mrs. Happer's acquaintance the first part of this year, and who visits her often, brought her nephew to the school. He is a very amiable and interesting youth, quiet, obedient and diligent. He is a good Chinese scholar, and makes good progress in English studies.

Yan Aleung and Alan. Ages 15 and 13.—These are brothers. They are the grandsons of the man who was principally instrumental in introducing vaccination among the Chinese. The grandfather had charge of a vaccinating dispensary from the year 1806 till the period of his death, at a ripe

old age of nearly 90, in 1851. He was known among foreigners, from a peculiarly shaped head, by the name of Dr. Longhead. Dr. Pearson, the English surgeon, who introduced the virus and instructed him, speaks in very high terms of his skill and wisdom in managing the introduction of this great discovery amidst so much doubt and suspicion. Their father now has charge of the dispensary. He spent the year 1847 in Peking, endeavoring to introduce the practice of vaccinating at the capital.

Li Ashin. John D. Wells. Age 13.—A pleasant and obedient boy of medium talents. He is diligent, and makes good progress in his studies.

Li Aling. James Cooper. Age 13.—This boy is of medium talents. He requires to be watched in order to keep him at his lesson. He generally has his lessons well.

Chaing Awing. William W. Phillips. Age 14.—This boy has the second-best memory. He can commit the longest lessons next to Afuk. He is very diligent, and always has his lessons well.

'Ng Akwong. Henry R. Wilson. Age 13.—This is a very quiet, retiring boy. He has good talents, and he is very diligent and attentive.

Tong Akwon. Walter C. Phillips. Age 15.—This is a remarkably diligent boy, and is very anxious to learn, and of good capacity.

Ip Ahi, Joseph Knox; Ip Akwan, John T. Hendrick; Leung Achung, (S. S. Moyamensing,) Lam Acheung, John Lloyd, and Fung Ayung, (S. S. Washington, Pa.) are all about the same age, viz., 13, and of nearly the same capacity. They are all quiet, diligent and attentive pupils. They generally have their lessons very well, and are making good progress in their studies.

CATALOGUE OF THE SCHOLARS, DEC. 1853.

First Class.

CHINESE NAME.	ENGLISH NAME.	AGE.
Wong Among	Jacob J. Janeway	17
Wong Ahi	John B. Howell	16
Wong Aon	Cyrus Dickson	13
'Ng Ayuk	Edgar Woods	17
Tam Ayui	Richard V. Dodge	15
Shi A'ng	Richard H. Richardson	15
Ching Ato	James M. McKelly	14

Second Class.

Fung Ahong	William Gardner	16
Ho Ayung	George H. Shepherd	15
Fung Atsun	Andrew Brown	15
Tsang Asoi	Richard W. Dickinson	12
In Aluk	Robert Crangle	13
Wong Ato	Josiah D. Smith	13
Lam Ayeung	Henry Martyn	12

Third Class.

Ho Ayune	Robert Birch	20
Chan Ato	John S. Crane	15
Lam Afuk	Levi H. Christian	16
Lai Asia	James Hoge	15
Yau Aleung		16
Yau Alan		13
Li Ashin	John D. Wells	13
Li Aling	James Cooper	13
Chéung Awing	William W. Phillips	14
'Ng Akwong	Henry R. Wilson	13
Tong Akwan	Walter C. Phillips	15
Ip Ahi	Joseph Knox	13
Ip Akwan	John T. Hendrick	13
Leung Achung	(S. S. Moyamensing, Pa.)	13
Lam Acheung	John Lloyd	13
Fung Ayung	(S. S. Washington, Pa.)	13

[Some of the American names on the above list have been transferred from Ningpo, the school at that city having its complement of scholars.]

Ningpo Boys' Boarding-school.

EXTRACTS FROM THE ANNUAL REPORT: OCT. 1, 1853.

Studies and Conduct of the Scholars.

THE pupils have all made considerable progress in acquiring a knowledge of Bible truth, the forenoons of each day having been mostly devoted to the study of portions of the Scriptures, and religious books, thus giving the larger portion of each day to this most important branch of study, the afternoons having been devoted as heretofore to their own classes. During the year, the six most advanced scholars have read over the historical portions of the Bible, the Book of Psalms, Proverbs and Isaiah, in the Chinese version, and have studied Matthew's Gospel with Questions, and the Bible and Church History. They have attended to Bridgman's History of the United States, having gone over this book before, and Gutzlaff's Universal History. A portion of each day has been employed in translating into the colloquial, a very creditable version of the 51st Psalm having been thus written out by one of them. These had all previously gone over the Geography in the Chinese character. Astronomy too has been studied, using the text book of Dr. Hobson. The work on Anatomy has not occupied them more recently, as it was judged best to postpone it for a time. One of these six has just finished his term and left us.

Another class of 16 has been engaged in studying the Old Testament, having previously read the Gospels and Acts. The most of these have been engaged on alternate days with the colloquial in the Roman character, studying portions of Geography and Scriptures, and religious tracts. Five smaller boys have been engaged on the element-

ary books, learning to explain them. These have all been engaged in learning Catechisms and the hymns regularly used in singing.

Their deportment has been more correct than in previous years, and the religious influence seems more pervading, though the opposition of the human heart to the truth of the gospel has been manifested in some cases. Three have been added to our church on profession of their faith, and have thus far witnessed a good confession, so far as we can observe, among their schoolfellows. We were led at one time to hope that showers of the Holy Spirit's influences were descending. About a dozen seemed impressed, and professed to be anxious to secure an interest in Christ. Of these, however, only one has given us sufficient evidence of a change of heart, and been baptized, the two others having given us pleasing evidence of piety for about a year previously. The rest, with the exception of three or four who continue to profess an interest, have seemingly lost their peculiar impressions, but still give attention to the truth, and we hope will give themselves to the Lord, to be employed in his work.

There have been cases of sickness, which have cost the loss of time, but all these, with one exception, have been slight. This one case was protracted, and for several days life seemed almost extinguished; and we were able to avail ourselves of the opportunity of warning his schoolmates, as they stood around his bed expecting to witness his departure. After a tedious sickness, however, he recovered, and is still enjoying the privileges of the school. For him and for all, we request a remembrance in the prayers of the friends of the missionary work in China. J. W. QUARTERMAN.

LIST OF THE SCHOLARS—JANUARY, 1854.

Sing Yin, . . .	Robert Bellville.
Sing Ho, . . .	Robinson P. Dunn.
Tsli Kong, . . .	Miller Texas.
Veng Ching, . . .	David Henderson.
Kwong Hee, . . .	George D. Purviance.
Tong Lee, . . .	John F. Crowe.
Teh Yiau, . . .	Clement Cresson.
Koh Dzing, . . .	Samuel R. Wilson.
Young Kway, . . .	James Duboar.
Seng Shu, . . .	David McKinley.
Three scholars, . . .	(S. S. Second Church, Charleston, S. C.)
Dzing Woa, . . .	Benjamin Corey.
Sz Dzac, . . .	Richard Webster.
Hyeau King, . . .	John Hartsell.
Tsu Liang, . . .	John C. Webster.
Kway Ling, . . .	William Dunbar.
Ing Sih, . . .	Elias R. Beadle.
Kyian Kway, . . .	Robert Ritchie.
Wong Ahyim, . . .	Benjamin Mitchell.
Ve Tsong, . . .	William G. Plumer.
Ming Shing, . . .	John H. Haskell.
Fong Fe, . . .	George W. Fuller.
King Kow, . . .	Joseph Roscell.

Sih Tsing, . . .	Charles H. Black.
Chong Eng, . . .	Frank M. Black.
Yuih Seng, . . .	James Laurie.
Chong Shing, . . .	Ninian Bannatyne.
King Dzac, . . .	C. Vallandigham.
Sz Yuing, . . .	Kirke White Smith.
Wong Way, . . .	Bennie Barr.

Ningpo Girls' Boarding-School.

SEVENTH ANNUAL REPORT.

A SUMMARY of the past year presents but few facts of special interest respecting the Female Boarding-school. The superintendents have still, through the kind providence of God, been able without interruption to conduct it, we trust, with increasing interest, and have through most of the year enjoyed the grateful assistance of Mrs. McCartee during a portion of each day. Two were added to the list of pupils last October, and two others more recently. One, however, whom the last Annual Report referred to as then absent on account of sickness, has not returned, so that the whole number at the end of the year, according to the list that follows, is twenty-nine. Of these four, one is supported entirely by her mother, who is one of the school matrons. Paou-shen has been employed chiefly in teaching the small girls. She has just left us, however, her parents having recently betrothed her to a young man in the provincial city, to whom she will soon be married. The time of Mary (Ah-ing) has also expired, though, as she is under the control of the mission, she will probably be retained in the school, and we trust will yet prove a valuable monitor. The same teacher has been employed as heretofore, and perhaps is as serviceable as any we could secure. One of the matrons has been discharged, and another, with whom we are better pleased, has taken her place. Excepting during six weeks in the spring, there has been no sickness at all in the school. At that time, a number of the girls were attacked with small-pox, which, however, yielded to the prescribed medicine and diet, so that, though they were confined to their sleeping-rooms for some time, no serious evil ensued. It was indeed a gracious providence, for which we cannot be too thankful, which restrained this appalling disease from doing the harm which so often characterizes it.

The pupils have in the school room been divided into four classes. The first, comprising five of the older girls, has studied thoroughly and reviewed in the Chinese character the Gospel of John, the Book of Genesis, and the Acts of the Apostles, together with

catechisms upon the Old and New Testaments. Through the medium of the romanized colloquial they have become quite familiar with Geography, and can in almost any case answer any ordinary question in this branch of study. They have also through the same means become well acquainted with summary histories of Greece and Rome.

The second class, consisting of ten pupils, have studied and reviewed Matthew and Genesis, and the catechisms, and have also made considerable progress in Geography. The third class, consisting of eight pupils, have been employed in studying the elementary books, with the Gospel of Matthew, together with the catechisms. The five youngest girls have had elementary instruction, and four of them are studying the Gospel by Matthew, together with the catechisms. Nearly all the pupils have upon the Sabbaths, during the last few months, committed to memory a large part of the Gospel by Matthew, translated into the colloquial. This and the catechisms have constituted their Sabbath studies during this part of the year.

In hearing their lessons from day to day, it has been our aim to secure a thorough acquaintance with each verse and paragraph that is read; and with the first two classes especially we have been gratified to find that our attempts have generally succeeded. There has been a decided and marked progress every month in the acquisitions of most of the pupils. While it has not been found necessary to put back any to a lower class, we have taken pleasure in rewarding the diligence of two or three by advancing them. As before, Mr. Rankin has daily conducted the classes in the Chinese character, and Mrs. Rankin the older classes in the colloquial. Mrs. McCartee has taught the younger colloquial classes. Both the ladies have spent a portion of time in superintending the work. In this department the pupils have also improved.

The religious instruction has been as heretofore. The Old Testament has been read and commented upon in order each morning at family worship, and the New Testament in the evening; and in order to direct most clearly the attention of the girls, they have often been questioned as to what was the subject of consideration the day before. They all are able to give Mrs. Rankin on Sabbath afternoon more or less account of the sermons which they have heard during the day. It has been gratifying to notice an interest in singing which has been

awakened during the year, and which in some cases develops itself quite favorably. A number of the girls often assemble in the recitation-room, and seem to derive much enjoyment from it. Sometimes they will not cease till they have sung through the whole hymn book.

It is matter of deep grief, that we cannot report the conversion of any of this interesting band of pupils. It is true they are quite young; (with two or three exceptions, none being more than twelve years old;) yet they know much of the truth, and some have at one time and another had serious impressions. One might fancy that heathen-born children enjoying their privileges would readily accept the gospel offers; but no! like most children of their age at home, they think but little seriously of the important interests of their souls. Their general behavior has been good, and some of them are exceedingly amiable in disposition; yet they are no less depraved by nature than children in Christian lands, and the same grace is necessary for the salvation of these as for those. Let Christians at home pray with us, that this whole band may love the Saviour, and follow Him "whithersoever he goeth."

Allusion was made in the last report to a female day-school. Our views are the same as to the desirableness of it, and the facility for establishing such a school, but as yet there is no providential opening. Much experience has satisfied us with regard to another point: that it is rarely well to receive pupils into the boarding-school at an earlier age than ten or eleven, and in most cases we shall probably henceforth act upon this principle. As the term of three pupils will expire within the coming year, there will be at least five vacancies before the next annual meeting.

As reference has been made for two succeeding years to the use of the Romanized colloquial, it seems proper again to make an allusion to it. During the most of the year, two school-hours each day have been employed in learning and reciting lessons by this system, though some of the pupils of their own accord studied in part, for a short time, these lessons out of the school-hours. Further experience has abundantly confirmed the superintendents in their interest in it, and confidence in its adaptedness to the wants of this school. Indeed, their own personal inclinations would be to make it the groundwork of instruction, and to teach the Chinese character to the pupils

rather as a classic; for it seems to us, that after the training of a year or two in the colloquial, pupils would be better fitted to appreciate books in the character. In view of the fact that translations of different parts of the Scriptures and other colloquial books are now tolerably numerous, and other school books are in course of preparation, past experience warrants the superintendents at least to respectfully request, that they be authorized by the mission to allot to the school a larger share of study-hours to the acquisition of knowledge through means of the Romanized colloquial now employed. The amount of time they would suggest, is half of each day's study-hours. By this

proposition we do not mean the learning the use of the Romanized colloquial, which is already in almost every case tolerably well acquired, but the *employment* of it in the study of different branches of knowledge. This proposition is made after the further experience of a year, in which more time has been employed on the part of the superintendents (and we believe equal faithfulness) in teaching through the medium of the Chinese character than through the Romanized colloquial.*

All of which is respectfully submitted.

H. V. RANKIN.

[* This proposal was agreed to by the Mission.]

NINGPO GIRLS' BOARDING-SCHOOL. NOTICE OF SCHOLARS: OCT. 1, 1863.

No.	Chinese name.	Age.	Year of entrance.	Year when time expires.	English name.	By whom supported.
1	Paou shen,	18	1846	1852	—	Juv. Miss. Soc. 2d Pres. Ch., Charleston, S. C.
2	Jih-sing	12	"	1856	Mary S. Belt,	S. S. Central Pres. Ch., St. Louis.
3	Kying-lan	11	"	1854	Martha Y. Cross,	A family in Baltimore.
4	Ah-tsh	11	1847	1855	Maria B. Salkeld,	Juv. Miss. Soc. Mauch Chunk Pres. ch., Pa.
5	E-sing	11	"	"	Maria McDowell,	S. S. Franklin st. ch., Baltimore.
6	Ah-ing	15	"	"	Mary Loomis,	For the former Superintendent.
7	Ah-nyoh	13	"	1854	Abby Purviance,	Sewing Soc. 4th ch., Baltimore.
8	Ah-yuih	12	"	"	—	Juv. Miss. Soc. 2d Pres. ch., Charleston, S. C.
9	Ah-aw	11	1848	1858	Jane M. Anderson,	Ladies' 1st Pres. ch., Dayton, Ohio.
10	Ah-kway	11	1850	1860	Linnie M. Beall,	A lady in Cumberland, Md.
11	Ah-lan	9	"	1861	Matilda W. Rankin,	Wh. Rankin, Newark, N. J.
12	Ah-foh	8	"	"	Emma W. Rankin,	"
13	To-lan	10	"	1859	Joanna Lloyd,	S. S. Lafayette Sqr. ch., N. Orleans.
14	Siaou-to	10	"	1860	Eliza Smith,	"
15	Ah-jih	12	"	1861	Virginia Richmond,	" 1st Pres. ch., Richmond, Va.
16	Ah-san	12	"	1860	Jane A. Long,	" Griffin ch., Geo.
17	Siaou-kway	9	"	1859	Josephine Tuttle,	Young Ladies' 1st ch., New York.
18	Ah-vong	12	1851	"	Eliza J. Cross,	A family in Baltimore.
19	San-ling	10	"	1861	Cynthia B. Perlee,	S. S. Lafayette Sqr. ch., N. Orleans.
20	Ah-ng	10	"	"	Delia M. Dickson,	" 2d ch., Wheeling, Va.
21	Ah-loh	9	"	"	Susan Hildreth,	" Plaquemine ch., La.
22	Tsay-yuing	10	"	"	El'th G. Southmayd,	" Jersey City ch., N. J.
23	Siaou-tsay	8	"	1859	Julia Welles,	Infant S. S. 2d ch., Woodbridge, N. J.
24	Sih-ge	"	"	"	Mary K. Lowrie,	Young ladies' 1st ch., N. Y.
25	Sih-ling	"	"	"	Julia Whittlesey,	"
26	Ching-lsea	1852	1861	"	Helen M. Cross,	A family in Baltimore.
27	Ah-maou	"	1862	"	Mary Briant,	S. S. Yorkville ch., N. Y.
28	Ah-vung	1853	"	"	—	—
29	Jing-ing	"	"	"	—	—

NOTE. No. 28 has been but a short time in the school on trial, and it is not certain whether we will permanently retain her. It will be decided by another month, when, if she be retained, a name will be applied to her.

As No. 29 is supported by her own mother, of course no name can be properly applied to her.

Of those mentioned in the report of last year, two have permanently left. Kying-vong, who was then at home on account of sickness, has not since returned, and is not now considered a member of the school. The second is Paou-shen, who, having staid in the school much longer than her parents at first intended, has during the past month been called home to be married. During the year she has suffered much, especially in the cold weather, from rheumatism, which has for the greater part of the time disabled her from crossing the floor of her room; she has however been able to employ herself in teaching the younger girls, including

the blind girl. Within three months her lameness has almost entirely left her; and her parents having succeeded in betrothing her, have also arranged to have her married in a few weeks. We feel deeply solicitous about her. She is so far removed from us as to prevent our receiving any certain information with regard to her conduct in general, but more especially at the time of her marriage, when, no doubt, notwithstanding the fair promises of her parents, she will be made to suffer if she will not perform the usual idolatrous rites. These are—worshipping her ancestors, and eating food offered to idols. As she has openly professed the

name of Christ, we earnestly pray that she may be kept in the time of temptation from dishonoring her profession.

As before, the pupils will be noticed in the order of the classes to which they belong.

First Class.

1. Ah-ying (Mary). We have been gratified to notice continued improvement in her temper, and increased diligence in her studies. Her term expired during the present year, but she will probably continue in the school a year or two longer.

2. Ah-tsih has in general given us much satisfaction in her recitations, her temper and conduct being, as before, cheerful and pleasant.

3. Ah-yuih for the first part of the year was very diligent, and manifested an earnest desire to excel in her classes; but since an attack of small-pox, which interrupted her studies for several weeks in the spring, she has been unusually backward. Her conduct in other respects has been good.

4. Jih-sing has been advanced to the first class, where she has given tolerable satisfaction. She has lost some good influences and wholesome restraint by her sister's (Paou-shen) return home.

5. Ah-aw has greatly delighted us by her diligence in study and good conduct; and we think in these particulars she is excelled by none in the school. These five have formed the First Class, pursuing the studies mentioned in the report.

Second Class.

6. Sih-ge (also called Ah-to) stands first in the Second Class, and is making rapid progress in her studies; while her amiable deportment has won the love of her teachers. This is especially commendable, inasmuch as she has been in the school less than two years.

7. Ah-jih ranks next to Ah-to in the class, and is in every respect a diligent and pleasant girl.

8. Ah-nyoh, from her age, size, and long continuance in the school, should be found in the First Class, but with regret we must say, she has with difficulty held her place in the Second Class. She is quiet and amiable in deportment, but does not apply her mind to study.

9. Ah-ng has made steady progress since our last report, and we hope soon to promote her to the First Class.

10. E-sing is as cheerful and lively as before, but has not manifested that interest in her studies which we desire to see.

11. Ah-kway has given satisfaction as a member of the Second Class; and her conduct is commendable.

12. Kyng-lan during the past year has very much improved, and we hope still better things of her hereafter.

13, 14. To-lan and Siao-kway have made commendable progress; especially do they learn with much zest the Scriptures in the colloquial.

15. Siao-to is still too fond of play, and gives only tolerable satisfaction.

16. Ah-san appears to have a sickly constitution, and it is perhaps owing in part to that, that she manifests no energy, either for work or play. Her conduct in other respects gives us no trouble.

Third Class.

17. Ah-vong continues to please us by her attention to her studies, and good deportment.

18. Sih-ling (also called Pah-tsee) has been a good girl, and quite attentive to her studies. She has been with us but a short time, comparatively.

19. Siao-tszy has, upon the whole, made some improvement on last year's report of her, both in her lessons and daily conduct.

20. Ah-loh continues about the same as last year—quiet and obedient in her conduct, but backward in her studies.

21. Ah-lan we spoke of in our last report as one who did not try to please: we are happy to notice some improvement in her conduct; and her recitations generally have given satisfaction.

22. Ah-foh has had her pretty face spoiled by the small-pox; and an interruption of several weeks during her sickness seems to have given her a greater relish for play than for study, so that she has not been so attentive to instruction as formerly.

23. San-ling continues to do well, and is a steady, amiable little girl.

Fourth Class.

24. Tszy-yung has spent some time each day with Paou-shen, who has taught her hymns, catechism for children, and texts of Scripture. She is cheerful and obedient.

25, 26. Ching-tsee and Ah-maou are still very young. They make encouraging progress, and the interest with which they listen and answer to the familiar Bible lesson given them on the Sabbath, is often very pleasing.

27. Ah-vung is a relative of the teacher of the school. She has been taken in during the year, and her progress in study has thus far been only tolerably encouraging.

28. Jing-ing is a daughter of one of the school-matrons, who pays all her expenses. It was the woman's own suggestion and earnest request that her daughter should be allowed to come on these terms,—that, as she said, she might learn to read the Bible and become a Christian: The girl shares in all the studies and duties of the other pupils, and gives us great satisfaction by her readiness in learning, and her cheerful, industrious conduct.

We cannot close this account without

noticing the recent death of Ah-jing, one of our church-members, and formerly a pupil in this school. She left us about two years since, on the occasion of her marriage, having been baptized but a short time before. She died of cholera on the 11th inst., having been sick but few days. She was conscious of the approach of death, and calm and peaceful in view of it. A more extended notice, however, will be given of her in another place.

Oct. 17th, 1853.

M. G. R.

Missions of other Churches.

Missions in Eastern Bengal, India.

English Baptist Station at Dacca.

THE Rev. A. F. Lacroix, of Calcutta, a venerable missionary of the London Society, made last year an extended tour in the eastern part of the province of Bengal. We insert here the concluding part of his account of this journey, which we are sure will be read with much interest.

"January 25th.—Arrived at the large and ancient city of Dacca, far-famed for its muslins. The manufacture of that article has, owing to the competition of English manufacturers, greatly fallen off. With all this, it yet occupies many hands; and the weavers boast that the most expert among them can still, as in the days of yore, weave a piece of muslin sufficient for a lady's dress of such fine texture as to admit of being easily drawn through an ordinary finger-ring. I believe such a gossamer tissue was sent to the Great Exhibition in 1851.

"Dacca contains 100,000 inhabitants, and has for many years past been the seat of a Baptist mission. My valued friend, the late Rev. Dr. Hæberlin, fully aware of the great importance of East Bengal in a missionary point of view, founded a few years ago a new mission at Dacca in connection with the Basle Society; but his premature death eventually led to its being given up again by that Society. The present Baptist missionaries are the Rev. W. Robinson, who has been forty-seven years in India, and the Rev. R. Bion, a Swiss countryman of mine,

and formerly a Basle student. The latter was absent on an itinerancy, so we had not the pleasure of seeing him. There is a small native church at Dacca, to which three native catechists are attached. These, together with Mr. Bion, are indefatigable in going about the district to proclaim the gospel. The consequence is, that, though there are but few individuals in Dacca and the immediate neighborhood who have actually embraced Christianity, yet there exists a state of preparedness all the country round, which holds a pleasing prospect for the future.

"During the two days we remained at Dacca, we spent much of our time with good old Mr. Robinson, whose conversation we found most profitable as well as interesting. I was delighted to see this veteran missionary, now about seventy years of age, so full of hope for the future, and quite confident that, though comparatively speaking much visible success has not been obtained in Bengal, there has been a silent work going on, which must, ere many more generations have passed away, end in the complete overthrow of Hinduism and Mohammedanism, and the establishment of Christianity on their ruins. It was peculiarly pleasing to me to find Mr. Robinson's views so closely coinciding with my own. Indeed, I have observed that those missionaries who have been longest in India, and have had most experience, are the most sanguine in regard to the eventual happy results of evangelistic efforts. The fact is, that during the twenty, thirty, and forty years they have been in the country, they have seen such wonderful changes taking place under their own eyes, (which their younger brethren have not yet had the time and op-

portunity of witnessing,) that they are fully prepared to expect still more astounding ones. To them the past is a warrant for the future.

The Christian Zeal of Native Converts, in Contrast with the Debasement of the Heathen.

“January 28th.—Arrived at Naraingunge, a very large town on the river Megna, where much trade is carried on. There were several Burmese boats at anchor, not unlike Chinese junks. After passing through several bazars, we selected one for our operations, when our young friend Tara earnestly requested that he might be permitted to be the first in addressing the congregation. This we cordially assented to, and were much pleased with the simplicity, fervor, and evangelical strain of his discourse, in the composition of which he had apparently taken much pains, and which was listened to with much interest.

“We had heard at Dacca that many of the inhabitants of Naraingunge belonged to the sect of the Baðis, whose peculiar tenets are not only absurd but demoralizing. This induced our other native assistant, Gobindo, who had become well acquainted with those tenets when he was a Hindoo devotee, to address the people in the most earnest manner on this subject, exposing the fallacies and immorality of the Baði doctrines, and solemnly warning his hearers against allowing themselves to be entangled in the meshes of that wicked sect. I sincerely trust that good was done by this timely admonition: at all events, no one had any thing to say in reply. Some of the tenets and practices of the sect in question are so abominable and disgusting, that I am sure few persons in Europe could be brought to believe in their very existence. But is there a depth of turpitude into which men may and do not sink when they depart from the true and living God, and refuse to retain Him in their knowledge?

“Among the articles exposed for sale in the bazar, we remarked a curious-looking copper vessel, exactly in the shape of the mango fruit, hollow inside, and with an orifice at the top, closing with a stopper. On inquiry into its use, we were told that it was appropriated for preserving the water in which Brahmans have washed their feet, or at least dipped their big toe, and which water is held in high esteem by the poor, ignorant Hindoos, who ascribe to it all kinds

of virtues, precisely as Roman Catholics do to ‘holy water.’

Baptist Mission at Burrisaul.

January 20th.—Arrived at Burrisaul, a large civil station, and the seat of a Baptist mission. The brethren Page and Sale, with their excellent wives, reside here. We had some refreshing conversations with these dear friends, who, amidst many difficulties, are prosecuting their work with fidelity and no small share of success. At Burrisaul itself, there are not many converts; but spread over the country, in twenty or twenty-five villages, there are upwards of 1400 individuals, men, women, and children, professing Christianity, and among these, 200 church-members. Most of these neophytes are Ryuts, or cultivators of the soil, and in general very poor; but, in point of civilization and morality, exhibiting already an unmistakable superiority over their heathen neighbors. Some facts were brought to our notice, showing several of them to be possessed of no small degree of Christian experience.

“I was personally extremely gratified by Mr. Page telling me that a great number of the women connected with his rural congregations have read with much delight and advantage my daughter, Mrs. Mullen’s, Bengali work for the benefit of native Christian females, called ‘Phulmani and Karuna.’

Return to Calcutta.

“February 1st.—Left Burrisaul to return to Calcutta, through the Sunderbund route. We are very anxious to get home soon, on account of our senior native assistant, who is seriously ill.

“February 9th.—Sailed for eight days through the northern part of the Sunderbund, which not many years ago was all jungle, inhabited only by tigers and other wild beasts, but which now, in a great measure, is brought under cultivation, and reached home this day. We were, on several occasions since we left Burrisaul, fearful that our poor sick friend Gobindo would have died ere he could arrive in Calcutta. He was, however, mercifully preserved, but was so extremely debilitated on landing that he could neither walk nor stand. It is a comfort that he will now enjoy the attention and care of his family, and be under proper medical treatment. With all this, I regret to say, I am not sanguine as to his final recovery.*

* Gobindo has since died, in the full hope of acceptance through Christ.

Concluding Remarks—Six Millions of People without a Missionary.

"Thus ended our tour of two months' duration, during which we experienced many tokens of the Lord's goodness and protecting care.

"Our two native friends were of great assistance to us, and afforded us unmixed satisfaction by their uniform Christian deportment, and the zeal they displayed in the great work for which we had left home. They always spent the evening with us in our boat, when, in order to refresh the memory of us all in regard to the contents of our tracts, and to guide us in making a proper selection of them, we read aloud together every one of the Bengali tracts we had brought with us for distribution. We found this a very profitable employment, and I would strongly recommend the practice to every missionary similarly situated. At other times, they read to us their journals of every day's occurrences, which furnished matter for many remarks tending to encourage them, or to suggest improvements where we thought such were needed. We always ended the day with having worship together in Bengali, when both the assistants took their turns in conducting it. Tara's simple, childlike prayers were quite refreshing to my heart. I have the best hopes in regard to this young man, and doubt not, if spared, that he will become a valuable laborer in the Lord's vineyard.

"The closing remark I shall make is one expressive of my deep regret and sorrow at the paucity of laborers in the promising field, part of which I visited. In eight zillahs (districts) of East Bengal, containing at the very least 6,000,000 of inhabitants, or three times the population of Scotland, *there is not a single missionary*; while, in the four other eastern zillahs, containing 3,000,000, there are only *seven*; and of these, one superannuated and worn out with labor.* And yet (as a few extracts from this journal will have shown) the inhabitants are in many respects promising, and very willing to hear the gospel; and if missionaries were permanently settled among them, I cannot but believe that, with the Divine blessing, not a few might be led to embrace Christianity.

"Let me commend these multitudes, destitute of the bread of life, to the special prayers of the friends of missions, that the

Lord may graciously be pleased speedily to send forth more laborers to reap the fields which are white with the harvest in East Bengal. And is there no young servant of Christ in Britain who, on hearing of the destitution described in this Journal, will respond to the call, and say: 'Here am I, Lord, send me.'—*London Miss. Magazine, April, 1854.*

Missions to the Jews in Holland.

Scotch Free Church Mission.

FROM Hague I went to Amsterdam, and next morning found my way to the neat church of the Free Church mission. Mr. Schwartz, himself of the seed of Abraham, was preaching Christ in the Dutch language, with fluency and earnestness, and the building was crowded with people standing, according to the custom of the country, with their hats on, listening with riveted attention. Some Jewish faces were among the crowd. The mission work among the Jews in Holland is peculiarly difficult and discouraging. On the one hand, their minds are so occupied with the cares, and riches, and pleasures of the world, that they have no desire to think of the future; on the other, they are combined to resist all the efforts of the followers of the Lord Jesus, who tremble for their everlasting separation from him. They are so linked together and mutually dependent in business, that a prosperous man cannot become a Christian without losing friends, credit, business, every thing; while the poor man fears to inquire after the truth, lest he should be forever cast off from aid from the rich treasury of the synagogue. In other countries we lament the oppressive laws which prejudice the Jews against Christianity; in Holland we are constrained to confess that the fullest enjoyment of political privileges does nothing to soften their hearts.

The Jewish Synagogue and the Free Church College.

I visited the German synagogue, one of the largest in the world. It was a week-day, but a few men were muttering their prayers in the twilight, beneath a roof supported by enormous stone pillars. The building was vast, like the history of Israel, but cold and cheerless as their Christless faith. Yet, even in Amsterdam, the work is not in vain; seven candidates were about to be baptized. A college has been founded, of which the professors are the missionaries, and several Dutch gentlemen, foremost in rank, talent,

* Owing to the recent death of Mr. Robinson, of Dacca, and the removal of Mr. Sale of Burrisaui to Jessore, the number of European missionaries in those four zillahs is reduced to five.

and piety. The students are Jewish proselytes, and converted Roman Catholics, Jan-senists, Armenians, and others, who are preparing to proclaim the gospel to their brethren, and to the heathen. It was my privilege to be present at the first anniversary meeting of their institution. It was conducted by Da Costa, an Israelite, who would be an honor to any nation, as a Christian, a poet, an orator, and a historian, possessing a mind in which the fire of the East kindles into fervor the patient industry of the Dutch character. Though too little acquainted with the language to follow a rapid speaker, I could believe that he was deservedly esteemed the most eloquent man in Holland, as I marked his animated countenance, his varied tones, his expressive gestures, and saw his audience listening breathlessly, now smiling at some keen sarcasm, and now solemnized by some fervent allusion to Christ and his dying love. One such specimen of consecrated Jewish talent makes one long for the day when all Israel shall be devoted to the service of the Lord Jesus. . . . In the railway from Amsterdam to Arnheim, a handsome young man observed that I was reading a Hebrew book, and took his seat beside me. He said he had frequently heard Mr. Schwartz preach, and he believed he was trying to do all the good he could, and "faithfully earning his salary!" That a man should labor from love to Christ and compassion for men, seemed beyond his comprehension. When I asked if the gospel he had heard was the truth, he carelessly said, *he did not know*. I tried to tell him that it was a matter of eternal life or death to discover whether there was salvation through the blood of Christ. He made no reply, but at once found a more convenient seat. This was a fair specimen of the utter indifference into which so many of God's ancient people have sunk. "Can these bones live? Lord God, thou knowest."

Dr. Craig and the Irish Presbyterian Mission.

After an absence of eight years, it was deeply interesting to revisit Dr. Craig, missionary of the Presbyterian Church of Ireland, in Hamburg. Sorrow had used the graving-tool of age upon his face. His faith and patience have been severely tried; he has to mourn over thousands of Jews who treat him and his message with undisguised contempt, refusing his visits, and even spitting upon him as he passes their doors. With meekness he has borne cruel ingratitude,

where he hoped the Spirit of God has begun to work. The tongue of slander has been moved against him, and the arm of authority stretched out to arrest his labors. Had he not obtained the rights of citizenship some years ago, he would certainly be banished. During my visit he was summoned before a magistrate, and in language worthy of a Jeffreys, forbidden to hold any Sabbath-school, Bible-class, or prayer-meeting. On the following Lord's-day two policemen came to arrest him in the midst of a hundred children who have no other means of knowing Christ. But for the providential presence of one of the city ministers who favors his righteous cause, my dear friend must have been led to prison before my eyes. This was in a *Protestant republic*. Not only Popery and despotism, but the carnal heart of every unrenewed man is enmity against God. Though this laborer is thus sowing in tears, he has been permitted to reap in joy. Most of the Jews whom he has baptized are leading consistent lives in other places, and that good Spirit, who breathes where he pleases, has remarkably blessed his ministry among the Gentiles who have gathered around him. When I looked upon their sweetly solemn faces and starting tears, as they listened to the gospel; when I heard them sing their exquisite German hymns, which are so full of Christ, and joined in their private meetings for prayer, I felt as if I had never before breathed such an atmosphere of fervent spiritual life. How often I have thought, both in Holland and Hamburg, "Surely God's praying people at home do not need a perpetual stimulus from striking narratives of conversion." If they only knew what the missionaries whom they support are planning and attempting, fearing and suffering, they would be constrained to "give God no rest."—*Rev. R. G. Brown: Scotch Free Church Record, May, 1854.*

Waldensian Church.

"NOTICES OF THE CONDITION AND WORKS OF THE VAUDOIS CHURCH OF PIEDMONT DURING THE YEAR 1853."

[UNDER this title we have been furnished with a summary statement of much interest and value, by our respected friend and correspondent, the Rev. J. P. Revel, Moderator and Pastor, a translation of which we here insert for the gratification of our readers.

Here we see a true Church of Christ, with its organized congregations, its ministers and sessions, its provision for the aged minister and the widows of its ministers, its various schools, its poor and orphans not neglected, its foreign missions vigorously carried forward, its ministers on missionary work beyond its bounds equal to nearly one-half of its pastors at home—what an example to the Christian world!—Ed. F. M.]

I. *Parishes.*—There are fifteen. At the head of each there is a pastor, and a presbytery or consistory presided over by him, consisting of several elders—from four to twelve. The Vaudois population is about twenty-three thousand souls. There is one pastor emeritus, of the age of eighty years, and there are four widows of pastors, for whom an annual contribution from all the pastors in active service makes a small pension. Five candidates have received the laying on of hands; three are employed in the Italian mission, of whom one, De Sanctis, was formerly curé of the parish of the Magdalen at Rome, and a member of the Holy Office; one is a pastor of a parish; and the fifth is a professor in the College.

II. *Schools.*—There are sixteen principal schools, whose teachers are furnished with a commission [brevet]; fourteen girls' schools; and one hundred and forty-five schools in hamlets, during the four winter months. The whole number of scholars, according to the reports lately received, is four thousand seven hundred and ninety-two.

III. *College.*—Eight professors are teaching the elements of the Latin, French and Italian languages to children of nine or ten years of age; also in the higher mathematics, the natural sciences and philosophy to young people of eighteen or twenty years of age. The number of scholars is eighty-four, in nine classes, in each of which they spend a year.

A Normal School has been established within two years. It prepares teachers, colporteurs, and evangelists. It has twenty-four students, who give great satisfaction. Most of them are poor; they make sacrifices in order to learn. Some assistance was procured for them the last winter, provisions being so high; many of them seldom have enough to eat.

In a school for young ladies, twelve pupils have received lessons from college professors and from a female teacher, who also instructs them in domestic labors.

IV. *The Poor.*—A hospital with twenty-five beds receives the sick poor attacked with curable maladies. A deaconess has charge of the in-door services. A deaconess in each parish collects and distributes charity to the most needy. This year provisions have been so dear, that many of our poor would have suffered, if some English friends had not sent us \$1400, to assist the most destitute.

Orphan asylum.—The need of a place of refuge for poor and deserted orphans has been long felt, and this winter more than ever. Two friends enabled Mrs. Revel to arrange with an excellent Christian woman to receive six little girls; now there are eight. When one compares their present circumstances with their former condition, he sees that a good work has been commenced.

V. *Italian Mission.*—This part of the work of our Church ought to be performed with zeal, prudence and vigor, upon pain of failing in the end for which God has so wonderfully preserved this church. The Lord has been pleased moreover to stimulate us by remarkable success. Six missionary stations formed in the Sardinian states in four years show that the church considers it her duty to accomplish this work. She employs at these six stations the following number of laborers: (1) at *Pignerol*, a clerical (consacré) evangelist, and occasionally a lecturer and a colporteur; (2) at *Turin*, two clerical evangelists, two colporteurs, and latterly a master and mistress of a school and an evangelist not ordained; (3) at *Cazale*, a lay evangelist; (4) at *Genes*, four evangelists, of whom one is ordained, and two colporteurs; (5) at *Favale* a lay evangelist, who also has a school; (6) at *Nice*, three evangelists, of whom two are clerical, and two colporteurs. We have also an evangelist at Constantinople, where there is a large Italian population.

VI. *Divers Facts.*—A fine Protestant church was opened at Turin on the 20th of October. This is a real event in the extension of the kingdom of God in Italy. Shortly afterwards, we purchased at Genes an old Catholic church, secularized in 1808. The archbishop and the priests stirred up various manœuvres before the court and government [to prevent this;] by considerations of public tranquillity they would have hindered us from preaching the gospel where they had chanted mass. In the mean time, a spiritual church was built up at Genes; we were blessed of God. We expect soon to build houses of prayer at Nice and at Pi-

gnerol. Some friends in England have remitted the funds necessary for building at the former place; and we have already received from America the half of what is required at the latter. [We understand that all the funds required for the church at Pignerol have now been furnished, a part having been remitted since the preceding statement was written. A large part of the moneys for this church was remitted through the agency of the Board.—Ed. F. M.]

We annex to the preceding paper, an article from the Scotch *Free Church Record* for May:

Waldensian Synod of 1854.

This is a notable year to the Waldensian Church, for her Triennial Synod meets the end of May. During the closing days of the General Assembly of the Free Church, the business will be going forward of the ancient Church of the Valleys in Italy. The place of meeting is changed from time to time. In 1851, the Synod was held in the parish church of Pomaret, at the entrance of the Valley of St. Martin, where is one of their hospitals, and also one of their grammar-schools. The village lies in an angle formed by the confluence of the roaring torrents of the Germanesque and Cluson, and forcibly reminds a Scotsman of the scenery at the junction of the Tummell and Garry, and pass of Killiecrankie, though wilder and on a somewhat larger scale. The church is not unlike some of the old country churches in Scotland, with the addition of the ancient insignia of the Vaudois—a candlestick in the midst of seven stars, with the motto, “Lux lucet in tenebris,” and underneath, the words, “Convallium antiquissima insignia,” emblazoned over the pulpit, as well as over the porch outside. The national guard, consisting of their own faithful parishioners, is stationed at the entrance, and presents arms to the Moderator; while the members of the court are summoned to business by beat of drum. The whole service and practice are very much akin to those observed amongst us. There are the Moderator and Clerk, the giving in of commissions, and the making up of the roll after the Moderator’s sermon. But the practice with them is, for each parish to return two elders, (as used to be the case in England to the Presbyteries held during the Protectorate;) and as the elders are chosen by the parishioners, it is required

that the commissions be signed by twenty names, to show that there has been a *bona fide* election. Formerly the two elders had only one vote; but as this led to inconvenience, and as the professors and evangelists had votes as well as seats in the Synod, a law was passed last Synod that all the elders should have votes, by which the balance of pastors and laics is nearly kept up in the Synod. The number of members will be about seventy at the approaching meeting. Frequently the Moderator is reelected, which was done at last Synod. The principal business is the discussion of the Report of the Table, or Board, consisting of three ministers and two elders, who are appointed to watch over and regulate the affairs of the Church in the interval from one Synod to another. This report is really a history of the Church during the three years, and is presented under the four heads of—1st. *Edification*, embracing every thing relating to the pastoral work in the different parishes, ordinations, visitations, &c. 2d. *Beneficence*, support of poor, hospitals, deaconesses, &c. 3d. *Instruction*, education in schools and the college; and 4th. *Extension and Evangelization*, the external and missionary work of the Church. This year, there will fall to be discussed under the third head, the important question of founding a theological faculty in the College of La Tour, towards which America has promised funds. The fourth head will tell of such a work as Italy has not before known. Behold what wonderful things the Lord hath wrought for us! may the Waldensian Church well exclaim. He who walketh in the midst of the golden candlesticks, seems at this moment to be saying to her, “Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.”—*Scotch Free Church Record*, May, 1854.

“My Father’s Verse.”

WE lately were beside a dear little girl, of the age of six years, who had newly lost her father. When she saw her mother often weeping, and speaking about her father, she would say consolingly, as she best could, “But, mother, was not this my father’s verse,—

“Then in a nobler, sweeter song,
I’ll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave!”

a verse she had often heard her father repeating on his death-bed.

Miscellany.

Mission Chapel at Mirzapore, India.

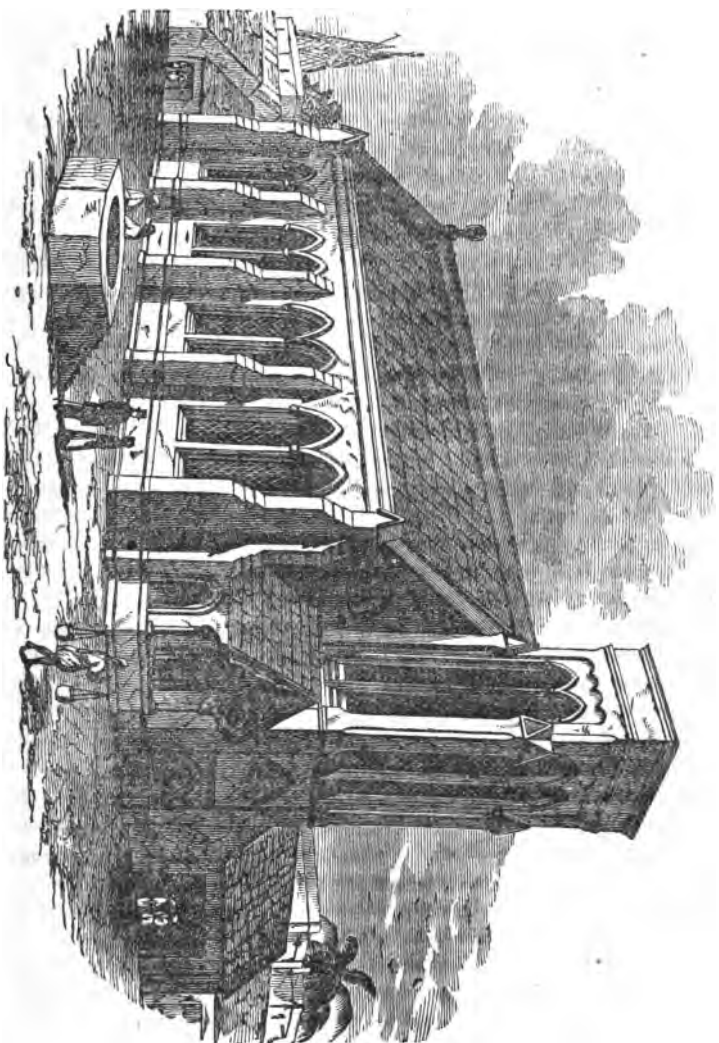
MIRZAPORE is a large city on the Ganges, between Benares and Allahabad. It is one of the principal inland trading towns, and has a population of nearly one hundred thousand. The London Missionary Society formed a station at this place in 1838, under the charge of the Rev. R. C. Mather. Preaching in the bazars, schools containing nearly three hundred scholars, and a Hindustani newspaper have occupied the time of the missionaries, and been the means of widespread influence.

For the use of English and native worshippers, Mr. Mather has procured the erection of the handsome chapel, of which a view is given in this picture. The interior is so arranged as to admit of its being used during the week as a school-room.

"Church extension," as church *building* is unhappily called among us, forms a part of the foreign missionary work. The heathen will not provide places of Christian worship; the converts commonly are unable to provide them. Way-side preaching must not be neglected, yet stated services are highly important, and for these churches or chapels are required. Hence, a portion of the missionary funds must be spent for this purpose. This is one reason why the Board requires liberal contributions in carrying forward the great work under its charge. It has not only to support missionaries, schools, and presses for printing the Scriptures, but to provide churches for the infant congregations of believers, and for the often large congregations of heathen. This expense, however, will be but temporary. When the gospel takes root in the land, congregations will build their own churches.

This church at Mirzapore, we suppose, is a much more expensive building than is

usually erected at missionary stations, probably because it was intended for the use of Europeans, as well as natives. Yet in the cities of India and China, it is often necessary to pay a large price for land, while the materials for building are costly; so that a considerable outlay for a church or chapel is sometimes unavoidable. The circumstances of each case have to be taken into consideration; and every motive enforces the propriety of observing a wise economy in deciding on the plan, dimensions, and style of the proposed place of worship. This department of the missionary work calls for the exercise of discretion as well as of liberality. We would be far from forgetting that its importance is altogether secondary. The great thing is to have men—the right kind of men—and these in sufficient numbers—connected with our various missions. And then, the still greater thing is to have the influences of the Holy Spirit to accompany their preaching of the gospel. Give us these, and church buildings will not be long wanting. Little is said, in the inspired narrative of the primitive church, about "church building;" a great deal is said about the laborers, and their spiritual work. This divine example teaches a lesson to the friends of modern missions. Put forward the duty of sending forth laborers; say little about mere buildings. Yet inasmuch as, in a settled state of things, permanent and systematic efforts to spread the gospel must be made, it is but right and proper that some degree of attention should be given to the providing of suitable church buildings. And, if we mistake not the order of Providence, these buildings will follow the men. We return therefore to our Lord's direction, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest."



MISSION CHAPEL AT MIRZAPORE, INDIA.

Little Tommy and his Savings' Bank.

WHEN Tommy had become old enough and strong enough to run about by himself, and had begun to talk some, he took quite a fancy for looking at pictures, and asking what they were, and what they meant; and he was quite fond of hearing little stories; and his father and mother, and grandparents, and uncles and aunts often amused him in this way, taking care to mingle good instruction with what they said in explaining the pictures and telling him stories. Some of the pictures and the little narratives with which they entertained him were about the heathen, and heathen children, and about the missionaries who go to teach the heathen.

Tommy soon became much interested in this subject, as all children do, just in proportion as they are instructed in regard to it. He learned slowly, to be sure, for he was a very little boy, only about two years old, but he learned some every day, and now he began to talk much about heathen children—the Indian children, the Chinese children and African children—though he could not speak these names plainly by any means; and almost every day he would be contriving some new plan to help them.

Tommy now and then received presents; relatives and visitors would give him small pieces of money, and they sometimes would ask, "And now, my little man, what are you going to do with all your money?" Putting his hands in his pockets, and straightening himself up, he would answer, "I send missionaries to Indian children. I buy Bibles for China children." "What! give away all your money, and not buy candy, nice sweet candy?" "No, Sir, heathen children don't know about Jesus Christ: I send missionaries to teach them." "Well, my little fellow, since you have so much missionary spirit, hadn't you better be a missionary yourself?" "O yes, when I be big, then maybe I go and teach heathen children."

After a while Tommy's savings had accumulated somewhat, and he was troubled to

find a safe and convenient place to deposit his funds, and so one day his uncle procured a miniature Savings' Bank for him. It was of tin, in the form of a house, painted in gay colors, with the words "Savings Bank" in gilt letters on the front, and in the chimney was an opening just large enough to admit a copper cent. Tommy, you may be sure, was delighted with this, and he soon sent all his cents, sixpennies and dimes rattling down the chimney of his new house, and then had it put up on the mantel-piece, and every day he would look at it and talk about the poor heathen children that had no Bibles.

These are things that occurred two years ago. Since then I have not seen that dear little boy; but in a letter of January 3, 1854, one of his aunts writes, that the day previous, which was the first Monday in January, at the meeting for prayer for missions, the minister read out the sums which had been collected for various objects of benevolence during the year, and then said that a little boy *four years old* had paid to him *from his own savings* \$1.50—one dollar to be given for Foreign Missions, and fifty cents to the Bible Society.

Now, children, what do you think of Tommy's plan? You see that *little folks* can help in *great works*. A child four years old had in one year saved \$1.50; then in ten years how much could he save? Ben Franklin's "poor Richard" used to say, "A penny saved is as good as a penny earned;" and we may say, a penny saved for the cause of missions is just as good as a penny earned for the cause.

But there is something more important in this story of the Savings' Bank. By means of the instruction and discipline which Tommy is now receiving, he is growing up with a habit of giving, and with a habit of saving. We believe that he will never be a spendthrift, nor ever be a miser. He will not save to hoard up and pinch his sixpences all out of shape, but he will learn to save that he may have more to give to good objects, and thus he will be both happy and useful. * * *

"Reverend is his Name."

A YOUNG man once came to his minister, asking to be admitted to the Lord's table. He was asked, among other things, as to his *conversion*; for what have the unconverted to do at the table of the Lord?

He said that his first serious thoughts had arisen in the school where, as a boy, he learned to read. The teacher was not a severe man, but *solemn* in all he said and did. He usually kept his hat on in school. But whenever the Bible was read, or a passage of it quoted, he took off his hat. This reverence for sacred things and words had deeply impressed the boy. It was the beginning of his conversion.

Oh, how much have teachers in their power! They are to educate *souls* as well as *minds*.—*Miss. Record, Scotch Free Church.*

Constantinople.*The Boy and his Charm.*

LAST month we had some interesting word from the girls' school for the children of Italian Jews at Constantinople. Let us now peep in at the door of the German boys' school, at the same station. The teacher on this occasion is our friend, Mr. Conacher, the devoted *colporteur*, with whom we have had the pleasure of walking through the crowded bazaars of the ancient "city of the Sultan." The story is about a little boy, but our readers, young and old, may also see here something of Mr. Conacher's aptness to teach, and of the readiness to every good work of that faithful and unwearied servant of God. Mr. Koenig writes to us as follows:

"Mr. Conacher (our *colporteur*) is engaged in the forenoons as teacher in the junior department of our German school. One morning last week, on entering the room, the children directed his attention to a little boy who wore an amulet, or triangular piece of tin attached to a string round his neck, on which was engraved, in Hebrew characters, the name of Jehovah. Mr. C. called the little boy out of the class, and asked him why he wore it. The boy replied that it was a charm given him by his parents to cure all diseases, to guard him from danger, and to raise him from a bed of sickness. Many voices from both boys and girls confirmed this statement to be true, saying they had likewise, on various occasions of sickness, experience the efficacy of the charm.

"Mr. C. then made this the subject of their Bible lesson; showed how the Word of God declared all these things to be abominations; and told them, in so doing, they were no better than the Papiets, who, instead of tin, had a bit of wood shaped like a cross with the name of Jesus.

"The children then saw, by turning to their Bibles, that neither Moses, Abraham, nor David, had recourse to such means for protection; and Mr. C. concluded by saying, he would tell them what Abraham's defence was, and asked them to make it theirs—referring to Gen. xv. 1: 'The word of the Lord came unto Abraham, saying, Fear not, Abraham: *I am thy shield*, and thy exceeding great reward.' All the children were deeply interested, and to Mr. C.'s great surprise, at the close of the hour, the little boy, ashamed of his former confidence, hastily pulled off his amulet, rolled it up, and put it in a corner, saying he would wear it no more."—*Ibid.*

Christ Precious.

AT the speaking with our communicants, a Fingoe said,—*"I hunger and thirst after the flesh and blood of Christ, and pray that he would satisfy my soul, and join me unto himself in a perpetual covenant. Oh that he would prepare my heart, and enable me, through grace, one day to join him at his table above! Ah! how glorious will that heavenly feast be!"* Another expressed himself to this effect, *"I cannot describe the greatness of my joy at the thought, that our Saviour has called me out of darkness, and shown me what we may possess in him. Ah, his love is so great that he does not forget me, but blesses me richly, especially when I draw near to his table at the holy communion."* Another said, *"Jesus is my Saviour. I know him as the atoner for my sins, and I believe that he will strengthen my poor heart by the renewed impressions of his love, and by the influences of his Spirit, prompting me to sincere thankfulness."*—*Moravian Mission, South Africa.*

"The Laborers are few."

IN eight zillahs of East Bengal, containing, at the very least, 6,000,000 of inhabitants, or three times the population of Scotland, *there is not a single missionary*, while, in the four other eastern zillahs, containing 3,000,000, there are only *seven*, and of these one is superannuated and worn out with labor.—*Rev. A. F. Lacroix.*

Board of Foreign Missions.

NEW YORK, JULY, 1854.

Recent Intelligence.

MISSION HOUSE, June 13, 1854.

CHINA.—Letters have been received from Canton, March 25, and Shanghai, March 14. The general aspect of the missionary work was marked by no material change. Mr. and Mrs. Nevius had arrived safely at Shanghai, after a very tedious voyage. Mr. Wight and his family, and Mrs. Coulter and her children were expecting to embark for this country on the 16th of March. We omitted to mention in our last number the sailing of the Rev. Reuben Lowrie and his wife on the 22d of April, in the ship Joshua Bates, for Shanghai. They are commended to the prayers of our readers.

INDIA.—Letters have reached us from Mr. Forman at Rawal Pindi, March 17; from Lodiana, March 17; Ambala, April 1; Saharunpur, March 20; Agra, April 7; Allahabad, April 5, and from the Rev. J. L. Scott at Madras, where he and his wife arrived on the 23d of March. Their voyage had been a severe one, and very tedious, owing partly to the melting of some of the ice with which the ship was freighted. Mr. Forman was on a visit at Rawal Pindi, an important place about one hundred and fifty miles from Lahor, westward, to make arrangements for the transfer of the government school to the mission. The various labors of the missionaries were going forward as usual.

AFRICA.—Since our last, the Rev. D. A. Wilson has arrived from Monrovia, returning on a visit for his health and family, and the Rev. E. T. Williams and his wife from Corisco, on account of Mrs. Williams' health. A serious loss has been met with at Corisco, in the burning of the mission premises, and almost every thing belonging to the mission and the missionaries, including their clothing and books. The fire occurred in the night, causing great danger to the lives of all

on the mission premises, and it was attended with the sad death of two excellent colored women connected with the mission. They were seen making efforts to save some of their things, and were supposed to have made their escape, but their remains were afterwards discovered in the ruins. It is uncertain how the fire commenced. The pecuniary loss will not prove to be less, probably, than \$6000, and a considerable outlay must be at once incurred by the Board—indeed, has been already incurred—towards the erection of new buildings, and the renewed outfit in part of the mission families. This expenditure, our readers will keep in mind, was not contemplated in the estimates of the expenses of this important mission for the current year. Previous to the fire, Mrs. Williams had a return of illness similar to what she suffered before leaving her home in South Carolina, and in the new circumstances of the mission, it was wisely judged that she ought to return to this country. Her health is somewhat better, though still feeble.

INDIAN MISSIONS.—We have letters from the Choctaw mission to May 1; Chickasaw mission, May 4; Creek mission, May 19. Mrs. Reid had been quite ill, and we regret to add that little hope was entertained of her recovery. Mr. McCune, of the Creek mission, had been weakened by an attack of hemorrhage from the lungs, as was also a colored woman at the same station. The schools were in usual progress.

On the Health of Missionaries in Western Africa.

We transfer to our columns the Report of a medical committee in Scotland, appointed by the Board of Missions of the United Presbyterian Church, on the propriety of sending white missionaries to Old Calabar,



on the coast of Guinea, and on the best means of promoting their health, and giving efficiency to their labors at that place.

The Report is restricted to a single mission, and relates only to one district of country, but contains much that is applicable to the work of missions in Western Africa generally: and cannot fail to interest all those who desire to see the cause of Christ promoted in that benighted land.

The experience of Missionary Societies, both in this country and Great Britain, has led to the unanimous conclusion that missions cannot be carried on efficiently in any part of Africa, for the present at least, and perhaps for a long time to come, without the agency and supervision of white missionaries. Colored men, from this country and from the West Indies, may be advantageously employed as assistants in this work; but, with a few honorable exceptions, they have not the qualifications necessary to take the lead in so arduous and responsible an undertaking. Besides, as may be learned from this report, as well as from other sources, they have to pass through the ordeal of acclimation as well as white men. So far as can be seen at present, we are shut up to the alternative of sending white men to that country, unfavorable as the climate may be, or abandoning its inhabitants to unmitigated and perpetual heathenism. We cannot adopt the latter course, consistently either with our duties to our Saviour, or our obligations to our fellow-men; and we do not believe the Christian Church will ever do this. Experience, thus far, shows that the work is neither hopeless nor impracticable. The results of missionary labor in Western Africa, notwithstanding the reverses of the earlier stages of the enterprise, have been of the most encouraging nature, and it might easily be shown that missionary life has been turned to as happy an account there, as anywhere else in the world. The only question now is, How far can the injurious influences of the climate be counteracted, and the

health and lives of our missionaries be more effectually preserved?

This Report contains some important suggestions, most of which have been practically acted upon by our own Committee for some years past. In relation to returning to this country, for the purpose of recruiting health, our missionaries have had a wider margin of liberty than is proposed in this Report. As the responsibility of going to Africa in the first instance is thrown on the missionaries themselves, so the responsibility of returning when their health has failed is likewise thrown upon themselves and their missionary associates on the ground. This plan has never yet been attended with any serious objections; and if these returns were more frequent, they would not be attended with the same expense and inconvenience as they would from more distant fields.

The climate of Corisco, though not more than two hundred miles from Old Calabar, is different, and, as we think, more favorable to the health of white men. The "smokes" and "stified air" which prevail at Calabar and Fernando Po, at certain seasons of the year, are scarcely perceptible either at Corisco or the Gaboon; neither is the temperature of the air oppressive at night or in the day at either of these places: so that this peculiar state of the atmosphere in the Bight of Biafra must arise from some local cause, which does not prevail further down the coast.

Corisco is constantly fanned by strong breezes, and there is no stagnant water or other visible causes of sickness. Our missionaries, thus far, have enjoyed as much health as they could reasonably expect in any tropical climate.

Still, however, the climate is wearing to the constitution, and occasional returns to this country are necessary; and more frequently, perhaps, from Liberia, where the climate is more exhausting, than from Corisco. We commend the perusal of the report to all who feel an interest in the cause of African missions.

Report of the Medical Committee with regard to the propriety of sending out Missionaries to Old Calabar direct from this Country.

In compliance with the request of the Mission Board, expressed at a conference held with them and the Rev. Hope M. Waddell, on the 24th of February, we now beg to state our views regarding the effects of the climate of Old Calabar on the health of our missionaries and teachers; on the question whether they may in future be sent direct from this country to labor there, without incurring peculiar hazard; and, in general, as to arrangements for their comfort and safety.

From what we know of the general effects of a tropical climate on the European constitution, we cannot view it otherwise than as unsuited for permanent residence, and as injurious to the health of the great majority of those who are exposed to its influence during several consecutive years, even with all the precautions proper on the part of a resident, and more particularly so to the missionary or teacher, who has daily arduous duties to perform, and wearing-out anxieties to endure. And if this is true of tropical climates generally, it must be still more so of the Calabar country; for in addition to the high annual mean temperature during night as well as day, there are seasons of the year and local influences in it, especially trying to the constitution of the white man. Of these, we may notice in particular, the sudden transition from the chilly dampness of the *rain season* to the stifling heat of the *dry or smoke season*, and also, the oppressive parching and debilitating effect of the latter, occasioned by the stagnant condition of the atmosphere, the great heat, the absence of sea-breezes, and the vast exhalation from the marshes, (or mud beds on the banks of the river, formed by the overflowings of the tide,) and from the decay of rank vegetation. Then, too, when we consider Calabar in comparison with other fields of mission labor, Jamaica, for example, as it is likely to affect the mental constitution, besides the ordinary roughing and trials of a missionary's position, we must include, as an element, the dispiriting tendency of its moral atmosphere, the perplexities and discouragements of laboring among a people so ignorant, rude, and superstitious.

It would appear, however, that the climate of Calabar is not quite so insalubrious as used to be represented. The statements regarding it prior to the establishment of our mission, eight years ago, seem not to have

been altogether borne out by subsequent experience. During all the three seasons of the year at Calabar, there are some circumstances which mitigate the evils of the climate. The *rain season*, which begins in June and ends in October, is attended with considerable coolness, the heavens being then darkened with clouds, and consequently, the sun's influence little felt. The rains, too, however heavy, drain rapidly off, or sink into the soil, which is sandy or gravelly; and now, also, an occasional fresh sea breeze comes up, or some considerable intermission of the rain take place, which breaks the period and renders it more healthy. Fever and ague generally prevail to some extent among the shipping anchored in the river, but there is often comparatively little sickness on shore. In the *tornado season*, which commences generally about the beginning of March and terminates in the end of May, the high gusts of wind, assisted by the thunder-storms and the sea-breezes, clear away the smokes and purify the air, so that, although this is one of the hottest times of the year, it is generally the most healthy. Even in the *dry season*, which begins in the end of October and continues until the beginning of March, the heat is mitigated by the haze called "*the smokes*," which, occurring to a greater or less extent during the months of December, January and February, lessens the power of the solar beams. Of course, the experience of this mission has not yet been sufficiently long to warrant any positive estimate of the effects of the climate on European life. Yet of the thirteen whites who have been engaged in the enterprise, only one, the good Mr. Jameson, has died of the fever of the country. All have, indeed, had attacks of it, some repeatedly; and all have had once to visit this country, more or less on account of health, but they have all, likewise, been shortly restored to such a measure of strength as, with one exception, to return to the country and prosecute again their noble work. Then, as regards the blacks from Jamaica, nine in number, who have been connected in one way or another with the mission, one death has taken place from a surgical disease and overgrowth. Of the eight children forming part of the mission band, only two, both blacks, have been removed by death, the one in teething, the other from fever.

From the above statements, it cannot be said that as yet the mission has been disastrous to life, or even more injurious to health

than probably would have been the case in any other tropical region where the local peculiarities had to be learned. There can be no question that, in spite of every possible precaution as regards dwellings, food, clothing, exposure, and amount and kind of mission work, the climate will be found debilitating, and particularly so in some seasons of the year. Fever of a low typhoid type, generally short in duration, but attended with much prostration, and followed by more or less weakness, is the disease which the white man in Calabar has most to fear. Ague sometimes assails the seamen, but is not considered dangerous, and it is worthy of note, that while fever is rare among the natives, they are much affected with complaints of the bowels, the lungs and skin, to which the whites do not appear to be particularly liable. Much, however, has already been learned by the pioneers of the mission, how, by mode of living and general care, to guard the health against the adverse influences of the climate, how to treat most successfully the diseases of the country, and how to promote the healthiness of their stations by clearing away the bush, thus opening them up to the influence of the sea-breezes; whilst there is every reason to believe that the stations which it is proposed to open in the interior will be still more favorable to health.

Looking, then, at the peculiar character of the climate of Calabar, it becomes a matter of primary importance and duty for the Church to consider how the mission, hitherto so successfully prosecuted, may be carried on with least danger to the health of her devoted agents. It has generally been supposed of great consequence that missionaries and catechists destined for Calabar should be chosen from the mission staff at Jamaica, on the idea that a period of previous "seasoning" is necessary. All Assurance Companies require a very considerable extra premium for a first year's policy on a good life, tropically exposed, unless the individual has resided for a certain length of time in the same or in a somewhat similar latitude; and this extra charge is continued for four or five years in a diminishing scale, until acclimating is accomplished. The principle on which this demand is founded is reasonable; for all experience has proved that, during the first year or two of residence within the tropics, any peculiarity of constitution, any weakness, moral as well as physical, is likely to become apparent, and occasion bad consequences under the forcing

influence of climate. But supposing it were more practicable than we understand it to be to obtain from time to time a sufficient number of agents for Calabar who had been some years in Jamaica, we are yet inclined to think that, by attending to suitable precautions, it would nevertheless be probably as safe, now that the way is opened, to send out direct from this country those who have not been acclimated at all, as to send men who, though acclimated to Jamaica, have had their constitutions somewhat impaired by previous hard labor there.

The question, therefore, is, How can the mission be carried on and extended by agents direct from this country with most safety to those engaged in it? and, in reply, we would say that the much-desired object will be best secured—1st, By a *judicious selection* of agents; and, 2d, By *liberal arrangements* made for the conservation of their health.

I. *The kind of Agents that should be chosen.*—With a view to the health and consequent efficiency of our missionaries and teachers, it is of the first importance that the services of those only be accepted who possess mental and physical constitutions in all respects adapted for the peculiar duties which they will have to perform, and the exposure to which they will be subjected. We are of opinion that the lives made choice of should—to use an Assurance Company's expression—be very select. The age of those who are sent out for the first time ought, if possible, to be from twenty to thirty. They should be spare, but muscular men, and rather under than above average size. They should possess a sound circulation and sound organs of respiration, and should perspire easily in exertion. They should have no peculiar liability to biliary or stomachic disorder, and, above all, indicate no tendency, hereditary or otherwise, to head affection or cerebral excitement. Then, as regards mental constitution and temperament, they must be cheerful, hopeful, contented, and firm. Men who are subject either to nervous depression or excitability, who are apt to be melancholic at one time or too much elevated at another, would be in constant danger from attacks of fever, but those who are calm and composed, who take things as they occur, and are disposed to make the best of every thing, will be most likely to withstand the debilitating effects of the climate and bear up against the difficulties and trials which may be encountered.

Of course, however well adapted in re-

spect to physical conformation and mental constitution an agent may appear to be, a great deal will depend on himself for the preservation of health after he has reached Calabar, and is engaged in the work of the mission. It would be out of place here to lay down rules which ought to be observed in regard to food, drink, clothing, sleep, exertion and exposure during the varied diurnal and periodical changes of the climate. On these points we shall consider it our duty privately to instruct intending agents; and we have no doubt that common sense and prudence will induce them, on arriving in the country, to avail themselves of the experience of their brethren connected with the mission.

II.—*The arrangements to be made with a view to the health of the Agents.*—While mission agents have thus an evident duty to perform to themselves and to the Church, the Church has also great obligations to discharge to them. It is not enough that they be carefully selected, and comfortably conveyed to the scene of labor, and left there with instructions to take care of themselves. Their position and condition should still continue to be viewed with peculiar concern and tenderness, and every possible means adopted to lessen the risks of their service, to promote their comfort and encourage their hearts.

In an especial manner we would press on the attention of the Church the propriety of making a distinctly understood arrangement for a limited term of service, at the expiry of which, the laborer should be allowed to return home before his constitution is impaired, and be welcomed back to his fatherland, where he may enjoy a period of rest, and have his mental and physical energies repaired and renovated for the further prosecution of the good work.

This plan, we think, may be carried out in the following way: 1st. At the expiry of three years from the time that the missionary or teacher sets his foot on the shores of Africa, he shall be at liberty to return home, if he fears that his constitution is unfit for continued exposure to the influences of climate, or is indisposed to remain from any other private or personal reason. 2d. He shall not, however, be expected to return at this period, if his constitution is standing the climate well; and will be permitted to remain in the mission even until the end of his fifth year, provided he sends home a certificate signed by a surgeon either in Her Majesty's or in the mer-

cantile service, or by two of his brethren in the mission, that he may do so safely. 3d. At the termination of his fifth year, he shall return home, in whatever state his health may appear to be. 4th. When he leaves Calabar for this country, he shall do so, if possible, prior to the occurrence of the next unhealthy season, so as to lessen the risk of sickness. 5th. His stay in this country shall, at the least, extend to one year; and a return to Calabar be quite optional with himself, and only warranted under certificate by the medical examiners of the Mission Board. 6th. When sent to Africa again, care should be taken (as there should be in every case) that the time of his arrival there is at the most healthy season of the year. 7th. He may be sent home any time before the third year of his mission has expired, under medical certificate (such as before mentioned) that his state of health would render protracted stay dangerous to life, or if the majority of his brethren in the mission are satisfied regarding the necessity of the step. And, 8th. On the same understanding and responsibility, he may be sent a sea voyage, or ordered to reside for a time at any other more healthy part of the coast, with the view of being recruited from any illness.

The above plan of a limited term of service is, we repeat, likely to exert a most beneficial influence, both on the body and the mind of the missionary. It may, in some instances, be the means of arresting diseased action in its commencement, which, if allowed to go on further, would ere long destroy life, or entirely incapacitate for future usefulness. In other instances, although the health may not in a few years have suffered materially, it may be the means of increasing the power of longer climatic endurance; and in every case, and at all times, it will assuredly support the mind and animate with hope. The probability, at no distant date, of revisiting his native land, and of being welcomed by attached friends, will lessen the pang of the missionary's first separation from home, will cheer him during his outward voyage, and will continue to sustain him amid all his sicknesses, and trials and difficulties. Nay, some young, pious, and talented ministers of the Church, who would not otherwise, perhaps, dedicate themselves to the service of the heathen in connection with this interesting mission, may now—while actuated by higher motives—be not a little swayed by the consideration of such liberal provisions for their comfort and

health; and, at any rate, anxious friends who would otherwise be apt to influence them against this Christian enterprise, may now be less importunate in opposition.

In conclusion, we request that the Mission Board will give to the above remarks its serious consideration, for we are convinced that, by attention to the various circumstances above mentioned, and by the adoption of the arrangements we have suggested, the health of our Calabar missionaries may be preserved and their lives prolonged, the funds of the Church turned to the best account, a new stimulus given to the operations of the mission, and the cause of Christ advanced.

A. PEDDIE, M. D.
WM. YOUNG, M. D.
JOHN BROWN, M. D.

Donations

TO THE

BOARD OF FOREIGN MISSIONS

IN MAY, 1854.

SYNOD OF ALBANY.—*Pby of Troy.* Lansingburgh ch 109.89. *Pby of Albany.* Carlisle ch. JAMES BOUGHTON to con himself 1 m 30. *Pby of Columbia.* Jewett ch 74.48. 214 37

SYNOD OF BUFFALO.—*Pby of Rochester City.* Rochester 3d ch Sab sch to ed Sarah Ray 25, for education of heathen children 8.30. 33.30

SYNOD OF NEW YORK.—*Pby of Hudson.* Florida ch mo con 5; Millford ch 17.10. *Pby of North River.* Newburg ch 37.61. *Pby of Bedford.* Red Mills ch. S. B. Myrick 5; Bedford ch mo con coll's 83, ladies' for miss soc 13. *Pby of Long Island.* Southampton ch 83, Mrs. E. J. Hunting to ed Hugh N. Wilson 10. *Pby of New York.* Brooklyn 1st ch mo con 30; Fifth av and Nineteenth at ch mo con 34.20; Astoria ch 260.92; Forty-second at ch mo con 15.82; Wallabout ch mo con 8.85; Madison av ch 33.21; First ch, N. Y., mo con 126.31; Williamsburg ch mo con 25; University Place ch mo con 36.60, ladies 85.50, a child for India Missions 1.71; Eighty-fourth at ch mo con 8; Yorkville ch mo con 8.50. 2d *Pby of New York.* Scotch ch, Wm. Post 62.50; Sing Sing ch 1, 937 79

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* New Providence ch of which 20 mo con coll's 45. *Pby of New Brunswick.* Princeton 1st ch miss soc to ed Archibald Alexander, Samuel Miller, and Charles Hodge at Allahabad 75, Queenston Sab sch to ed boy at Corisco 5.29; New Brunswick 1st ch 27.60; Pennington ch, Mrs. LYDIA HALE to con herself 1 m 30. *Pby of West Jersey.* 3d ch Cape May Co. 4; May's Landing ch 23.07; Bridgeton 3d ch 6 mos con coll's 47.37; Williamstown ch 7.17; Pittsgrove ch 43; Cedarville ch fem miss soc 20. *Pby of Newton.* Upper Mount Bethel ch 10; Stillwater 1st ch 30. *Pby of Raritan.* Amwell 1st ch 22.50. *Pby of Susquehanna.* Warren 1st ch 14.37; Wyalusing 2d ch 2.33. *Pby of Luzerne.* Summit Hill ch mo con 3.20, Sab sch 1.72. *Pby of Burlington.* Mount Holly ch 27.60; Columbus ch 7.40. 451.52

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Central ch in part 60.39, W. W. Fleming 50, John

Wray 20, James Field 20, Theo. Beaver 20, John V. Cowell 10, J. S. 10, Mrs. S. Richards 10, W. M. 5, Mrs. Cornelius 5, J. C. Taber 5, 12 mos con coll's 130.69, in all 346.63, less 9.37 for Home and Foreign Record; Tenth ch ann coll addl 133.37, mo con 23.63, Morris Patterson 20, Mrs. McArthur 10, Maysmening Sab sch to ed Achung in China 30; Penn. ch 9.14; Spring Garden ch mo con coll's 55.35; Cohocksink ch 30; Phoenixville ch a member 2.50. 2d *Pby of Philadelphia.* Abington ch juv miss soc for Corisco mission 10, and for Seminole mission 10; Easton 1st ch, of which 50 from Sab sch to ed Jesse M. Howell and Joseph Burk at Fultelgarh 100; Providence ch, Mary Vanderalsce to con Rev. H. S. ROBERTSON 1 m 30; Fort Kennedy ch 8.15; Bristol ch 11. *Pby of New Castle.* Forks of Brandywine ch fem miss soc 19; Zion ch 6, Mrs. M. P. Vanderalsce 5; Head of Christiansa ch 15; White Clay Creek ch 10. *Pby of Donegal.* Chancosford ch 34; Columbia ch 30.50; Waynesburg ch 157.75. *Pby of Baltimore.* Central ch 200; Washington, D. C., 2d ch, Miss Cleaves 15, Mrs. Dummer 12, Mrs. W. L. Hodge 5, Rev. J. P. Eckard 10, Miss Jane E. Eckard 2, Miss Anna M. Eckard 1. *Pby of Carlisle.* Silver Spring ch, three years' annuity from estate of James Graham dec'd 36; Upper Path Valley ch 28.50; Greencastle ch 45.25; Chambersburg ch of which 66.73 from Sab sch 266.58. *Pby of Huntingdon.* Little Valley ch, Mrs. Jane B. Long 50. *Pby of Northumberland.* Sunbury, Pa., Mrs. Dorcas Grant for Jewish mission 2.60; Jersey Shore ch 20.16, Sab sch class 10; New Berlin ch 37; Northumberland ch 13.23; Sunbury ch 28.77; Millflinburg ch mo con coll's 10.47; Bloomsburg ch 32; Brier Creek ch 1; Hartleton ch 6, 1934 56

SYNOD OF PITTSBURGH.—*Pby of Blairsville.* Gilgal and Perry chs 25.25, less 9 loss on bill, ladies' miss soc 25.50; Ebenezer ch 10; Poke Run ch 60; Union ch 14. *Pby of Redstone.* Laurel Hill ch 37.23; Morgantown ch 25; Mt. Pleasant ch, Rev. W. W. McLain 10. *Pby of Ohio.* Hopewell ch 14.74, John Lookhart of which 30 to con his pastor, Rev. WILLIAM HUNTER, 1 m, and 30 to ed John Lockhart in Nor India 60. *Pby of Alleghany.* Butler ch 2.50; North Butler ch 3; New Salem ch 4; Clintonville ch 5. *Pby of Erie.* Fairfield ch 4.25. *Pby of Clarion.* Pisgah ch 10; Clarion ch 45; New Rahoboth ch, of which 9.75 systematic contributions 19.75; Concord ch fem miss soc 5.37, 374 58

SYNOD OF WHEELING.—*Pby of Washington.* West Union ch 5; Claysville ch 28.62; Wheeling 3d ch 16.30; Wheeling 1st ch mo con coll's 80.79; Forks of Wheeling ch 43; Mount Prospect ch, of which 30 to con their pastor, Rev. DAVID R. CAMPBELL, 1 m 50. *Pby of Steubenville.* Steubenville 1st ch of which 5 for Lodiana mission, and 3 for mission to the Chinese in California 67, less 12 for Foreign Missionary; Wellsville, O., P. Ross 25. *Pby of New Lisbon.* Newtown ch 27; Hanover ch 9.5; Bethesda ch 13; Poland ch 33 97; Clarkson ch fem members 13; Salem ch 40.75, ladies of which 25 to ed Clement Vandaligham 50.25, 491 08

SYNOD OF OHIO.—*Pby of Columbus.* Columbus 1st ch 99.71, mo con for China 7.97, Sab sch to ed James Hoge and Josiah D. Smith 50; Mt. Pleasant ch 1; Worthington ch 23. *Pby of Marion.* Delaware ch, S. Boyd 2, N. F. Luellen 1; Liberty ch 20; Bucyrus ch 23; York ch 9; Richland ch 1; Eden ch 3.20; Union ch 3; Iberia ch 2.60; Pisgah ch 4.60; Brown ch 3.25; Kingston ch 3; Marysville ch 8. *Pby of Zanesville.* Washington ch 23.90. *Pby of Richland.* Perryville ch 4; Harmony ch 30 ots.; Hayesville ch 9.53; Savannah ch 3.25; Bladenburg ch 4. *Pby of Coshocton.* Hopewell ch 8; Linton ch 11; Clark ch 11; Mount Eaton ch 10; Berlin ch 4.33, coll at Benton 7, 359 54

SYNOD OF CINCINNATI.—*Pby of Cincinnati.* Pleasant Ridge ch 47.50; Hopewell ch 14.10. *Pby of Oxford.* Bethel ch, dividend on turnpike stock 3.27. *Pby of Sidney.* West Liberty ch, Dr. S. W. Ful-

- ler 10; Huntsville oh 8. *Pby of Findlay*. Mount Blanchard oh 5.60, 85 37
- SYNOD OF INDIANA.—*Pby of Madison*.** Hancock mo con 8, Mrs. Sarah Reed 3, Mrs. Jannet Lee 1, Sab soh to ed J. Findley Crouse 15. *Pby of White Water*. Liberty ch 35.23; Mt. Carmel oh 10.56; Knightston, Ind., Chas. D. Campbell 10, 72 73
- SYNOD OF NORTHERN INDIANA.—*Pby of Lake*.** Crown Point oh 2.40. *Pby of Fort Wayne*. Cedar Creek and Kendallville oh 10; Fort Wayne 1st oh Sab soh to ed Katka Parshad 18.82. *Pby of Crawfordsville*. Eugene ch 4, 35 22
- SYNOD OF ILLINOIS.—*Pby of Kaskaskia*.** Chester oh ch 6.50; Shawneetown 3. *Pby of Sangamon*. Springfield 1st oh 30, less 6 for Foreign Missionary, Sab soh to ed James Smith 30. *Pby of Peoria*. Washington oh 7; Money Creek oh 5; Bloomington oh 2.50; Peoria oh Mrs. John L. Griswold to ed Mary Woodbridge King 30; Brunswick ch Sab soh 3, 111 00
- SYNOD OF WISCONSIN.—*Pby of Dane*.** Dane ch 28; Richland City oh, H. J. Morrison and wife 99 cts. *Pby of Milwaukee*. Waukesha ch, of which 5 from a lady for Siam 12. *Pby of Winnebago*. Winneconna ch 3, 43 50
- SYNOD OF IOWA.—*Pby of Des Moines*.** Washington oh 13 00
- SYNOD OF MISSOURI.—*Pby of St. Louis*.** St. Louis 2d oh Sab soh for sup of Rev. Henry V. Rankin at Ningo 600; St. Louis Central ch 201; St. Charles 1st oh, Henry, Theodore, Robert and Virginia, children of Mr. Gauss, for support of a day-school in Ningo 125, 926 00
- SYNOD OF KENTUCKY.—*Pby of Louisville*.** First ch mo con 14.25; Second oh mo con 11.30. *Pby of Ebenezer*. Richmond oh ann col 41.80, mo con coll's 30.11, Sab soh 18.14; Millersburg oh 9.75, 125 35
- SYNOD OF VIRGINIA.—*Pby of Greenbrier*.** Kanawha Salines ch 20; Point Pleasant ch 10. *Pby of Lexington*. Hebron ch 17.33; Shemariah ch 30.07; Lebanon ch 11.23; Windy Cove ch 12.25; Warm Springs ch 1.43; Bethany ch 63 cts.; Goshen ch 7.35; New Monmouth ch 7.67; Pisgah ch 6.25; Centre Union ch 1; Fairfield oh, of which 15 from Andrew R. and Miss Elizabeth M. Cummins 25, and Mt. Carmel ch 25 to con JAMES HENRY 1 m. *Pby of East Hanover*. Norfolk oh 111.83; Richmond 1st oh 99, mo con 10.31, 396 48
- SYNOD OF NORTH CAROLINA.—*Pby of Orange*.** Newbern oh 31. *Pby of Concord*. Steel Creek ch 51; Wilksboro' oh 1; Prospect oh 18; Salem oh 9.57; Taylorsville oh 11.92; Lincoln ch 6; Marion ch 9; Siloam ch 2; Drusilla ch 2; Concord Town ch 43; Bethlehem ch 4; Unity oh (Rowan) 5.50; Thyatira ch 3.50; Pleasant Hill oh 10; Statesville and Bethesda ch 32; Unity oh (Lincoln) 28.33; Centre ch 21; Hopewell and Paw Cr. oh 50; Poplar Tent ch 32.70; Bethphage ch 18.55; Concord ch 16.50; Hiwassee ch 2; Providence and Sharon ch's 41.05; Machpelah ch 12; Mallard creek oh 24.12; Bethany ch 7.75; Third Creek oh 21.12; Rocky River ch 73; Ramah ch 22.33; Sugar Creek ch 62.20; Salisbury ch 63; Davidson College oh 10; Morgantown oh, of which 30 from ladies to con Rev. W. C. SHERTZ 1 m 55, Mrs. Brown 50 cts., J. H. Greenlee 10, 803 01
- SYNOD OF NASHVILLE.—*Pby of Nashville*.** Clarksville oh 200, less 6 for Foreign Missionary, Sab soh to ed J. T. Hendrick 30; Smyrna ch 8.25 232 25
- SYNOD OF MEMPHIS.—*Pby of Western District*.** Denmark oh 100. *Pby of Chickasaw*. Oxford oh 14; Hopewell oh 5; Panola ch 1; Harmony oh 12; Bethany oh 1, Rev. J. B. Stafford 5; Zion ch 9.50. Pontotoc ch 3; Chulahoma oh 4.50; Fredonia ch 3; Ripley oh 27.50, juv. miss soc 23. *Pby of Memphis*. Salem oh 5, Rev. R. R. Evans 2, 215 50
- SYNOD OF SOUTH CAROLINA.—*Pby of Bethel*.** Ebenezer oh, Miss Mary Hutchison, 5 00
- SYNOD OF GEORGIA.—*Pby of Hopewell*.** Madison oh 12; Mt. Zion, Ga., Joseph Bryan to con Mrs. JULIA CUMMING 1 m 50. *Pby of Flint River*. Griffin oh Sab soh to ed Jane Ann Long 25, 87 00
- SYNOD OF ALABAMA.—*Pby of South Alabama*.** Government St. ch, Mobile, juv soc for sup of a mission school in India 70. *Pby of Tuscaloosa*. Gainesville ch Sab soh to ed John L. Kirkpatrick at Corisco 20, juv sew soc soc to ed Chas. A. Stillman 4; Greensboro' oh 47.10, Sab soh to ed W. Stedman Peck 15; Oak Grove oh 19.25; Pleasant Ridge ch 14.50; Bethesda ch 3; Livingston oh 32.50; Bethel oh 33.25; Elizabeth ch 7.50; Mount Olivet ch 4; Bethesdaem oh 15.75; Etawab ch 44; Burton's Hill oh 8.25; Hebron and Ebenezer oh's, of which 30 from Miss ELIZABETH J. BARRY of Clinton, Ala., to con herself 1 m 90. *Pby of East Alabama*. Bethel oh 28, 456 10
- SYNOD OF MISSISSIPPI.—*Pby of Mississippi*.** Pine Ridge ch, of which 10 from colored members and 25 from Sab soh to ed Elizabeth S. Williams 134.05, less 3 for Foreign Missionary; Port Gibson oh mo con 6. *Pby of Louisiana*. Plains ch to con Rev. FRED. S. EMMET 1 d 100; New Orleans 3d ch mo con 20. *Pby of Tombecbee*. Sundry churches 87, 344 05
- Total from churches, \$8,801 20
- LEGACIES.**—Belvidere, N. J., Legacy of George R. King, deceased, 100; Ashland, O., Legacy of Mrs. Jannet Stonach, deceased, for China Mission 15; Albany, N. Y., Legacy of Patrik Gannon, dec'd, 94; Knoxville, Tenn., Legacy of Franklin H. Morgan, deceased, 990, 1199 00
- SEMINARIES.**—Union Theo. Seminary, Va., mo con coll's 150 69
- SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.**—Received from Treasurer of Synod for sup of Rev. Messrs. Campbell, Caldwell and Woodside in North India 900, for Scholarships in Orphan School at Saharanpur 2-4, for sup of native assistants 210, for buildings at Dehra, Nor., Ind., 500, 1694 00
- MISCELLANEOUS.**—A friend of missions, after hearing Dr. Duff 100; A colored person for Corisco 5; A friend for Africa 20; S. J. R. 2; Three friends 600! J. M. Mackay 100; A friend to restore mission buildings at Corisco 1000; Two ladies for the same purpose 1000; Onancock, Va., Miss L. A. Donne, 5; Miss Caroline Peel 50 cts.; A friend, Pa., 7.50; Marion, O., Wm. Bain 7.50; Galveston, Texas, B. S. Parsons 25; Balt., Md., Sarah and Mary Levering, (two little girls) the product of their own industry 12; Dr. Isaac Longacre 2.50; Huntsville, Mi., Mrs. Elizabeth Slater for printing Bibles in China 1, 2388 90
- Total Receipts in May, \$14,932 89
- SPECIAL CONTRIBUTIONS FOR THE WALDENHES.**—Amount previously reported, \$7785 73
A friend, 2 00 7788 73
WM. RANKIN, JR.,
Treasurer.
- DONATIONS IN CLOTHING, ETC.**—N. Y., A lady 56 garments; Ladies of Amity ch, Pa., one box clothing for Rev. D. E. Campbell, Furrukhabad 33; Ladies of Richland ch, Pa., one box clothing 21.50, R. & J. Warnock, N. Y., 2 doz. caps.

THE FOREIGN MISSIONARY.

Missions of the Board.

The General Assembly on Foreign Missions.—Remarks of Members.

On Friday, May 19th, the Report of the Board was submitted to the General Assembly, and was referred to the Standing Committee on Foreign Missions, consisting of the Rev. Messrs. G. D. Armstrong, A. Sterrett, A. H. Seeley, J. F. Lanneau, R. Lewis, J. N. Shepherd, D. L. Anderson, and Messrs. J. W. Paine, H. Campbell, and M. L. Wade.

On Monday, May 22d, this Committee reported a Preamble and a series of Resolutions, which received the consideration of the Assembly, and were adopted, as follows, viz.:

"The Committee have given the Report referred to them such attention as their time allowed, and recommend its approval by the Assembly, and that it be printed and distributed by the Board, as in former years. The Committee also submit the following resolutions:

"1. That in the success with which our efforts in the Foreign Missionary field have been crowned during the year, there is much occasion for devout thanksgiving to the great Head of the Church, and for an increase in our faith in the blessed promise given in connection with the missionary commission of the Church, 'Lo, I am with you always, even unto the end of the world.'

"2. That the Assembly heartily approve of the manner in which the Board, the Executive Committee and Officers to whom the management of the Foreign Missionary operations of our Church have been committed, have conducted those operations during the year.

"3. That in the multiplied openings for missionary labor which God in his providence has made during the past year, as well as in the blessings with which he has crowned our efforts as a Church, the Assembly recognize the obligation laid upon the Church for an increase, both of the number of the men and the amount of the means devoted to this work.

"4. That the Assembly would earnestly commend this subject of an increase both of missionaries and missionary funds to the careful and prayerful consideration of the pastors and sessions of all our churches, that they may adopt such measures as in their judgment will best secure the attention, awaken the Christian sympathies, and call forth the cheerful and liberal contributions of all the members of their respective churches."

[While the preceding Resolutions were before the Assembly, remarks were made by several members of that body. The Rev. George D. Armstrong, of Norfolk, Va., said:]

In passing through the city of New York, on my way to attend upon this meeting of the General Assembly, I purchased a number of a daily paper, (having as large a circulation, I believe, as any published in New York,) in which an editorial article attracted my attention. The paper contained a report of the several Anniversary meetings which had just taken place in the city, and in commenting upon the proceedings of the various Societies thus represented, the Editor remarked, that those among them which sought to ameliorate the condition of the wretched and raise the downtrodden in our own land had his hearty approval; but with the quixotic efforts to convert the heathen and "send blankets to Africa," he had no sympathy.

In this editorial, if I mistake not, we have embodied the one great objection with which the advocate of Foreign Missions has to contend,—not often stated by those who claim even the name of Christian, in this its grossest infidel form,—but yet this same objection in substance. While there is so much work to be done at home, why waste the men and the means of the Church upon foreign lands?

To this, I answer,—that, putting out of account all those higher considerations which concern immediately the salvation of the soul—considerations which the objector is not prepared to appreciate aright—there is no portion of the means of the American people more wisely and economically employed for the advancement of American interests, than that expended upon Foreign Missions;—and a fact, brought to light in the history of missions during the past year, will prove the correctness of this statement.

During the past year, the foreign missionary work at the Sandwich Islands has been completed. Not that the people of these Islands have attained to the same degree of civilization as some of the older Christian countries;—but yet, they have become civilized, and Christianized, and Americanized, (and the Americanization of a peo-

ple in thought and feeling is an invariable effect of an American mission,) to such an extent that the very editor who sneers at foreign missions, would like to see them annexed to the United States. Of the importance of these Islands, and of this change wrought in the people of these Islands, to the commerce of the United States, I will not pretend to form an estimate:—I will say only, that this furnishes the great argument for their annexation with those who advocate the measure.

The United States Government has lately undertaken an expedition, having in part, and in part only, the same object in view, viz: the extension of our commerce:—I refer to the expedition to Japan. If this expedition succeed according to the most sanguine expectation of its friends, and for one, I hope it will, it will not accomplish more, if as much for our commerce, as foreign missions have done in Americanizing the Sandwich Islands. Compare now the cost of these two ways of accomplishing this national object. Now, that the foreign missionary work is done in the Sandwich Islands, we can tell, to a dollar, exactly what it cost. And by looking into the Navy estimates, we can form some judgment of what the Japan Expedition will cost. I have taken some care to inform myself upon these points—and I here make the statement publicly, that it may be contradicted if it be incorrect, that the whole sum expended upon the missionary work in the Sandwich Islands, from the commencement to the completion of that work, is not one-fifth of that which the Japan Expedition will probably cost. Now, Sir, we Americans are noted for our zeal for economy; and also, both for our desire to grow and our actual growth as a nation; and no one prates more loudly on both of these subjects than the editor whose sneer at foreign missions I have quoted. Will he reconcile that sneer with the facts just stated?

Why, Sir, there is a single church building

in the city of New York, the stone and mortar, and stained glass, and curious carvings of which cost more than the whole work of foreign missions in the Sandwich Islands. Many of those who object to the work of foreign missions, as a waste of the means of the Church, will yet speak of this church building, (with all its cost, utterly unfit for God's worship, if he be to be "worshipped in spirit and in truth,") as a glorious evidence of the progress of our Christian nation in civilization and refinement. For one, I do not hesitate to express the opinion, that when a true and impartial history of our nation is written, it will be found that our foreign missions have done more for the commerce of our country, and to spread abroad in the earth the free principles which we love, to ameliorate the condition of the wretched and raise the down-trodden; and have done it with far greater economy too, than all our Japan Expeditions and all our splendid cathedrals put together. God's plan is ever the best; God's means are ever the most efficient.

[The Rev. John B. Adger, D.D., of South Carolina, as reported in the *N. Y. Observer*, spoke as follows:]

It was in his heart to say some few things which yet he hesitated to express, partly lest he might be considered as making invidious comparisons, and partly because his remarks would be in opposition to the judgment of many fathers and brethren in this house, for whom he had the highest respect. But he was constrained to speak out. It is too bad that we should come here from year to year, and have it reported that the Old School Presbyterian Church in the United States, can give or will give only \$120,000 a year for the foreign propagation of the gospel. It is not to be believed that the Church does not compassionate the case of the heathen. Our people have the will as well as the means of doing far more than they have ever done, if we can only get right-ly at them. Nor is it needful that this Assem-

bly should have either exhortations or oburgations on this great subject. The principles, the doctrine on this subject was long ago settled, and is heartily received by us all. But there is somehow a failure in carrying out this admitted duty. And here is the point where the comparisons he was about to introduce might be construed to wear an invidious aspect.

The speaker, deprecating such a construction, proceeded to state that the Report of the Board shows that from the Synod of Philadelphia, with its 29,840 church members, there had been received \$12,667; from New Jersey, with its 20,197 members, \$6,227; from New York, with its 14,645 members, \$21,969; more than half of this sum, however, being from just two churches in the city of New York; leaving about \$11,000 as the contribution of all the rest of the Synod; from South Carolina, with its 9,976 members, \$5,391. Now there is a considerable difference in the rates of contribution between these three first Synods on the one hand, and this fourth Synod on the other. And the difference would seem greater when it is considered that the three are near to the seat of the Board, and the fourth is far removed; and also that of the 9,976 members in South Carolina, 3,400 are negro slaves, from whom comparatively little money could be expected. Ascribing, then, the whole amount contributed in South Carolina to the balance of white members, which is 6,576, how did it happen that the Synod of South Carolina should be found occupying a position in advance of the large and wealthy Synod of Philadelphia, with its two great cities of Baltimore and Philadelphia; in advance also of New Jersey, with all its wealth and learning; and so nearly on a line with New York, which has so much wealth, and the Board in the very midst of it? Different men would give different answers. The speaker would tell the Assembly what he thought of the matter. It was not that the Synod of South Carolina was

richer, or had more intelligence on subjects generally, or on the subject of Foreign Missions, or more missionary zeal, or more piety. None of these things were to be arrogated for that Synod. In fact, the speaker would say that South Carolina fell behind her sisters with whom she was now being compared, as to several, perhaps all these points. They probably were, as they are generally considered, a good-for-nothing set down there. There was but one cause for the favorable condition of our Foreign Mission collections, to wit, that the Synod of South Carolina were operating according to principles of the simplest Presbyterianism. The Assembly must observe that he did not say—at least he should not now on this occasion say—that their present system of machinery was not Presbyterian. All that he asserted now was, that in that Synod they were at work upon the simplest possible application of our Presbyterian principles. They formerly had the Southern Board of Foreign Missions, and elected into it the most influential men all around the Synod. They had also a paid Secretary. But they had a good many years since let all that alone. They had now no machinery, except a Committee whose sole business was to report to the Synod the giving and the non-giving churches. The responsibility was thrown entirely upon each pastor and session. Every man knew that if the work was to be done at all, it must be by him and his session, and that if not done, they would be reported to the Synod as delinquent.

By this simple employment of the arrangements of our system, they had brought the churches in South Carolina to some degree of efficiency in regard to this matter. And they had not yet got to the end. One-half the churches in that Synod remain still to be brought up. He hoped that in a few years the amount received would be doubled by the mighty, the divine efficiency which is inherent in our system. There was no end to the power of it. There was no end to the

wealth of the Presbyterian Church. Just go forward, brethren, each in his own place, and work. He had no faith in resolutions, nor in speeches. The work to be done was not to be done here in this Assembly, but yonder in your churches. The churches were indeed to be trained, but it was most of all needful that we ministers train ourselves to use just that power God had committed to our hands. It would have to come to this in the end. If the world is ever to be filled with the gospel, all our churches and ministers will have to work. You never can do the work that is to be done, or get the money that is to be got, by any outside system of agency you can adopt. *It is you pastors yourselves that must be the agents* of this mighty operation, and the sooner you all get at your work, the better.

Report of the Boys' School at Corisco.

THE Rev. G. W. McQueen, Jr., writing on the 11th of January, sends the following interesting account of his school. Letters of later dates from Corisco mention the destruction of the mission premises by fire, which would cause the dispersion of the scholars for a season. We hope, however, the school will be again opened before long, if it has not before this, and prove a means of preparing useful native agents for the spread of the gospel.

To the list of native names are appended most of the American names for which payments have been made or promised, although some of these had not been received at Corisco when Mr. McQueen wrote.

The school was first opened on the 14th of February, 1853, (about two weeks after my arrival.) We have had three and a half sessions. The average attendance has been as follows: first six weeks, (a half session,) 35%; second session of 12 weeks, 30%. The third, (of 10 weeks,) 17%; (this was during the dry season, which continued on into the next session.) The fourth session, (12 weeks,)

19th. Total number of weeks, 40. Average attendance for the year, 25th—say 26. I am sorry the average is so low, but when we remember the manner of life which prevails and the many disadvantageous circumstances which follow as a natural result, (see my letter of May 6th, 1853,) I see no good cause for discouragement. Indeed, I cannot say I feel disappointed, although I would

certainly have been pleased had the result been far more favorable.

During the year we have had at different times eleven boys as boarders, but in no instance more than nine at the same time. The following list gives the native name of each, when received, supposed age, English name, and by whom supported, to which I will add a few remarks concerning each.

NATIVE NAME.	SUPPOSED AGE.	RECEIVED AS BOARDERS.	ENGLISH NAME.	BY WHOM SUPPORTED.
(1.) Bungunia,	11	Jan. 1st, 1853.	J. G. Ralston.	Young ladies, Oakland Female Institute.
(2.) Ubakol,	11	Dec. 25, 1851.	G. W. Simpson.	Sabbath school, Marengo, Ill.
(3.) Mediko,	10	Feb. 6, 1853.	John Munger.	" " Warsaw, N. Y.
(4.) Iboio,	10	" "	John Robinson.	" " Ashland, Ohio.
(5.) Ndasa,	8	" "		
(6.) Banjá,	13	March 1, 1853.		
(7.) Evuva,	14	" "		
(8.) Ikimo,	13	April 23, 1853.	David Osborne.	" " Dayton, Ohio.
(9.) Mwanjimboi,	7	" "	L. Merrill Miller.	" " Ogdensburg, N. Y.
(10.) Eavo,	9	May 17, 1853.		
(11.) Tongo,	10	Aug. 30, 1853.	Wm. W. Latta.	Mrs. Simpson.

(1.) An active and energetic lad, one of the most advanced scholars—talents fair—application and progress in his studies ordinary—at times attentive and even thoughtful, (i. e. for a native boy,) temper violent, yet in respect to this he seems to have improved some.

(2.) A classmate of the former—application and progress in school about the same—reserved, as opposed to open and frank—formerly quite peevish—I think he has improved in regard to these—his conduct generally good and satisfactory.

(3.) A fine boy—modest and docile—dignified and peaceable—belongs to the second class—application and progress praiseworthy, and generally his behavior has been excellent.

(4.) Belongs to the same class—a smart and active boy—application and progress praiseworthy and encouraging—learns easily—quick-tempered, but generally good-natured—behavior good.

(5.) This little boy was with us but a short time; he was taken home by his friends on account of sickness, and soon after died of dropsy.

(6.) Talent ordinary—not above medium—rather ingenious—had some very bad ways—conduct unsatisfactory—left the mission with our consent. His friends had advised him to run away; but this became public, and he saw we would not do any thing to hinder him; he therefore asked permission to leave, which was granted. It seems they desired brother M. to interfere in their behalf with the captains, that they might get a por-

tion of the goods given out on trust; this he of course refused to do; they urged as a reason that their boy was living with us to hear what we taught, &c. This is one of many instances which show the unreasonableness of the wishes expressed and demands sometimes made.

(7.) A smart, active boy; he belonged to the most advanced class; for some weeks I had reason to suspect that he and the above (6) were exerting an unhappy influence on the smaller boys. He was finally dismissed for misbehavior—at least the second offence: (leaving the house at night, he went to a town near by and got drunk.) He has since desired to return, but we did not think it proper.

(8.) A quiet and peaceable boy—belongs to second class—talents good—application and progress praiseworthy—behavior good.

(9.) An amusingly strange little boy, of whom it is difficult to speak—quick in thought, speech and action, but as yet has not made much progress—lacks application and is inattentive; this is owing somewhat to his temperament, and his age would seem to cover the rest. We hope as he grows older he will give us more encouragement. He is an orphan.

(10.) Quarrelsome, inattentive, and lacks application, and appears to be his own master at home. He left the mission town without permission, and remained so long away that we ceased to regard him as a boarder with us. Application has since been made to take him back, but to this we could not consent.

(11.) Belongs to the second class—quick-tempered and fretful—talent ordinary—application tolerable—progress good.

The manner in which the children are brought up by their parents generally tends to make them selfish and quarrelsome: instead of checking bad tempers, they seem to regard the very fault almost necessary as an element of success in after life. Hence every little boy and girl who comes to us brings along his or her unsubdued temper, together with many troublesome ways, and it is one of the most difficult parts of the duties of the missionary or teacher to whom they are given in charge, to advise, direct and rule, so as to overcome unsubdued tempers and yet retain their confidence and affection; to defend the weak without rendering them forward and impudent, and humble the proud and overbearing without exciting hatred or driving to discouragement. He must settle their misunderstandings and palavers, and be to them as a parent; watch over them, sympathize with them, advise, exhort, rebuke, command and govern them. This involves many anxious thoughts and perplexing cares. To subdue and govern *simply* is not the end aimed at; if this were all, it would be less of a work; but to do this so as to lead them to choose the ways of wisdom, peace and salvation; so to pull down and build up as shall be most likely to result in their own conversion, and render them useful to others, and thus glorify God,—this is what makes the charge solemn, responsible, and difficult. Unless God work, all our labor is vain. God is faithful to his promises, but “will be inquired of to do this for us.” Oh for a spirit of prayer to plead with Him continually!

Owing to the frequent absence of many, I have not been able to keep up more than two regular classes, and these contain the boys who are mentioned above as boarding with us, and two or three others who live in the mission town. They are both in the Second Reader, (A.S.S.U.) This book consists of collections of easy portions of Scripture. They are going through this on the same plan as at first. This keeps them much longer in these books than would be the case on a less thorough course. They read to me from the Testament on Sabbath evenings after supper, and each of them has his Testament at family prayers before him, and I believe they are all able to follow whoever of us conducts the exercises as we read. The same is true in singing: each takes his book and sings with us. They of course follow

us in reading what they could not read themselves.

I suppose I may say, in general, they have attended to their studies with commendable diligence, and made encouraging progress. At times they seemed to be quite indisposed to study, and seemed to regard it as exceedingly irksome, but more frequently they have gone at their lessons with a hearty good-will; and could you pass by the house when they were really engaged and *quite into the subject*, you might think them almost enthusiastic. (These remarks have reference to the boarding-schools.) I hope, before 1854 closes, to introduce them into other studies, which must be done through the teacher and interpreter, as they cannot read text books with profit.

As to those who come irregularly, their progress is, of course, very slow: in many cases it consists in not losing what they had learned when they attended regularly.

I cannot report any special attention to spiritual things among the boys. Sometimes they appear to have been aroused and impressed by what had been said, and I have seen some of them quite moved while speaking to them; but it seems to be but a momentary feeling. They are now but boys, surrounded and influenced by heathen friends and relations, and are exceedingly ignorant of the truths of the gospel; yet they have heard and are daily hearing them, and I cannot but hope we will be permitted to see its fruits—in some thirty, in some sixty, and in some an hundred-fold, according to the working of the Holy Spirit.

Notices of Objects and People near the Corisco Mission.

Natural Curiosities, and Traditions in regard to them.

ABOUT twenty miles from the sea-shore, between the Moondah and Muni rivers, there are some interesting natural curiosities. They have never been visited by any white man but once, and have never been described. Perhaps a brief description of them, and an account of the tradition of the natives of the vicinity in regard to their origin, may be interesting to the young readers of the Foreign Missionary. There is first a cave, under a great granite rock. It measures about fifty yards across its mouth and is thirty yards deep; at its extremity a spring of fresh water rises from a fissure in the rock. The people have fre-

quently made it a place of refuge in time of war. When I visited it there was no one living there, but I counted thirty beds, or wooden structures made for persons to sleep on. There were also the remains of fires which had been built on the floor. Evidently there had been persons enjoying a residence there not long previous. Not far distant from this cave is a solid granite arch, extending over the road; its span is thirty or forty feet, and its height about ten. Near this is a very pretty cascade. The stream which forms it is the size of an ordinary mill-creek—a few yards wide. It rushes along with great swiftness above the fall, and makes a perpendicular descent of more than fifty feet. Directly behind the descending sheet of water is the mouth of another cave. The first cave is quite light; its mouth is large, and nothing excludes the light; but this one is very dark a little distance inward from its mouth. It is much larger twenty or thirty yards inward from the entrance than it is at first, and it is crooked, so that the light is quite obscured. The people who were with me were so timid about venturing any distance back, that I made very little attempt to explore it. The bottom is rocky and very irregular, and there is a pool of water, clear and fresh and quite deep, which appeared to be a reservoir in the rock. I judged from the sound made from stones thrown back that the extremity of the cave was not very distant, not more than one hundred yards from the entrance. Almost every movement we made in the cave, we disturbed great numbers of bats. These were of a kind I never saw in America. They were nearly white, and some of them of a large size.

This group of natural curiosities is comprised in the small space of less than half a mile in circuit.

You will, perhaps, not be much surprised, when I tell you that the people in the vicinity of them do not think that God made these things. They seem to have a general idea that God made the world, and men, and most other things, but they have a tradition that a white man came into the country here, many years ago, and made these rocks, and caves, and the waterfall. They say he travelled through the country, making war on the people, and killing vast numbers of them. From the neighborhood of these caves he passed over to the Muni river, where he left two large cannon and a great iron pot. These are lying in a high bluff near the

Muni at the present time. From the Muni this man passed on to Cape St. John, still destroying more people, and from there he went to his home in the great sea. It is difficult to say what could have originated such a tradition as this. Something that has occurred in the progress of the slave-trade, when formerly carried on here, probably gave rise to it. There is no doubt but the guns and large iron pot were left in the river, many years ago, by those engaged in that trade.

Religious Meeting.—Inquiries about India Rubber.—Ignorance and Discomfort of the Africans; their spiritual State.

I spent a night in a native town a few miles distant from the caves mentioned above, and in the evening many people came together to attend the religious service I held. When I had finished addressing them, I mentioned, if there had been any thing said they did not understand, or if they wished to make any inquiries about what I had talked to them, I would be glad to answer their inquiries. One man immediately asked me what white men were going to do with the India rubber which they were now buying here. I knew from the murmur of satisfaction that ran around the assembly, that they felt more interest in the question than in most questions asked on such occasions. I refused to answer such a question. I told them that the subject on which I had spoken was one of vastly more importance to them than their trade or any thing connected with it. I reminded them we had come together to hold a religious service; that I was not a trader; we would talk first about the subject on which I had preached, and at some proper time, if they wished to make inquiries about other matters of interest, I would try to give them information. Several made inquiries about God and about eternity.

As soon as the religious services were over, they took the first favorable moment to introduce the India rubber subject again. I learned from them that they expected the children of the same white man who had made the caves and waterfall to return and make war on them, and destroy great multitudes. They did not know when to expect them, but the impression was abroad that the India rubber was to be manufactured into coats for them that would be impervious to the charges of their guns. They seemed

to be relieved and gratified when I showed them a pair of gum shoes and a travelling-bag, and told them that the India rubber was put to these and similar useful purposes. The native people of Africa, especially those living a little distance from the sea, have seen very little of white men, and they believe wonderful stories in regard to them. They have seen some of the articles manufactured by white men. Cloth, looking-glasses, painted crockery, guns and powder, are real mysteries to them; they can hardly credit that they are the work of men. All the tribes on this part of the coast, when speaking of the home of white men, call it the "great sea." And many individuals even in Corisco yet seem hardly to credit that there is a great country beyond the seas, and that white men do not actually live all the time on the water. I have been told by Corisco men, that the impression formerly prevailed among them that the slaves formerly carried away from this coast were taken to be the food of white men on the sea.

How very ignorant you will conclude these people must be, to entertain such irrational notions, and you will conclude rightly. They are ignorant, not only in regard to such things as are mentioned above, but they are entirely ignorant on other subjects of vastly more importance. People may be ignorant in some respects, and their happiness not be much the less for it. But these benighted tribes of Africa are ignorant on subjects of the highest importance. They are entirely ignorant on subjects which concern every one's temporal and eternal happiness. If you could look into their towns and see the dress of the people and the furniture that their houses contain, you would be struck with the naked appearance of the people and the unfurnished state of their dwellings. You would conclude at once that they did not know how to make cloth, or even to make garments out of the little imported cloth that they had found means to get. You would see no chairs in their houses, merely the rudest stools cut from solid blocks of wood. No tables—sometimes a piece split out from the trunk of a tree, and hewed smooth, laid on four sticks driven into the ground; instead of books, fetishes. But still they seem to be cheerful and free from care. Their worst ignorance is, that they know not their own lack of knowledge. They know not that they are wretched, and miserable, and poor, and blind, and naked. They are ignorant of the God that made

them, and of the Saviour that died to redeem such as they. Their houses are adorned by no family altar; no prayer in their houses ever ascends to the living God; no cheerful song of praise is ever sung to the Redeemer's name.

J. L. MACKAY.

Cochin-Chinese in Siam.

Their Number, Appearance, and Language—Romanist Missions in Cochin-China—Population—Present State of the Missionary Question among them.

BANGKOK, NOV. 29, 1853.

MY DEAR YOUNG FRIENDS:—There are in Siam perhaps ten or fifteen thousand Cochin-Chinese. I cannot speak with much certainty as to numbers, as no census is taken in this country, and these people are scattered through several provinces, some of which have not been visited by missionaries. Some of these Cochin-Chinese came voluntarily to this country when the two countries maintained friendly relations with each other; but the larger portion of them are prisoners of war. And none of them are now permitted to revisit their native land.

In dress and general appearance, these people differ considerably from most of the other inhabitants of Siam. Males and females dress alike, their dress consisting of trowsers and loose frock, reaching nearly or quite to the knees. The hair of both sexes is worn long, and fastened in a knot at the back of the head; and their usual head-dress is a handkerchief or kind of turban, wound around the head.

Their religious customs differ little, if in any thing, from their neighbors, the Chinese, and they imitate them very closely in most of their other customs. Their spoken language differs materially from the various dialects of China, and is less harsh and more euphonious. Their native chants are far from inharmonious or disagreeable to the ear, which could not be said of any Chinese

vocal music which I have heard. They use the same written character as the Chinese, so that scholars among them have access to the literature of that language. A comparatively small number of those in this country can read understandingly; but I have found a few who could read, with profit, our Chinese Christian books.

Nothing has yet been done by Protestant Christians for the evangelization of the Cochín-Chinese. Romanists have bestowed much labor upon them, and have many followers. In this country they have more from among them than from any other class. How many of these have joined them from the pagans, since their removal to this country, I know not, but think much the larger portion had forsaken the religion of their fathers before they left their native land.

Romish missionaries from Spain visited Cochín-China as early as 1583; but it was not till 1615 that both Spanish and Portuguese priests went in numbers to labor in that country. The first French priest entered the country in 1666, since which time no less than 33 French bishops and 127 French priests, all members of the Society called "*Les Missions Étrangères*," have labored within the bounds of Cochín-China. The number of Spanish and Portuguese priests who have labored in the same field, I cannot ascertain, but it must be considerable, as there is still a mission under the care of the Spanish Dominicans, having, as the French bishop writes, "a great many priests full of zeal." The same writer, in speaking of the labors of the early missionaries, says, "They found among the Cochín-Chinese an admirable disposition to embrace the Christian religion. And he estimates the present number of Christians in the whole kingdom at 440,000. This great success would be a subject of devout gratitude, if we could believe that any considerable number of them were true Christians, with renewed hearts. But judging by what we know of the teaching and practice of Romanists in other

places, I fear that none of these hundreds of thousands have any clear knowledge of justification by faith, through the righteousness of Jesus Christ. It is to be feared that they have only turned from the worship of pagan idols to the worship of the material cross and the Virgin Mary, and that they trust as really in outward ceremonies for salvation, as do the pagans around them. These nominal Christians, too, are entirely destitute of the Bible, so that the work of real Christianization is yet to be begun among the Cochín-Chinese.

The entire population of the kingdom has been variously estimated from ten to fifteen, and even twenty millions. The authority mentioned above places it at sixteen millions, which is, doubtless, a large estimate. The country is now entirely closed to the labors of Protestant missionaries. For some years past there has not been even commercial intercourse with European nations. The Romish priests have been persecuted, imprisoned, and banished from the country, but have as constantly returned, exposing themselves to new trials, new imprisonment, and even death. There are now a few priests in the country, concealed among their numerous followers.

For Cochín-China itself we can do little at present, except pray that the way may be speedily opened for the entrance of a pure gospel. And judging from the workings of providence for the last few years, that event may be expected before the Church will be prepared to bear that gospel to its perishing inhabitants, so that there may be more pressing necessity to pray that the Lord would raise up more laborers to enter the fields already accessible. If we had the men for the work, something might be done here in Siam for the benefit of this class of people.

Yours, truly,

S. MATTOON.

Interviews with Hindus.

MR. ULLMAN, of the Furrukhabad Mission, sends us the following notices of his missionary labors, while on a journey to and from Agra last cold season. Hanukh, the native catechist, was with him.

In Araon, a large village, about twenty miles beyond Mynpoory, whilst preaching in the bazar, I was interrupted by a Pundit, who requested me to make him a teacher in one of our bazar-schools, in order to enable him to obtain his livelihood thereby, when the following conversation took place:

I asked him, "whether he had no means of supporting himself and his family," to which he replied—

"No, but I am building there a Thakurdwará, (a shrine where idols are worshipped,) and as soon as it is ready, the people will come and worship, and their offerings will then supply my wants."

"What God will be worshipped there?"

"Oh, I got a new god for that purpose."

"What is it made of?"

"I know what you aim at; but then, you see, I get it from Mathura," (a sacred place.)

"Tell me, who made it there?"

"A stonecutter."

"Did not the god of stone cry when the stonecutter made it?"

"I understand you, but the idol is not worshipped until it be consecrated."

"Don't you know that is wrong? If your son told a stonecutter to cut a figure out of stone which should represent you, and then, leaving you, regarded that stone as his father, and called it so, and bowed before it, and treated it just as if it were really his parent, what would you say to that?"

"This would be a new thing," he replied, "but worshipping idols is not a new invention. We received it from our forefathers."

"And so you have stealing, lying, and every kind of sin from your forefathers, for they were idolaters and sinners before you. Suppose your son did as I said before, and all his descendants followed his example; would that justify his or their proceedings?"

"No; but we do what the Shasters enjoin."

"How many Shasters have you?"

"Six."

"And don't you know that they contradict each other continually?"

Upon this the man left me for a while,

but again returning, repeated his request to me to give him a situation in one of our bazar-schools.

"I cannot give you any," I replied, "for, in the first place, I have no need of a teacher at present; and, secondly, I am sure you are not able to teach in our schools. If you are so ignorant as to suppose a stone a fit object for worship, your own reason must have become darkened indeed. An idolater becomes like his idol; and with your stone-knowledge, what can you teach?"

"Oh!" said he, "man's opinion differs at different times, according to the circumstances in which he is placed. If I were with you, I would teach whatever you order me. The country belongs to the English, and, as their subjects, we must gradually adopt all their customs and manners, and we Brahmans must, if required, also learn to teach their religion."

"Then you are a hypocrite, being able to worship idols and to worship God, whatever others wish you to do. Such characters are despicable. I shall not give you a situation. Remember what I preached there in the bazar."

"Well," said he, "give me at least a tract, please." I gave him one and left him.

I mention this conversation, because in his way of reasoning, and in his pliability, this Brahman is a fair specimen of the generality of Brahmans. As the people learn to see more and more that their priests are deceivers, they become gradually more and more indifferent towards them; the consequence of which is, that their offerings to the priest become scanty, or cease altogether. This touches the Brahman in the tenderest point, and he must contrive some other means for his subsistence. And since he clearly sees that Hinduism is declining, and English influence, habits and customs are spreading more and more, he comes to the conclusion, that the religion of the English must also ultimately prevail. But, as his pride does not suffer him to be any thing but a teacher, he makes up his mind to teach any thing, even Christianity, though he does not believe in it himself, if he is only paid for it. It is a trait of the Hindu character in general, that he can do any thing which is not beyond his physical or mental powers, for money.

In the same place, when distributing tracts, a man came to Hanukh and asked him for one, if he would allow him to pay for it. Most gladly, said H.; bring me one

Ana, and you shall have this here. He promised to do so, but brought only one half-ana, for which he took two tracts. It happens, occasionally, that a Hindu does not want to accept of a tract given gratis; and the cause is this: With few exceptions, almost all Hindus believe that missionaries preach, and distribute tracts, and do good, in order to merit heaven by their own good works. But every meritorious act in the giver, detracts something from the person to whom good has been done. Hence, if he wants to save his own stock of righteousness unimpaired, he must never suffer any one to do him good without performing some equivalent for it. Thus, they avoid every kind of obligation to another. You can think yourself, how much opposed such men must be to the free offers of salvation at the hands of a Saviour.

In Ferozabad we met a Mohammedan, who wished to be baptized. He appeared to be very sincere, confessed Christ before all the Mohammedans present, and made such a good impression, not only upon me and Hanukh, but also upon the Hindus and Mohammedans with us, that they said, "This man is sincere." He had been a pupil of Mr. Kreiss, an Episcopal missionary in Agra, and the impression he had received there when a boy, had not been obliterated since. He wished to see Mr. Kreiss, who, however, was not then at Agra, and so he stopped with us. I told him that, after having examined him and ascertained what his real feelings were, if we were satisfied, we would baptize him. When we were near Agra, he asked leave to visit his parents, who lived not very far from Agra, and whom he had not seen for many years, promising to meet me there again. Not without misgivings I let him go, and though I requested him to return, he never did so. H. found him afterwards in the city, but unwilling to become a Christian. Whether all his religious convictions and confessions were insincere, which I do not believe; or perhaps he may have been intimidated by others, which is very probable; at any rate he did not return to me. I am glad that there are missionaries in Agra, to whom he may go, if he be a sincere inquirer.

In Itimadpore I was visited by the two principal police officers. Both were Mohammedans, and appeared to avoid any religious conversation. The chief officer being evidently a man who knew very little of Mohammedanism, and less of Christian-

ity, pointed at the other, telling me that he was a very learned man, who knew the Koran by rote. I tried at once to get into a conversation with him, but could not succeed, as he always declined entering upon any religious discussion, pretending that this would only cause bitter feelings, which he wished to avoid. I immediately saw that this was a mere pretence, and pointedly asked him, how a sinner like me and him could be saved. He still continued in his taciturnity, as if it were rather below his dignity to speak with a Nusranee (Christian) about the way of salvation. Knowing that under the mask of an imposing appearance and dignified silence he tried to hide his ignorance and anger, which flashed from his dark piercing eyes, I was indeed glad when I saw Hanukh coming, who, knowing parts of the Koran in Arabic himself, could put his learning to the test. After the usual greeting, he sat down and asked him about the meaning of a portion of the Koran which he quoted literally. The poor learned man became confounded and very angry, because he could not answer it, and saw himself thus exposed. Even the chief officer, though himself a Mohammedan, could not help smiling, when he saw that his learned friend had at last found his man who could show him his ignorance and humble him. I then showed him the character of Mohammed, and the tendency of his religion, and then preached Christ to him, whether he would hear, or whether he would forbear.

A Tour for Missionary Labors.

BY THE REV. L. JANVIER, OF LODIANA.

(Concluded from the February number.)

Wednesday, 23d.—To-day visited Isrú, a village to the east, about four miles from Pyle. Left William to do most of the speaking, as I felt the worse for the labors of the last two days. Spent two hours there. The opportunity was not a very favorable one. The weather was windy and unpleasant; and the people seemed more inclined to dispute than to listen. We delivered our testimony, however, and exhorted them to believe. Got back to our encampment about 4 o'clock, and after dinner had a number of people with me till dark. Among them was the Mohammaden [Munshi] who came on Sabbath afternoon, and who now, as then, was

much more inclined to praise me than to hear of my Lord. Poor man, may his eyes be opened!

Thursday, 24th.—Spent this day with the people of Pyle, being about to leave them on the morrow. Made quite a circuit through the town, accompanied by an intelligent Hindu who has been a great deal with me, and several other persons. Stopped at several points to address the people, and at length reached a place in the midst of the bazar, where I was invited to sit. There a very long discourse was held, William and myself both taking part by turns, and having a good deal of determined, and at times rather bitter opposition. This was conducted chiefly by one person, the old Brahman who had been at my tent on Sabbath, though there were two others that took considerable part. This old man had a great use of his tongue, and a great deal of brass, with an apparent indifference to all religion. When he had talked a long time, he got a Mohammedan who was present to engage in a dispute with us. But this did not amount to much. Rather it gave a favorable turn to the occasion, and afforded a good opportunity for speaking the word of life. Many stood to listen, and were for the most part very attentive and respectful. Oh that the truth may prove to have been spoken not altogether in vain!

About 2 o'clock we returned to our camp, attended by many persons. Talked with them till 3. Then I sent them with W. to his tent, and took my dinner. After this, but a few minutes elapsed, when I had to receive the people again. Talked with them till near 5, and then went out, feeling quite in need of being alone a little. Walked a mile or so from the gate of the town, thinking on the sad state of the poor people, praying for their salvation, and considering what I should do to get Christians at home to pray for them more. When I got back it was blowing hard, and had commenced raining. Found several persons still waiting to see me. Took them into my tent. Soon it began to blow violently, and I was afraid the tent might give way. But I was mercifully preserved from that inconvenience, and after a while the wind abated. It rained hard, however, for some time, and my visitors remained and conversed until it was over. It was some time after dark when they left.

Thus closes my visit to Pyle and the surrounding region. The Lord graciously

pardon the defects of these labors, and add his blessing to the seed sown!

The day following I returned to Lodiana; leaving William to proceed in the direction of Kotlah, a larger walled town about thirty miles from Lodiana, taking with him the tent and books, and laboring as he might have opportunity on the way: with the view of joining him there after the Sabbath. Stopped and spoke at several places between Pyle and Lodiana. Reached home safely towards evening, not, however, without having been overtaken by rain, and thoroughly drenched. Spent Saturday, Sabbath, and Monday at home, and on Tuesday went to Kotlah, or, as it is commonly called, Kotlah Malér, the latter being the name of a part of the suburbs. Arrived in the evening after dark.

Wednesday, March 1st.—Commenced operations to-day. Was interrupted a good deal from my regular work, partly by the arrival of a traveller, a Government officer, who happened to be passing along, and to whom I was glad to offer such hospitality as circumstances permitted, and partly by having two or three calls of etiquette on the native rulers here: this city being still under its old Mohammedan rulers: they having conducted themselves in a friendly manner towards the government, and been allowed consequently to retain their authority. They received me in a very friendly manner. Had two brief opportunities of speaking with the people in the course of the day, and many listened attentively; while others opposed with some earnestness.

Thursday, 2d. Soon after entering upon the duties of the day, a messenger came from the son of one of the chief men of the city, with a request that I would come to his house. He was among those who had shown me attentions yesterday, and he intimated then that he would like to have a visit from me. His object was to have a regular disputation as to the relative merits of the Christian system and his own, (Mohammedanism.) I went forthwith, and we talked till nearly 12 o'clock. My host (and opponent) was a man of intelligence and shrewdness. He seemed to have great confidence in the strength of his cause, and not a little in his ability and that of his chief spokesman to defend it. This aid of his was a Hindu, an intelligent man, and with much in his manner to interest and attract. Though a Hindu, he had no objection to aid this man in opposing Christianity.

This is often found to be the case, though under other circumstances the two classes manifest the most bitter hostility towards one another. This man in addition seemed to have studied the Mohammedan system, and to be prepared to defend its claims: influenced very probably by the favor which the adoption of these views procured him with the great men of the city. The retainers of the household were present, to the number perhaps of a hundred. We had a very earnest debate, as to the authenticity of the Christian Scriptures. Whether they found that more could be said in support of this, than they had previously been aware of, or whether the minds of any of them were favorably influenced with reference to the truth, another day must determine. Certainly they heard many things of which there is no reason to suppose they were aware before, and I felt that I had much cause to be thankful for the assistance

vouchsafed on the occasion; especially as they tried by superiority of numbers and din of voices to browbeat me. At one time they finished off one of their speeches by raising a hue and cry, making as if the whole subject was finished up, and nothing remained to be said further, ending with the Persian phrase expressive of this idea, "tamám shud, tamám shud." I replied that the affair was by no means *tamám*, (completed,) and that it was very unreasonable and uncourteous on the part of one who had invited me to his house, to use such violence as this. They then paused, and opportunity was given me to reply. In the afternoon my opponent (the Nawab's son) paid me a visit at my tent, and seemed very friendly. He had many questions to ask me about my country and England. To these I replied, but exhorted him to attend to the truths that had been set before him in the morning. He seemed to take it in very good part.

Missions of other Churches.

Sootoh United Presbyterian Mission at Old Calabar, West Africa.

Ordained Missionaries.—Hope M. Waddell, Hugh Goldie, William Anderson, and S. Edgerley.

Teachers.—W. C. Thomson, Alexander Sutherland, Mrs. Waddell, Mrs. Goldie, Mrs. Anderson, Mrs. Edgerley, and Miss Millar.

Assistants.—Samuel Duncan, J. Haddison, H. Hamilton, and G. B. Waddell.

CREEK TOWN.

THE services at this station were, in the absence of the Rev. Mr. Waddell, efficiently carried on by the Rev. Hugh Goldie, till the month of November, when the state of his eyesight, overtasked by his labors in preparing a dictionary and grammar of the Efik language, made it necessary for him to return to this country.

Services on Sabbath.—1st. A public meeting is held in the yard of King Eyo on the morning of the Lord's day. It is attended usually by about two hundred persons, including the school children; the more advanced of whom are said to be among the most intelligent hearers. The attendance

on this meeting, as well as the quiet observance of the day throughout the town, are promoted by the cessation from public labor and marketing on the Sabbath. At this meeting Mr. Goldie preached in the native tongue, endeavoring to expound and apply in the simplest form the leading doctrines of the Gospel; and the result is, that a considerable knowledge of divine truth has been gained by not a few of the people. Mr. Goldie says—"Since we were able to dispense with King Eyo's aid in interpreting, there has been less opportunity for question and discussion by our hearers with regard to what we deliver to them; but the king, who is a most attentive listener, has frequently still his query to put and his remarks to make, these being very often for the purpose of enforcing what has been said." It is a gratifying circumstance that the attendance on this meeting did not fall off when the king was absent on his annual visit to the plantations. 2d. Immediately after the meeting in the king's yard, another is held in the house of young Eyo, which is attended by from 30 to 50, chiefly his own people. Young Eyo opens this meeting by prayer, which all repeat after him; the missionary de-

livers a short familiar address, and young Eyo, the master of the family, then questions all present on the discourse which they heard in the king's yard, occupying with his questions and remarks about as much time as the missionary. 3d. The Sabbath-school. Of this Mr. Goldie says—"In the afternoon the Sabbath-school meets, and is attended by the children that are present during the week. Before they go to the exercises of the classes, Mr. Thomson questions them on the morning's discourse; and though a good many are able to give little or nothing of it, the more advanced are always ready with a regular and detailed account of what was said. Mr. Thomson also requires a similar account in writing to be given in on the Monday, and this sometimes extends to several pages of note-paper." And 4th. The afternoon's sermon in English. Mr. Goldie adds—"After school we have our afternoon sermon in English, and Mr. Thomson gives, in conclusion, a summary in Efik of what has been said, for the benefit of those who do not understand the English. This meeting is attended commonly by a few people from the town, besides the school children, and it was gratifying to see also a few of the twin mothers coming out from their village and mingling, as on common ground, in our school-house, with the town's people."

Week-day Meetings.—The missionary visits the chiefs at their houses, converses with them, and avails himself of every fit opportunity to instruct them and their dependents in the evils of their social customs and in the nature and the advantages of the Christian religion. These meetings are generally held in the evening, and one benefit is, that the wives of such chiefs as do not come out to the public meetings being present, have the opportunity of hearing the gospel. Samuel Duncan, a colored assistant, goes also from house to house, reads the books that have been printed in the native tongue, and speaks a word to the people as he can get them to hear. Young Eyo, Mr. Goldie states, "is also, and has always been, diligent in instructing his own people and others, and in endeavoring to impress their minds with divine truth. Thus the seed is being sown."

The Day-school taught by Mr. W. C. Thomson has 100 names on the roll. The attendance varies according to the season of the year. The common branches of education are given, and a considerable number of young men can read and write both in Eng-

lish and in Efik. Several who have been at school are now employed at trade; and the king is, in the assistance which these are able to render him in his commercial transactions, reaping the benefit of the school-teaching. The school has fitted many young persons for throwing off the superstitions and the degrading customs of the country, who, it is to be hoped, will yet be led to make a profession of the truth as it is in Jesus. The missionary has also generally a few young persons, attached to the mission-house, who attend family worship, read the Scriptures, and are thus placed constantly under the moulding influence of piety.

Conversions.—These labors have been prosecuted for years without interruption, and the precious fruits have at length begun to appear. On the second Sabbath of October last, a young man, called Ukpabio, was baptized in the school-house, the first fruits of Creek Town; and on the last Sabbath of that month, young Eyo, the king's eldest son, who for several years has manifested a spirit of piety, and kept up regularly the worship of God in his house, was also baptized. This is an event of great importance, and which has highly encouraged the missionaries, not only because the rank of young Eyo gives him much influence, and warrants the hope of much future good, but because, as it was known that he was on the side of truth, it was not likely that others would come forward while he kept back. The way is now open, a palpable breach has been made in the wall of heathenism, and the reported effects are, that a deep impression has been made on the minds of the king and chiefs, and that nine young men educated in the school have avowed their desire of casting in their lot with the people of God. By the time that these pages are in the hands of our readers, Mr. Waddell will have reached Creek Town, and will, we trust, by the divine blessing, greatly extend the good work which has been so hopefully begun.

The change which eight years have wrought in this heathen town is remarkable. The Sabbath is observed as a day of rest; many sanguinary and debasing rites have been abolished; the idols have been cast away; the practice of substituting slaves, and putting them to death in the room of guilty free men, has ceased; twin children and their mothers are preserved; and the law of the Lord is, in a greater or less degree, coming to influence all classes.

DUKE TOWN.

Labors of the Missionary.—The efforts which Mr. Anderson, the devoted missionary, has made to benefit all classes, have been many and incessant. He has taught the school at the station during the week, and held four or five different meetings on the Sabbath. At these various meetings about 240 of the natives hear the gospel on the Lord's day. His active zeal has had to contend with sundry obstacles. In the first place, as there are several chiefs who claim a sort of independent authority, it is difficult to get them to cooperate in any matter of importance. In the second place, the jealousies which exist among the chief men prevent them from assembling together on the Sabbath, and have rendered it necessary for Mr. Anderson to hold meetings in various parts of the town. The palaver-house was for a time used for Sabbath worship; but as some would not come to it, and as heathen rites were occasionally observed in it, it was resolved to leave it. And in the third place, as, owing to the circumstances stated, the progress made in abolishing or in modifying heathen customs has not been so great here as at Creek Town, the attendance both on the school and on the Sabbath meetings has often been seriously interrupted by the "devil-makings," or the long-continued, noisy and intemperate funeral rites, connected with the deaths of persons of rank. It is hoped, however, that these drawbacks will now in some degree be removed. The missionary has obtained a grant of a piece of ground, on which he has been erecting a house in which the people may convene on Sabbath; and as this will be missionary property, it is likely that all parties will be disposed to enter it. And as Mr. Sutherland has relieved Mr. Anderson of the charge of the day-school, the latter will have more time to devote to the public ministerial work of the mission, and will probably gain a greater influence over the minds of the chiefs. Besides preaching to the natives, which he now does in their own language, the missionary frequently officiates on board the ships in the river.

Conversions.—At this station also the work of conversion has been begun. In the close of October and the beginning of November, two young women, who have been educated and trained in the mission-house, were baptized. Five young men, who have been under instruction and who have attended a religious class, have also expressed

a resolution to devote themselves to the Lord. But it is not yet certain whether the chiefs would permit a profession of faith in Christ to be made beyond the range of the mission-house, which is regarded as a free asylum, or would tolerate a free abandonment by any of the people of the religion of their fathers. This question, there is reason to believe, will ere long be brought to the test; and all our readers will unite with us in praying that it may be decided in favor of liberty of conscience.

The School and the Family.—The school has had 100 names on the roll, with an average attendance of forty-five; and Mr. Anderson says, that when Mr. Sutherland should arrive, he would have more leisure to look out for scholars. A number of children rescued from slavery, dwell in the mission-house, and are carefully trained. The Rev. E. Jones, of the Episcopal mission, Sierra Leone, who visited Duke Town in May, 1853, says of them in his journal, "Immediately after tea the whole family were assembled, and I was delighted to hear the Calabar children read and pray in their own language. I retired for the night with grateful feelings for all that I had seen and heard."

Translations of Scripture.—Mr. Anderson has been paying great attention to the mastery of the native language. Sometime ago he translated the Gospel of John, which was printed in this country, and which has been of much service in the mission. A late letter shows that he has prepared "a tract of forty pages, containing a translation of the chapters in 1st and 2d Kings which give an account of Elisha, and a translation of the book of Jonah, with a few observations adapted to the state of matters in Old Calabar, at the close of each section; the whole was delivered in six discourses at a good many meetings in the town and neighborhood; and that he has also nearly ready a translation of Paul's Epistle to the Romans." "I have," he says, "divided the epistle into eight sections, with a few reflections at the end of each, which I propose reading at our meetings as discourses."

OLD TOWN.

The inhabitants of this town are not numerous, and the missionary has had to contend with the deep-rooted and abjectly superstitious fears of the king. The following is Mr. Edgerley's report:

Religious Services.—A religious service has been conducted by the missionary at this

station in the court-yard of the king of the town every Sabbath morning at ten o'clock, excepting when it has been interrupted by heathen customs and observances, or the caprice of the king. Willie Tom Robins, who is perfectly absolute. The lowest attendance has been twenty, the highest sixty, and the average forty. Occasionally, several of the "Ifiat" or "Tom Shotts" people have attended, when visiting the town for the purpose of disposing of their dried fish, or settling country disputes. The services have consisted of singing, reading a portion of Scripture, prayer, an expository discourse and concluding prayer—all in the Efik dialect. After the conclusion of this prayer, one or two, and sometimes three, of the Qua villages have been visited, and religious services mostly of a conversational character, held there. Sometimes as many as forty have been present at these meetings, and at other times not more than three or four have attended. At four o'clock p. m., the school children have been catechized in the school-room, and religious services conducted, partly in English and partly in Efik. Since the departure of Rev. Mr. Goldie for Scotland, the missionary has alternated with Mr. Thomson in the supply of Creek Town on Sabbaths, and occasionally preached on board one or two of the ships.

Day-school.—At the day-school, where the missionary himself teaches, the number on the roll has been twenty-seven, the greatest number present twenty-two, and the average from ten to twelve. The small attendance at school is attributable to the gross ignorance of the parents, the slight restraints which the school regulations necessarily impose on the children, the want of patronage on the part of the head people in the town, the migratory habits of the people, their heathen rites, Egbo superstitions and observances, and their extremely abject social condition.

A Convert.—One youth, about seventeen or eighteen years of age, named Edungikan, a native of Tom Shotts, who resided on the mission premises for a year and a half, was in December baptized by the name of Joseph Edgerley, and admitted into church fellowship. Two or three other youths are favorably disposed, but are so trammelled by the evil influence and customs of the town and general state of society, that they fear to make any advance at present. There are numbers, however, that admit the wickedness and misery of the Calabar customs, and on

whom we hope the word of God is certainly, though silently, making an impression.

Books printed by Mr. Edgerley.—At the mission press at this station, there have been printed an "Elementary Arithmetic," (second edition,) of 58 pages; a "Short Catechism," (second edition,) of 64 pages; a book of "Passages from the Bible," with prayers for family and public services, and hymns, of 135 pages; and a "History of the Prophets Elisha and Jonah," with reflections, 40 pages; a short Almanac for 1854, and other small things. The total pages printed during 1853 are 89,200.

THE EXTENSION OF THIS MISSION.

As the time seems to have arrived for making efforts to extend the mission, various steps have been taken by the Committee on Foreign Missions to accomplish this important object—1st, *The raising of the requisite funds.* An address by the Rev. Mr. Waddell was published in the *Record* for November, pointing out six localities where missionaries might be located, and suggesting that an extra sum of £2000 be raised for that purpose. By his energetic labors, and the generous and most hearty response of individuals and congregations, both in England and in Scotland, the sum of £3500 has been obtained. The funds necessary for erecting mission-houses, and defraying the expenses incident to the formation of these stations, have thus been most readily and promptly provided. 2d, *The getting of suitable agents from this country.* As the climate of Calabar had been found to be less perilous than was represented; as it seemed impracticable to obtain an adequate supply of ordained missionaries from Jamaica, and as opinions had been expressed by several intelligent persons acquainted with Western Africa, that, with proper care, agents might safely go from this country, a conference was, in the month of February, held with the medical committee, a committee to which the Church is very deeply indebted, and the result was the instructive and valuable report published in the *Record* for May. [See *Foreign Missionary*, July, 1854.] The medical committee are of opinion that persons may with safety go from this country and labor in Calabar, provided care be exercised in the selection, and provided certain regulations as to limited terms of residence, to which the committee assents, and on which they are prepared to act, be adopted. On the ground of this report, the committee now earnestly invite preachers,

students, and young men of education and piety, to offer themselves as missionaries and teachers; and they trust that, by the guiding influence of Him who has all hearts at his disposal, willing and well-qualified agents will ere long be found. And 3d. *Requesting two colored teachers from Jamaica.* The committee asked the brethren in Jamaica to select and send home for the mission two of their best educated and most experienced colored teachers; a request to which the Synod, at its meeting in March, most cordially responded; and we expect that two agents will soon be in Scotland, on their way to Calabar.

Thus a native church, consisting of five converts, has been formed at Old Calabar, whilst recent information states that there are fourteen or fifteen applicants for baptism. This is the distinguishing and the delightful fact of the year. It is an event, the interest and the value of which can scarcely be over-estimated; for these are the first natives that have avowed faith in Christ in that part of Africa since the ascension of the Saviour; the first-fruits, we trust, of a rich harvest that will be reaped with joy on earth, and cause many songs in heaven. The work of mercy has commenced; and it is alike our duty and our privilege to pray that it may be rapidly extended, and that the reviving influence of divine truth may ere long reach the numerous millions dwelling in the interior amidst unbroken heathen darkness. The promises of God and the events of Providence warrant fervor and urgency in this matter. The numerous Christian converts at Sierra Leone, anxious to return to their native countries and spread the gospel there; the success of the missions at Cape Coast, Abbeokuta, and other places; the total cessation of the slave-trade north of the line; the great increase in the trade in palm oil; monthly steam communication with the coast; the prospect that a small steamer will soon be employed in exploring the Tchadda and other rivers; the important intelligence received from Dr. Barth and his companions, who are travelling in the interior, and various other circumstances, invest Western Central Africa with special interest, and induce us to hope that the period is not very far distant when its hitherto imperfectly-known and long-neglected tribes will be opened up to the commercial enterprise and the friendly intercourse of Europe, and when the way shall in many places be prepared for the feet of the heralds of the cross. Our

hearts, remembering Africa's wrongs, pant fervently for that time, and incessantly cry that He who "regards the prayer of the destitute" would have mercy on that wretched land, and call forth from the churches men who shall carry into it the glad tidings of salvation, and fill with light, liberty, peace, and joy its vast regions, where, for eighteen centuries, Satan has had his throne.—*Miss. Record, U. P. C., June, 1854.*

English Episcopal Mission at Lagos, West Africa.

"What have I to do any more with idols?"

THE apostle Paul, in writing to the Thessalonians, reminds them of the effects produced amongst them by the preaching of the gospel, when they "turned to God from idols to serve the living and true God; and to wait for His Son from heaven." The same happy consequences attend, at the present day, the faithful preaching of the gospel. The world continues to despise such efforts; but "the weapons of our warfare are . . . mighty through God to the pulling down of the strongholds" of prejudice and long-confirmed superstitions, and the Lord's work is going on, even amidst difficulties and discouraging circumstances. A leading journal in the metropolis, indeed, tells us that they who coöperate in the missionary efforts now being put forth for the evangelization of distant lands may unmake a few idolaters, but rarely make a Christian. Confessedly, the idolaters which have been unmade are by no means few. They are very many. Whole nations have cast away their idols: this every one knows who has ever thought it worth while to look into the subject. And if there be many that have renounced idolatry, who shall take upon him to say that there are few real Christians among them? Is it not much more credible that they are in earnest than otherwise? If an individual gets a new garment, we can understand his casting off the old one. If an individual has found a better faith and hope, we can understand his surrendering his idols, and enduring patiently the taunts and persecution of relatives and former friends, rather than violate the convictions of his conscience, or become again the abject worshipper of idols which he has learned to despise. Yet these are the circumstances in which our converts from heathenism are being

continually placed. We find them sufferers for conscience's sake. Yet they act openly. If it were merely that, having lost faith in their idols, they had ceased to have any religion, they would be careful to keep their change of opinion to themselves, and conform themselves, whatever they thought, to the popular superstitions rather than suffer inconvenience from it. But this they do not. They not only cast away their idols, but profess Christ before men, and persevere in doing so, although subjected to much loss and inconvenience. But there are many, at the present day, as sceptical of the conversion of the heathen as the Athenians of old were of the resurrection of the dead; and to such persons we may well say, as Paul said to the Athenians, "Why should it be thought a thing incredible with you, that God should raise the dead?"

The following account of a poor heathen led to see, under the illuminating influence of the gospel, the vanity of idols, and the preciousness of Jesus as a Saviour, is taken from the journals of Mr. James White, one of our native catechists at Lagos, in the Bight of Benin, a place where missionary work has been only recently commenced, and where it has been carried on, as yet, amidst very much of difficulty and discouragement:

"April 6, 1853.—Having been requested by one of my Sunday-scholars, by the name of Ige, to come and take away her idols, and informed that she had obtained her mother's and husband's consent, because they had contributed towards procuring them, I went, accordingly, with Mrs. White, two of our converts, and our school-teacher, to her house. We found that she had assembled her relatives together, and we read and prayed with them; and after encouraging her, she brought me her Shango, Elegbara, Osoyin, Obatala, and Ifa. Notwithstanding the violent opposition of her enemies, she stood firm and undaunted in her faith, as the following narrative will show.

"Her priestesses having heard that she renounced idolatry, paid her a visit, with a hope of reclaiming her. 'I have heard,' said she, 'that you have become a book-woman,' (Christian.) 'Yes,' Ige replied, 'I have served idols long enough, and I now determine to try this new mode of worshipping God.' 'I beg you,' said her priestesses, 'not to do so, else we shall no longer be friends.' 'Though you may hate me on this account,' continued Ige, 'yet

I love you, and would recommend to you this new religion.' 'Are you mad?' said the woman. 'You may think me so,' replied Ige; 'but I pray that you will one day become as mad as myself.' After this discourse, Ige gave her something to eat, which she accepted; but first of all offered a pinch of it as a thank-offering to Ige's Shango, that was in one corner of the house; upon which Ige exclaimed, 'How have you robbed me of my right! Instead of thanking me, your benefactress, you have given my praise to another: so,' continued Ige, 'we have given God's honor to idols.' The priestess, having nothing more to say, left her, wondering at the mighty change that had taken place in her.

"A Sierra Leone emigrant, who lately arrived here, found the same firmness and resolution in her, which distinguishes her character. A very grave old man, indeed, he is; and has perhaps never once attended church in his whole life, though he was located in a place where the sound of the gospel incessantly invites sinners to accept of a Saviour's dying love. He was once at my house, where he met Ige learning her Primer. He said nothing, but went to Ige's mother, to question why she had allowed her daughter to go to a white man's house, 'for I see they have brought the same lies that they teach in Sierra Leone: but who will ever believe them?' Then, putting his hand into his pocket, he produced his Ifa. 'See,' said he, 'I have just come from white man's country. This is what took me there and brought me back again.' Ige, who was then present, silently listened to him till he had done, and then answered, 'Though I have never gone to a white man's country, yet I am not a stranger to all our idolatrous system, for I was one of its votaries, and I know that white men do not practise such lies and frauds as we do; and since I have not discovered any thing but truth in all they say, I am not determined to believe their teaching.' After a warm debate on both sides, Ige remained invincible, and the old man went away ashamed."

Nor has Ige been satisfied with her own escape from the degradation of idolatry, but with earnest solicitude has labored for the emancipation of her friends. And she has been helped in such efforts, because they are according to the mind of God. About a month afterwards, her husband Jongono brought his idol to our catechist, without having been asked to do so. What led him

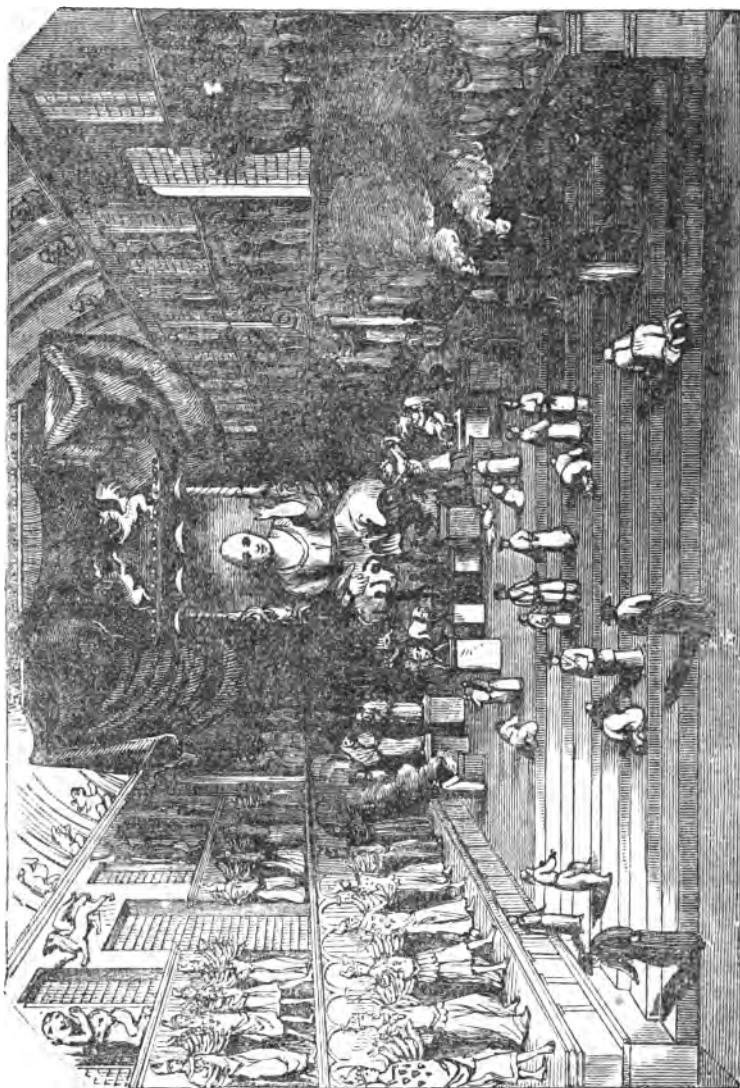
to do so? Are we not reminded here of Peter's exhortion to Christian wives in his First Epistle, iii. 1? "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives." No doubt in that way Jongono has been led to seek instruction. It has not been because of the persuasion of the missionaries, but by the conversation of his wife. No doubt her bearing and deportment showed that she had not merely cast away her idols, but that she had got something far better; something that made her happy and peaceful in herself, and kind and obliging to others.

But this is not all. The circle of her influence has been extended beyond her own family and connections. Our missionary at Lagos, the Rev. C. A. Gollmer, writes—

"July 9, 1853.—One of our young neighbors—one of our Lagos converts—came, with his wife and his aged father, to deliver, unasked for, their orishas (gods) to me. The old father brought his Ifa, with all the accompaniments, some of which were rather the worse for wear and tear, which, with other signs, indicated long service. The old man said, 'For many years I have worshipped these, and put my trust in them; but I now know they cannot save. No! God alone can save, and therefore I desire to put my trust in Him and His Son Jesus Christ.' B.'s wife brought her orisha, called Buku: it consisted of a red dyed cloth covering and head-tie, necklets, armlets, and anklets of white cowries strung in strings, and a broom for sceptre; and this, B. said, she had worshipped for the last six years, and spent about fifteen heads of cowries upon it, but in vain. 'And where is your orisha, B.?' I inquired. 'I have none,' he replied. The truth is, he was half a Mohammedan before our arrival, which accounts for his not having an orisha. B. is a very clever and handy young man: I found him very serviceable in building the mission-house: he assisted carpenters and painters, and did well: he has ever since been more or less about us, when he heard God's word. A short

time ago B.'s wife went to Ige, one of Mr. White's converts, her companion Shango worshipper, to see whether it was true that she had given up her orisha and taken the white man's book. Ige's kind invitation to join her in God's service, as they before were joined in the Devil's service, affected her, and soon after she came for a primer, and attended Sunday-school and our services regularly: and B. and his wife to-day begged to be received into the candidate class for baptism. The old father I knew personally, having passed and repassed his house three or four times a day for about three months, whilst building the house, when I spoke a friendly word now and then; but I was not aware of what was going on in his heart. B. informed me that, when he returns from church, he tells his father all the word of God he has heard; and so he now, with us, believes that there is no salvation but in Christ, and therefore desires, at the brink of the grave, to retrograde in heart and turn to Jesus Christ. We rejoice at this free renunciation of the Devil and confession of the Lord, and pray that grace may be given them to continue faithful unto the end."

How wonderfully Christian influence, real Christian influence, extends, and propagates itself from heart to heart! Reader, there are other idols besides material idols. In countries like our own, where we are blessed with the light of Protestant Christianity, men do not place their idols in their house, on an altar, to worship before them. They would be ashamed to do so. But they have idols in their hearts. There, in secret, they set them up, and serve and worship them; and very ugly idols they are too, and lead men to do very ugly and evil things. May the eyes of poor sinners be opened to see the preciousness of Jesus, that they may be willing, after Ige's example, to give up the sins which they have loved and served, and, counting all things loss for the excellency of His knowledge, diligently occupy themselves in persuading others to His service!—*Church Missionary Gleaner*: June, 1854.



A JAPANESE TEMPLE.

Miscellany.

A Japanese Temple.

THIS picture is a copy of one that was published a year ago in an English missionary magazine. No description accompanied it, nor can we tell our young readers where this temple stands in Japan, nor to what gods it is dedicated. But yet we have thought it worth while to insert this engraving, because it will serve to remind our readers that the people of Japan are destitute of the gospel.

The newspapers have contained notices of late, concerning the squadron which was sent by our Government to the Japanese islands, from which it appears that Commodore Perry has succeeded in forming a treaty with the Government of Japan; and it is now expected that the Japanese will no longer be secluded from intercourse with foreign nations. No doubt merchants and ship-owners and travellers are looking with interest to these islands, and many persons are revolving schemes for making money by trading with the people. Very likely there are mercantile firms in New York who will spend tens of thousands of dollars, in order to be among the first to reap the gains of this new field of commerce; they will probably send out enterprising men to conduct their business, and spare no pains to make every thing work well. We do not blame them for this; on the contrary, we like to see it.

But we wish to see the Church not less prompt and enterprising, not less liberal and vigorous, in sending forth missionaries to Japan. Thirty millions of people live in those islands, who know nothing at all about our blessed Saviour. Some of them are Budhists, and the picture above is probably a representation of a Budhist temple.*

* In the Japanese cities, every house is said to have its garden, large or small, offering a pleasing view to

Some of them are called *Siutooists*, who profess to receive the moral precepts of Confucius, the Chinese philosopher, with the addition of some mystic notions about the soul; but the national religion is called *Sinsyu*, and its votaries, *Sintoos*. We have not room to give here an account of this system, but it may be briefly described as having an absurd mythology, and a considerable number of gods, while yet its followers have no idols in their temples; but they worship the *kami*, or gods, both in the temples and in their own houses, and lay much stress on the preservation of pure fire as an emblem of purity, on obedience to the dictates of reason, with abstinence from whatever is defiling, and on festival-days and pilgrimages. Siebold says, "The Sintoos has a vague notion of the soul's immortality; of an eternal future state of happiness or misery; of separate places, whither the souls of the good and the wicked go after death." All these religious systems give no correct views of God, provide no atonement for sin, impose little restraint on the depraved heart, and are worthless in the time of affliction and the hour of death.

About the middle of the sixteenth century, the Portuguese, then a spirited naval and mercantile power, became acquainted with the Japanese, and carried on an extensive commerce with them. Jesuit missionaries soon followed, and large numbers

the eye. Similar good taste is shown in the sites of the temples. Of these, "there are sixty-one within a short distance from Nangasaki, built as plainly and unornamentedly as the houses; like them, always encircled by a verandah, and often having many smaller temples, like chapels, surrounding the principal edifice. The whole, or the large temple, is called by Siebold a *yasiro*; the smaller chapel temples, *miyas*. Every *yasiro* stands upon a hill, commands a fine view, and is enclosed in a garden."—[*Manners and Customs of the Japanese in the Nineteenth Century*.

of converts were made; but the priests were expelled in the year 1637, on account of their interfering with the political affairs of the kingdom. Their followers were subjected to persecution, Christianity was proscribed, and all intercourse with foreigners was prohibited.

Since the expulsion of the Portuguese and the Jesuits, all foreigners have been forbidden to enter the country, except a few Dutch and Chinese traders. The Dutchmen have been allowed to live only at one small place, 600 feet in length by 240 in breadth, and are there subjected to mortifying restraints. They are permitted to bring two trading-ships annually to this place. Attempts to open commercial and friendly intercourse with the Japanese have been made by the Russians, the English, and our countrymen; but all have failed until the present time, when, as already mentioned, Commodore Perry appears to have succeeded.

Our late Chief Magistrate allowed himself to disavow, in his letter to the Emperor of Japan, any connection between the visit of the United States' squadron and the sending forth of Christian missionaries. That disavowal was needless and unmanly. No earnest Christian could have made it, and no American President needs to be ashamed of his countrymen, the American missionaries; no class of our citizens are more generally respected in the various foreign countries where they live, and none are more generally worthy of respect. We protest against their being held up, even by implication, as objects of suspicion and jealousy in any part of the world, and especially by the chief ruler of their country, who ought to be their chief protector. Let this be as it may, we believe that the Almighty Ruler has a gracious purpose to fulfil on behalf of this long-secluded people, which purpose was the true reason of the success granted to the expedition. The appointed time for preaching the gospel to the Japan-

ese is drawing nigh; therefore, naval and commercial enterprises are prospered, even though their projectors and agents think not so.

Now let the Church arise and attempt great things for Japan. Let true evangelists be ready speedily to enter these islands. Here is a most interesting people, far in advance of most Asiatic nations in civilization and intelligence. Less debased by heathenism than most heathen tribes, they are capable of warm attachments, noble enterprises, and a high order of intellectual development. These islands lie off Asia on the south-east, as the British isles lie off Europe on the north-west; their population is not less; the native character of their inhabitants is superior to that of the western islanders before the gospel was received by them. Let the gospel reign in Japan—let the Bible become a common book there, and who can foretell the future eminence and influence of the Japanese?

Mr. M'Leod's Speech at the Anniversary of the London Missionary Society, May 11, 1854.

The Rev. Norman M'Leod, of Glasgow, said: The first sentences that I heard from the Report, as I entered this hall, reminded me vividly of an incident which, twenty-one years ago, was, perhaps, the first that filled me with peculiar interest, that has never ceased since, in missionary labors; and this incident was in connection with this very Society. I have read, I forget at this moment where—I think it might have been in the voyages of Kotzebue—certain things against your mission in the South Sea Islands—he was a Russian, probably—which filled me, for the moment, with the scepticism natural to a young man. I happened, accidentally, to meet with the captain of a ship that voyaged to the South Seas. I was a total stranger to him and he to me; and without mentioning my name or profession, or any thing else, I drew beside him, and the man being pointed out to me as one who had just returned from the South Seas, I said to myself, Here is a practical man, I think; he will give me an unvarnished account; he is

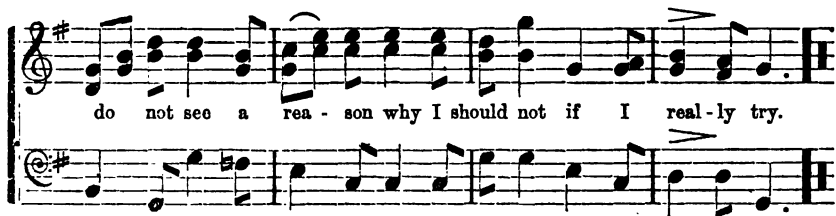
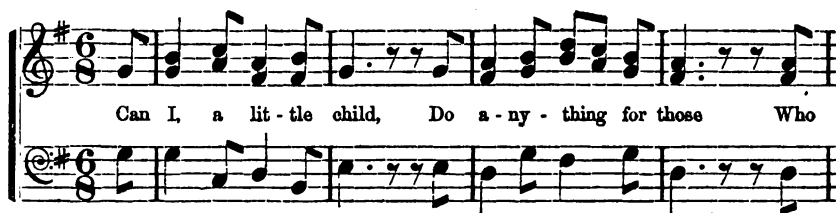
an honest sailor ; I shall have the benefit of the evidence of an honest man ; and I knew that he was a good-living man. I inquired of him, "Do you think that missions have done much good in the South Seas ?" He looked at me and said, "I do not know what you know about missions, but I will tell you a fact. Last year I was wrecked on one of these islands, and I knew that eight years before, an American whaler had been shipwrecked on the same island ; that the crew had been murdered ; and no doubt you may judge my feelings, when we anticipated that we should either be dashed to pieces on the rocks during the night, or, if we survived to the morning, subjected to a dreadful death. As soon as the day broke, I saw a number of canoes manned, pulling away between the island and the ship. We prepared for the worst consequences. Judge of our amazement, when the natives came on board in a European dress, and spoke to us in English ! In that very island I heard the gospel on the Sabbath-day, and sat down at the communion table, and sang the same Psalm that I sang in Scotland." He added, "I do not know what you think of missions, but I know what I think of them." I think, from that day to this, my interest in missions has not flagged, but increased. For very many years it has been my habit as a minister to devote one Sabbath evening in the month solely to the cause of missions, and read what is going on throughout the world. The missionary speeches that were made thirty years ago by the converts of Tahiti, before there was a Missionary Society in connection with the Church of Scotland, cheered and stimulated myself and my people. The stories of Moffat have drawn tears from our eyes ; we have sympathized with you in your efforts in Madagascar, and I assure you that many an earnest prayer we have together offered for you. We have received unspeakable good from the Acts of the Apostles, reading them after the Gospel ; and I rejoice to be able to come here to-day. I express here, again, a sentiment which has been expressed this day, and which I rejoice to know is felt by the Christian Church,—that we are at this moment entering upon a marvellous epoch in the history of the world ; that we are opening a great volume of European history, to be followed by, perhaps, the most memorable events that have happened since the beginning of the world. I really feel awed by the position of the Christian Church ; I do not know to what to compare it. I feel sometimes that we are in that position towards the enemy that our army was at Waterloo, about five o'clock in the evening, at the moment when the cavalry and infantry went down steadily to fight, but a short moment before the battle concluded, and when they brought the charge along the whole line. I think we are in this position ; the whole world is opening to the Christian Church, and she must rise and do something as she never did it before. May every regiment, may every part of the Christian Church, rise up, go in, and take possession of the land ! We have had our Genesis commencing at home ; we have had our Exodus, and our missionaries are gone abroad ; we have had our Leviticus, and all our laws and regulations are laid down ; we have had our Numbers, and our travels in the wilderness, now going back, and now going forward ; and, I think, we are opening the Book of Joshua. Now, in an especial sense, we are to cross the Jordan, enter in, and take possession of the land. Some people think that it augurs ill for this view of the case, that we commence the war by making alliance with Turkey ; but the Book of Joshua commences with the alliance of the Israelites and the Gibeonites. They were more acute diplomatists than ever were the Russians. They got the better of Joshua, but yet, when he had lifted up his hand, and pledged his honor that he would assist them, he was not backward in the day of battle, and the sun stood still, and gave him an opportunity of keeping his troth and fealty to them. I do not look at these alliances as a bad augury for us. I think it is rather a strong proof that we are in the right ; that, contrary to our feeling as men, contrary to our feeling as Christians, we stand by the cause of truth and righteousness, and we have no object of our own to gain. But if we are to do this work, I take it there must be an immense revolution in the Church. I think we have not a glimmering of what is before us. The Report just presented to us is a very splendid one, with reference to the past ; but I do hope that, in the next twenty years, people will smile at us just as we smile at the wonder of our ancestors when they saw coaches going six miles an hour. I do believe that, very soon, instead of being amazed at what is doing, the Christian Church will look at an idol as we look at a fossil brought up out of the earth—and this is not very far off. The truth is, there is a force in the Christian Church not yet defined. There is a latent

force in every man, infinitely more than the man himself knows. But I am speaking of a force that is to turn the world upside down—an unknown force that resides in man. Look at a story which I had from a friend, who visited the pastor of a small parish in a portion of Germany, who educates poor children and stirs them up to a divine life. When you come to ask him, "Can you do any thing for Christ?" his answer is, "Yes, we can; we have no money, but let us select six men, and teach these Christian men to be shoemakers, to be agriculturists, to be field-laborers; and I will teach them theology and the languages." That man has been laboring for years, and that humble man, and his assistants in that humble village, have prepared these men for foreign usefulness. Some months ago, afraid that they might be corrupted by Europeans, they built a ship, and these men, educated in this poor parish, in a ship built by themselves, are gone off to Africa. This is the force that is in a man. I repeat, there is this force in the Christian Church; and, if you would draw it out, what an ample force it is! You talk of your great forces in the East, you talk of your army. I defy all the forces under Sir Charles Napier, all the forces under France and England, to make a primrose grow; but the dew can do it—the sun of heaven can do it. There are forces which all the material Powers of Europe cannot exercise. I defy all the material forces in the world to quicken a human spirit, to bring a soul to God; but we have in the Church of Christ these forces, according to the power that worketh in us. And what an omnipotent power it is, if you, and I, and every man, had but faith to draw upon it, to take advantage of it, to believe in the Word of God—the power inexhaustible, and able to convert a world! The other day, I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ear these few words, "I am

strong in Him." The words were few, and uttered feebly; they were the words of a feeble child, in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; and these words seemed to lift the burden from the very heart—they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May you, Sir, and I, and every one else be strong in Him! As I left, I saw a placard on the wall in the street, announcing a lecture by George Henry Holyoake, upon Atheism. "Well," I said, "either you (this dear boy) must be true, or you (Holyoake) must be true, when you say there is no God; there can be no middle course. There can be no God, or He in whom men and nations are strong in the Living One. It cannot be,—it is a moral impossibility, if there be a living God, that you, our dear one, should have trusted that God in vain—you, our dear one, should have been made strong in the dying-hour, to lift up your eyes and sing the song of praise as you descended to the grave, because you trusted in One that was not; it is morally impossible that weakness itself could have been made strong and glorious by believing a lie; it is morally impossible that a nation of human beings should become holy and happy in proportion as they believe in Him, if He be a lie; it is impossible that individuals and nations should have become depraved in exact proportion as they disbelieved,—it cannot be; either there is no God or Jesus Christ lives; and, if Jesus Christ lives, what a solemn truth!" We do not believe it as we ought to do, that He is as much in this room as he was with Martha, and Mary, and Lazarus, and really with the same heart and spirit as he was when in Jerusalem and Naphtali. If we believed this, would we not be strong in Him who has a deep, profound, unutterable interest in what is going on in India, and China, and Africa? Would we not feel the deepest sorrow on account of what is going on among the heathen, and deep sympathy with Him who, with a broken heart, wept over Jerusalem because Jerusalem did not believe? When a missionary is longing for the salvation of men, would he not feel that his deepest emotions were only the feeble echo of Him who called the weak to come unto Him, who were heavy-laden, that he might give them rest? Christ approves our work. We can only work well when we sympathize with Him; we can only work truly when we feel identified with Him. If

we have not undying faith in his love, we may be strong, and must be strong, and then may be at work outwardly in the body, but we shall be more than conquerors.—*Missionary Magazine, June, 1854.*

SYMPATHY.



2. First, then, I would implore
The Lord to change their heart;
Thence from my little store
I freely will impart,
That some kind teacher may be given,
To point to Christ, "the way" to heaven.

3. How would such joyful news
Their inmost souls delight!
And who would then refuse
To give their feeble mite,
That all the heathen world may know
What blessings Jesus can bestow!
—*Juvenile Missionary Instructor.*

MISSIONARY HYMN.—CELEBRATION.

Treble.



Thy prai - ses, gra - cious Lord, We meet to ce - le - brate:

Alto.




Tenor.





Thy prai - ses, gra - cious Lord, We meet to ce - le - brate;


Bass.

We thank thee for thy ho - ly word, And for our hap - py state.

We thank thee for thy ho - ly word, And for our hap - py state.



2. Thy sacred day we love,
And to thy house repair,
Where we thy glorious gospel learn,
And offer up our prayer.

3. Hosanna to thy name !
Thou shalt for ever reign ;
Salvation by thy precious blood,
We'll through the world proclaim.

4. For heathen lands we pray,
Where thou art yet unknown,
For children who are taught to serve
The gods of wood and stone.
5. Dispel their darkness, Lord,
Stretch out thine arm to save,
Destroy the power of sin and hell,
And rescue every slave.
6. Teach China's sons to call
Upon thy glorious name,
And may all India's tribes unite
To triumph in the same.
7. Bid Africans to fall
Before thy cross and pray—
And the whole race of man to see
The light of Gospel day.
—*Juvenile Missionary Magazine.*

THE EXAMPLE OF A ROMAN CATHOLIC MISSIONARY.—When Xavier was setting out for the East, with China in view, though he died before reaching it, he exclaimed, "If China yields to the cross, the whole of Asia is the Lord's." The Jesuits seem never to have forgotten the saying; they are busier, more numerous, and more aggressive, in all parts of the empire than all Protestants together. To his companions, who gave signs of fear as they passed through the Archipelago, Xavier said, "Were those islands covered with groves of sandal-wood, and full of veins of gold and silver, there is not one of you that would not try to take possession of them; but there are only souls there!"—*Macedonian.*

Board of Foreign Missions.

NEW YORK, AUGUST, 1854.

A Word to Ministers.

It is of great importance that the ministers of our churches should keep in view one fact, viz.: that there is not a single Agent now in the service of the Board. The liabilities of the Board for the present year are very heavy; but we have no doubt they can be easily met, if each brother in the ministry will see to it that the church under his charge shall have a timely opportunity of making a contribution to this work. If this is not done, the most serious embarrassment is inevitable. But the experience of the last year gives much encouragement on this subject.

Recent Intelligence.

MISSION HOUSE, July 13, 1854.

INDIAN TRIBES: Letters have reached us from the Mission among the Chickasaws, June 5; Choctaws, June 7; Seminoles, June 5; Otoes and Omahas, June 22; Chippewas, June 19. We learn with much regret the

death of Mrs. Reid, wife of the Rev. A. Reid, at Spencer Academy, on the 6th of June, after a protracted illness. Her departure is a sad loss to the mission and to her afflicted friends; but to herself death had no terrors, and she is now no doubt rejoicing with her beloved brother of the same mission in the presence of our Saviour.—The happy death also of a young Creek convert is reported at Oak-ridge, where he had been acting as an interpreter for the missionaries to the Seminoles.—Considerable seriousness of feeling among the scholars at this station is spoken of by Mr. Lilley.—A church has been organized at Wapanucka, the Chickasaw station, having fourteen members, three of whom are Indian converts, the others being connected with the mission. The school at this station is still prospering.

AFRICA: Letters have been received from the stations in Liberia, dated to the 16th of May. Good accounts are given of the churches in Monrovia and Kentucky.

INDIA: Advices have been received from Futtehghurh, April 20; Agra, May 2; Allahabad, April 18. Mr. Owen gives a favorable account of the sub-stations at Futtehpoore and

Banda, which are under the charge of native brethren. A Hindu is spoken of, who comes six miles to spend the Sabbath at the former station, attending the religious services conducted by the Rev. Gopeenath Nundy.—The girls' school at Agra had suffered the loss of a female teacher by the small-pox, but the disease had disappeared. The attendance of scholars at both schools continued to be good.

SIAM: The Rev. S. Mattoon, on the 15th of March, mentions that Dr. House had been suffering from an attack of fever, but was convalescent.

CHINA: Letters have come to hand from Canton, April 20; Shanghai, April 11; Ningpo, March 28. Some instances of religious inquiry among the natives are reported from Ningpo. One of these is that of an aged woman, who had been for some time under instruction, and whose sincerity was shown by her being willing to lose a day's wages from her employer every Sabbath on her attending church. In the colloquial dialect of Ningpo, some of the missionaries have prepared the Gospels, some of the Epistles, and a few elementary works.

CHINESE IN CALIFORNIA: On the first Sabbath in June the mission-house in San Francisco was set apart by religious services. Chinese services were conducted by Mr. Speer, and English services afterwards by Dr. Scott and Messrs. Speer and Williams. This building, which includes a chapel, school-room, apartments for the family of the missionary, &c., was erected at a cost of over \$20,000, most of which was contributed by liberal friends in California.

Missions of the Associate, Reformed, and Associate Reformed Churches.

THE time will soon come, as we hope, when all Presbyterians will be actively and earnestly engaged in the work of Foreign Missions. There are, in profession, no "anti-mission" churches among the various bodies bearing the Presbyterian name; but there have been too many whose works did not entitle them to be known as friendly to

the great cause of spreading the gospel in the world. And we regret to have to acknowledge, that this remark applies to far too many of our own congregations. Yet, a better state of things is coming round among ourselves; and we rejoice to see evidences of a growing interest in the missionary cause among others. Some proofs of this we would here quote.

One section of the Presbyterian body is known as the Associate Church, or the Seceders. Some years ago a mission was formed in the West Indies by this denomination, which, however, has been relinquished. At the late meeting of the Synod, as we learn from "The Friend of Missions" of June 15th, (a newspaper "devoted to the cause of Christian missions, and the religious principles of the Associate Presbyterian Church,") the Committee on Missions reported the following Resolutions, which were adopted, viz:

1. That Synod proceed, without any previous nomination, to elect two men as missionaries to India, leaving with themselves the responsibility of declining the call made upon them by the highest judicatory of the Church.

2. That the election of these missionaries be made the order of the day for this afternoon at 4 o'clock.

Accordingly, in the afternoon the Synod "proceeded to the order of the day, the election of two missionaries to India. Synod engaged in prayer for Divine direction." On the first ballot, the votes for different persons, whose names are mentioned in the Minutes, were 45, 27, 25, 9, 6, and 6; the minister who received 45 votes was elected. For the other, on the second ballot, the vote was 29, 19, 15, 7, and 6; and on the third ballot, 42, 19, 14, and 5; the minister receiving 42 votes being elected. The choice of both was then unanimously concurred in by the Synod. One of these gentlemen, however, could not give an immediate decision as to the acceptance of the appointment, and the other was released from serving, after

he had made a statement on the subject. The concluding part of the Minutes have not reached us, but we learn that two other brethren were elected in the place of those at first chosen, and we trust this Church will not be disappointed in the hope of seeing their missionaries in India at no distant day.

In the *Covenanter*, devoted to the principles of the Reformed Presbyterian Church, of June, 1854, we find an ably-written editorial on "the foreign field." In this paper, it is argued that the Reformed Presbyterian Church, commonly known, we believe, as the "Old side" Covenanter Church, has the Ability, the Disposition, and the Men for the work of Foreign Missions; that in engaging in this work, the Church is but following the Footsteps of the flock, while the Times in which we live call for these efforts. After presenting these five topics, the paper concludes with a sixth, to which we invite the consideration of our readers, as, in some respects, applicable to our own body.

6. *A proper foreign effort will re-act happily at home.*—The Church is uneasy. Work—the work of Christ abroad—will help to allay intestine irritation. We have few coming forward for the ministry. This will increase them. It has done so before and will do it again. We are too worldly. If we enter the foreign field, it will tend to awaken a better spirit—to give a higher and holier vent to the mind and the heart of the Church. We complain of Christ's withdrawals. May he not return and shine upon us, if we thus work to fulfil his last command—to extend his name, salvation, and kingdom?

And here we advert to the only plausible objections of which we are aware against the views we have presented. And,

First. It may be said that we need our strength at home. We disparage not the needs of the home field; but we are quite confident that in no sense will its wants be injuriously affected by looking and laboring abroad. Neither in men nor in means will there, we think it safe to say, be any diminution in consequence of some being employed in relieving the far greater destitution

elsewhere. We make our appeal to facts. Where are the most vigorous exertions put forth at home? We answer, just where the strongest efforts are making in the foreign field. And still more, can you point to any Christian community which is doing much at home, that is not also engaged abroad? We cannot: and we know something of the movements of the churches. Whatever is done in this department of mission work, is *clear gain*—so much over and above all that would be done besides.

Secondly. It may be said that we can do but little. How is this known? We could mention more than one man who has himself proved a host in the work of Christ in heathen lands. Results do, indeed, bear some proportion to efforts made. But the rule of three does not, after all, suffice to bring out all the answer in this work of evangelizing the nations. Large means, unblest, accomplish little. Smaller means, favored by the providence and made effectual by the grace of God, sometimes effect great things. But suppose we cannot do much, what then? Are we, as a consequence, to do nothing? We must remember, that it is required "of a man according to that he hath," and not according to what he hath not. He that had but one talent was judged and punished, because he let it lie idle.

Brethren, let us consider this matter. The days are approaching when the earth is to be the Lord's. Shall we leave all the work to be done by other hands? We have those doctrines relative to Christ and his claims, which the grace and the providential dominion of the Most High will certainly bring out soon before the world. Let us share the honor of their extension, as well as possess the honor of keeping them, as we and our fathers have done, pure and entire.

We trust it will not be long before this respected body of Presbyterians will have their representatives on heathen ground.

We take still another example from the "Proceedings of the General Synod of the Reformed Presbyterian Church," held in May last. This body is sometimes called the "New-side" Covenanter Church, though we believe the terms "old-side" and "new-side" are not recognized by them as descriptive. We have observed with much pleasure the liberal and hearty interest taken by this body of Christians for years past in the

missionary work. Three of our missionary brethren in India belong to this church — the missionaries at Saharunpur and Dehra — and they form more than a sixteenth part of the whole number of ministers connected with the Synod ; of our Old School Presbyterian ministers, only a thirtieth part are foreign missionaries. But not satisfied with this, relatively, large proportion of ministers, the Synod, after hearing an address by the Rev. John Newton, of the Lodiana Mission, adopted the following resolution :

Resolved, That the thanks of Synod be, and are, returned to Rev. John Newton for his valuable and impressive address on India, the operations and prospects of the mission there, and the urgent wants of perishing idolaters ; and that Synod will earnestly labor to increase the number of its foreign missionaries, and the means of evangelization at their disposal, until the number of our laborers among the heathen equals that of the preachers of the gospel at home ; and that we recognize the conversion of the whole world as the grand object of the exertions of the Church of Christ.

A noble aim, surely, and one worthy of an Apostolic Church !

Subsequent proceedings evince the missionary spirit of this body. A proposal to send a deputation of the Synod to India was considered and referred to the Board of Missions. A report was received from the Presbytery of Saharunpur, and entered at length, like the reports from other Presbyteries, in the Minutes. Two days afterwards, the Synod engaged in devotional services, under a special order of the day, for "the proposed designation of additional missionaries to India," and it was "resolved that not less than two additional missionaries be sent to the heathen world." To carry this resolution into effect, a committee was appointed "to confer with any ministers, or other members of the Church, who may be inclined to offer themselves for the foreign field." In the afternoon of the same day, on the report of this committee, a minister and a licentiate preacher were appointed, "to join

our brethren now laboring in the foreign field." The Synod also addressed a letter to the Presbytery of Saharunpur, full of Christian sympathy, and containing encouraging views of their work, enumerated under four particulars. We quote one of these :

And, thirdly, you are encouraged by the great good your foreign mission has done to the Church at home. [Referring briefly to the division of the Reformed body into two Churches, the Synod then proceed—] The mission in India was a blessed expedient to take away the mind of the Church from unprofitable contentions at home, and fix it on a great common object of interest and of labor, in the distance. The object thus established became one of desire, of hope, of prayer, of exertion ; and religion revived among us, and God gave us increase, and usefulness, and prosperity, temporal and spiritual, far beyond our deserts ; and we stand this day, with a power for doing good, in promoting the salvation of sinners, the edification of saints, and the maintenance and exhibition of our own excellent system of principles, such as we never possessed before in these United States. Blessed influences come back from India upon our hearts, and houses, and pulpits here, and thus the promise is fulfilled ; and you the sowers, and we the reapers, rejoice together. Our Indian mission has started us to exertion ; it has fostered prayer ; it has promoted intelligence ; it has augmented self-respect ; and it has made us more appreciative of our own privileges and blessings in this highly favored country. At this be encouraged.

The happy and blessed influences of the foreign missionary work on the home interests of the Church, are here eloquently described. Indeed, they can hardly be estimated too highly. Woe to the Church that does not prize and cherish them !

There is another section of the Presbyterian family known as the Associate Reformed, having three Synods, and embracing a considerable number of excellent ministers. The Minutes of these Synods are not before us, but the missionary work is not neglected by them. The Southern Synod supports several young men in Liberia, in connection with

the mission of our Church. There is also an interesting mission at Damascus, supported by these Synods. But no doubt this denomination, like our own, might greatly increase the missionary force, and prosper all the more at home for doing so. We are thankful for what is in progress, and for the hope that coming years will witness far greater efforts for building up the kingdom of Christ in every country.

A Way to multiply Missionaries.

A FEW weeks ago I happened to meet a Presbyterian minister, who, twenty years before, had been my classmate in the Theological Seminary. I knew, that, as a student, he hath felt a deep interest in the subject of foreign missions; and that he would have gone forth, to spend his life in preaching the gospel to the heathen, had not providential circumstances seemed to stand in his way; and I was now curious to learn whether years of pastoral labor at home had, in any measure, diminished his interest in the work abroad. He assured me that this was not the case.

Facts however speak louder than words; and though I had not the slightest reason to doubt his word, I naturally inquired if his congregation showed much of a missionary spirit; on the principle of "like people, like priest." He told me that seven members of his church—male and female—were now in the foreign missionary field; and that two others, at present engaged in theological studies, were about to embark in the same cause.

It was not necessary, after this, to say any thing about pecuniary contributions; because a parent who gives his children, and a church which gives its members, to the work of missions, will not be slow to contribute money to the same object. If they give the greater, they will certainly not withhold the less. On this point, therefore, it did not occur to me to interrogate the brother.

I did ask him, however, what particular means he employed, to keep up the missionary spirit of his church high enough to produce such results. His answer was, that his only means were of the ordinary kind; but that he seldom preached a sermon, in which he did not take occasion to hold up the subject of missions, in some one of its aspects, to the view of his people.

The answer did not surprise me. The Bible is so full of the subject, that no minister who faithfully declares the whole counsel of God, can do otherwise than make it prominent in the ministrations of the pulpit; and when a minister does this, many of his young people may be expected, almost as a matter of course, to become missionaries.

J. N.

P. S. Another way to increase the number of missionaries, still more effectually, would be for brethren, sometimes, when Providence permits, to go themselves.

How to think of the Population of China.

THERE are 360,000,000 of people in China. One half the heathen world live in China. One third of the human family live in China. The land is crowded with inhabitants. Wherever you go, it is filled with large villages, thickly-peopled districts, or great and splendid cities. 360,000,000 of people!

I know that little boys and girls form but a poor idea of what 360,000,000 of people are. But there are some ways by which to make it plainer to them.

Take your stand in thought to-night, beside the door of your house, and fancy you see all the Chinese passing by you. Let them form one great, long and splendid procession, and stand and watch them pass. Here they come crowding up the road; look down at it. You cannot see the end of the procession. Wait! wait! wait! it will pass in time. Have patience! let it pass, and stand till it is passed! Ah! but it won't pass yet. On, on they come—six every minute; hour goes after hour, still on, on they come! How long will it be before they are passed? One hundred and fifty years!—*Juv. Miss. Mag.*

Donations

TO THE

BOARD OF FOREIGN MISSIONS

IN JUNE, 1864.

SYNOD OF ALBANY.—*Pby of Albany.* Broadalbin ch 10; Little Falls ch 20, 30 00

SYNOD OF BUFFALO.—*Pby of Genesee River.* Sparta 1st ch 10; Caledonia ch 65.72; Bath 1st ch 80. *Pby of Ogdensburg.* Oswegatchie 1st ch 68; Hammond ch 8. *Pby of Buffalo City.* Bethany Centre ch 10, 261 72

SYNOD OF NEW YORK.—*Pby of Hudson.* Goshen ch, a friend 2. *Pby of Bedford.* South Salem ch mo con's 48.43; Croton Falls ch mo con 10.50. *Pby of New York.* University Place ch mo con 22.98; Madison Avenue ch mo con 15; Wallabout ch mo con 7; New York 1st ch mo con 121.24, young ladies to ed *Richard W. Dickinson* 25; Fifth Av and 19th street ch mo con 31.49, a member 5, Robert L. Stuart to restore Mission buildings at Corisco 250; Forty-second street ch mo con 18.39; Brooklyn 1st ch mo con 13.25; Chelsea ch mo con 22; Williamsburg ch mo con 95; Jamaica ch mo con 14.22; Yorkville ch mo con 6.60. 2d *Pby of New York.* Canal street ch mo con 3.18, 641.18

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Woodbridge 1st ch 30. *Pby of New Brunswick.* Bound Brook ch mo con 10. *Pby of West Jersey.* Leeds Point ch 10. *Pby of Newton.* Blairstown ch 25. *Pby of Raritan.* Kingwood ch 18. *Pby of Susquehanna.* Rome ch 12.38. *Pby of Luzerne.* Kingston ch 3, 108 36

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Tenth ch, Mrs. Hoge 10, mo con 34.31; Central ch, S. Caldwell 100. *Pby of Carlisle.* Dickinson ch 17. *Pby of Northumberland.* Chillingaque ch fem. miss soc 21, 182 31

SYNOD OF PITTSBURGH.—*Pby of Redstone.* Sewickley ch 18. *Pby of Ohio.* Mt. Carmel ch, individual contributions 3; Pittsburg 2d ch mo con 8.06; Centre ch fem miss association 22.25, male missionary association 30.50. *Pby of Allegheny.* Middlesex ch, ladies miss soc 7.75, children of Mrs. Eleanor Lyons 1.50. *Pby of Beaver.* Clarkville ch 33.75. *Pby of Clarion.* Beech Woods ch 10; Licking ch 3.66; Bethesda ch fem miss soc 16; Hon. Wm. Curll 5, 159 47

SYNOD OF WHEELING.—*Pby of Washington.* Pigeon Creek ch 61, less 1 counterfeit; Cross Roads ch 13.37, 73 37

SYNOD OF OHIO.—*Pby of Marion.* Mt. Gilead ch, Mrs. Mary Morrison for Choctaw Mission 1. *Pby of Richland.* Mt. Vernon ch, William Shannon 2.50, 3 50

SYNOD OF CINCINNATI.—*Pby of Cincinnati.* Fifth ch 21.66, less 6.80 for *Foreign Missionary*; Seventh ch, a lady 5, three mos con coll's 23, Sab sch three mo's coll's 31; Cheviot ch 10.53, 84 39

SYNOD OF INDIANA.—*Pby of Indianapolis.* Shelbyville ch 5. *Pby of Palestine.* Palestine ch mo con 11, 16 00

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport.* West Union ch 3. *Pby of Fort Wayne.* Swan ch 3, 6 00

SYNOD OF ILLINOIS.—*Pby of Schuyler.* Presbyterian coll's 8.50; Camp Creek ch 1.50; Ellison ch 2 10. *Pby of Peoria.* Oneoka ch 2. *Pby of Rock River.* Andover ch 17.50; Freeport ch 15, 46 00

SYNOD OF IOWA.—*Pby of Cedar.* Andrew ch 3 00

SYNOD OF MISSOURI.—*Pby of Upper Missouri.* Lexington ch Sab sch to ed *J. V. C. Schenck* 25 00

SYNOD OF KENTUCKY.—*Pby of Louisville.* First ch mo con 7.50, a member 5; Second ch mo con 7.60, a member 50 cts.; Pisgah ch 15.88. *Pby of Muhlenburg.* Salem ch 10. *Pby of Transylvania.* Harmony ch 15. *Pby of Ebenezer.* Paris ch ann coll 62.35; "Old Zed," near Millersburg, Ky., 31.53; Flemingsburg ch, A. D. Taylor 6, 160 26

SYNOD OF VIRGINIA.—*Pby of Winchester.* Received from Treasurer of Presbytery 49 75

SYNOD OF NASHVILLE.—*Pby of Mewry.* Zion ch 60. *Pby of Nashville.* Nashville 2d ch, youths' miss soc to ed *Adam G. Adams* 25, 85 00

SYNOD OF GEORGIA.—*Pby of Florida.* Monticello ch 115 90

SYNOD OF MISSISSIPPI.—*Pby of Mississippi.* Port Gibson ch 10; Ebenezer ch 4; Natchez ch mo con coll's 149.65, Sab sch 20.65, colored members 21.80. *Pby of Louisiana.* Prytanea street ch, N. O., mo con 30.55; Carmel ch 16.50, 253 15

SYNOD OF ARKANSAS.—*Pby of Indian.* Chickasaw Mission, individual contributions 26 00

SYNOD OF MEMPHIS.—*Pby of Western District.* Brownsville, Tenn., Dr. Saml. Walkins 1. *Pby of Chickasaw.* Lebanon and Sarepta ch's 14. *Pby of Memphis.* Mt. Carmel ch, a member 15, 30 00

Total from churches, \$2,360 96

LEGACIES.—Washington Co., Pa., Legacy of John Gilchrist, deceased, 354 36; Bound Brook, N. J., Interest on Legacy of Jacob Steele, deceased, 36; Legacy of Wm. Hay, late of Michigan, in part 252.15; Stewartville, Pa., Legacy of Wm. Woods, deceased, 39.05, in all 681.56 less 3.25 expenses on account of estate of Hans Wilson 678 31

MISCELLANEOUS.—An Old Presbyterian 28; A lover of missions 1; A lady to restore mission buildings at Corisco 50; Clarkson, N. Y., Mrs. Martha Drake of which 5 for the Jewish Mission 10; Richmondville, N. Y., C. H. Gardner 5; Eugenia M. 2; Painted Post, N. Y., E. E. Townsend 25; First Assoc Ref'd Presb. Church, Philadelphia, fem miss soc to ed *Elizabeth Dales* and *Maria Lansing* at Wa-pa-onuka 25; Fishkill, N. Y., Mrs. Charlotte F. Kirk in part to con her husband Rev. W. H. Kirk 1 d 50; South Wheeling, Va., Sab sch for Corisco Mission 10; Shirleysburg, Pa., J. Brewster 80; A lady, of which 3 for Jewish mission 6, 302 00

Total Receipts in June, \$3,341 27

SPECIAL CONTRIBUTIONS FOR THE WALKERES. —

Amount previously reported, \$7788 73
A friend, 2000 00 9788 73

WM. RAMKIN, JR.,

Treasurer.

DONATIONS IN CLOTHING, ETC.—Ladies of Bridgewater ch, Beaver Pby., one box clothing 60.03; Mrs. K. 68 garments; Mrs. D 2 garments; Mrs. — 5 garments; A lady 24 garments; Young ladies 8 garments for Seminole; Ladies of Blairville ch, Pa., one box clothing 53.60; Mrs. S. one box and one bundle clothing for Corisco mission.

THE FOREIGN MISSIONARY.

Missions of the Board.

Native Church Members at Ambala.

My Dear Friends:—As many of you doubtless feel interested in the evangelization of the heathen generally, and some of you a particular interest in the welfare of our little church in Ambala, I have thought you would like to have a brief account of each of its members.

Our church was organized on the 14th of October, 1848, and then consisted of three native members, Mrs. Jamieson and myself. We have now on our church roll fourteen names, exclusive of our mission families.

1st. *Naiha*.—I first found him, about fourteen years ago, in Sabathu, where I was then stationed. He was a cloth merchant of good caste, and had a shop in the bazar, near the place where I was in the habit of preaching daily. He frequently attended our meetings, but was entirely unknown to me. One evening, as I was passing his door, I saw him sitting among his calicoes, and stopped to converse with him. He seemed interested, and told me he had no faith in Hinduism. I invited him to visit me at my house, which he did, and of his own accord became a regular attendant at our family worship and prayer-meetings. For this he was put out of caste by his relatives and brother merchants' and much persecuted. He also lost

all his native customers; but as he had property enough to support him, and had made up his mind to choose Christ for his Saviour, none of these things moved him. He, however, felt a difficulty about giving up caste, and wished to be thought a Christian without becoming an outcast. He wished to be baptized, but hesitated to receive the sacrament of the Lord's Supper from my hands. He proposed to bring with him to the communion his own bread and wine. This, he was told, could not be allowed, and that if he loved caste, or any thing else, more than Christ, he was not worthy of him. In this state of mind he continued some four or five years. He groped in the dark, anxious to be saved, but unwilling to give up *all* for Christ. Often did he sit by my side and weep over his sins, and confess his stubborn will. He had a hard and long struggle, but at length a heavenly light broke in upon his dark understanding, and he saw his way clear to conform to the precepts of the gospel. He was baptized and admitted to church membership by Mr. Newton, who succeeded me in Sabathu, in 1846. On my return from America in 1848, he joined me in Ambala, and has ever since, with the exception of a short period he was under suspension for equivocation, been a member of the church. He was, for some time, em-

ployed as a Scripture-reader, but, chiefly owing to a want of readiness in reading, he was discontinued. He learned to read after he was baptized. He is now employed in superintending workmen, and keeping accounts. He has passed his threescore years and ten, and is looking forward to an unseen Saviour for a mansion in the heavenly Canaan when his heart and flesh fail. He is a cheerful and kind-hearted old man, and, with some failings, I trust a sincere Christian. He has been instrumental in bringing a *Pundit* to a knowledge of the truth, or rather of first directing him to Jesus. That *Pundit* is *Isà Dás*, now Scripture-reader in Lahore. His wife died before he was baptized. She used to accompany him to the mission-house, and attend our worship veiled. He was desirous that she should also embrace Christianity, but she died a Hindu.

2d. *Saudager*.—This is a son of Natha's. He was also baptized by Mr. Newton while I was in America, about the same time his father was. He was at first opposed to his father becoming a Christian, but soon became reconciled, and himself professed to be a convert. He lived with his father, and shared with him all his disgrace and loss. He was anxious to be baptized and received into the church while his father hesitated, and to show his sincerity, took to preaching in Sabathu and the adjacent villages, with all the zeal of a martyr. He carried, wherever he went, a copy of the New Testament in Hindi in his bosom, and made it his almost constant study. He was called, by way of reproach, the *black Padri*. Still, with all his fervor, there was a recklessness of conduct about him which made me unwilling to baptize him. On my departure for America, I committed him, with his father and several other inquirers, to Mr. Newton's care, who, as mentioned above, baptized him. He was shortly after made a catechist, and continued to labor in Sabathu with Mr. Newton until he returned

to Lodiana, and afterwards with Mr. Morrison, who took Mr. Newton's place, until he joined the Ambala station in 1850. Saudager accompanied him, and continued for some time in the catechetical office, but did not give satisfaction, and was finally suspended from his office and the church for falsehood and deception. He now professes penitence, and is desirous of being restored to church privileges, but does not seem sufficiently humbled on account of his sins to justify such a measure. We, however, still have hope of him, and trust he will soon turn to the Lord with all his heart. He has an active mind, and ability enough to fit him for much usefulness. His great defect is the want of spirituality of mind. When he first professed himself a Christian, his wife left him, and returned to her father's house. Nothing could induce her to live with him. He, therefore, after several years of fruitless efforts to win her back, considered himself abandoned of her, and contracted another marriage. This will seem strange in a Christian land, but in India it is often done, and we think we have Scripture for it. (1 Cor. vii. 15.) His second wife is the daughter of a native Christian, but not a member of the church. He is about forty years of age.

3d. *Abraham Davis*.—He was born of Portuguese parents, and baptized in his infancy by an English chaplain, but never united with any church until he was received, on examination, by us, in 1848. He is about the same age as Saudager—is married and has a large family. His wife is a nominal Christian. He is a good and consistent Christian. His abilities are much above mediocrity, and were it not for something like leprosy which he has in his hands and feet, and which, in the opinion of the Hindus, is a special mark of the curse of God, he might be an efficient catechist. He is at present employed by a pious gentleman in Ambala, to read to his servants, and teach their children to read and write.

4th. *Kulin*.—This is an old man I found one morning standing on the road leading from the city to our house, with his turban in his hand as a token of respect, waiting to speak with me. I asked him what he wanted. He replied, he was in search of salvation. I took him home with me, gave him a house on the mission grounds, and told him to come to me daily for instruction. This he did, and I found him to be a simple-minded, sincere man. I baptized him on the 14th of October, 1849, together with a promising young man from Pashaur, named *Hira Lall*, who is now employed by the English Church Mission at *Umrisar*. *Kulin* has remained firm in his profession up to this time, and I hope he is a true child of God. He was for many years a servant of low caste to English officers, accompanied them on many a battlefield, and had many a narrow escape from death, while several of his masters were cut down beside him. He is now employed as watchman for our school-house. He is near sixty years of age, and is looking forward to his departure from this world, in which he has seen much sorrow, with a hope of eternal life. His wife died many years ago, and his children have all left him, except one young man, who is also a member of our church.

5th and 6th. *William Basten and his wife*.—They were both born of native Christian parents. He was, for a number of years, a drummer in the English army. They joined the Lodian station about ten years ago, and he was employed as a catechist. They remained there until they removed to Ambala in the autumn of 1852. He is still a catechist, and also an elder in our church. He is a steady, consistent man, and exerts a good influence. He understands a little English, and assists in the school. Also preaches in the bazar daily. His wife is a member of the church, in good standing. They are about forty years of age, and have a large family, some of whom have arrived at maturity.

7th and 8th. *Cornelius Cuyler and his*

wife.—They were both brought up in the Futtehgurh Orphan Institution, and there united with the church. They came to our station in the summer of 1852. He is employed as head teacher in the English school. They are both, we trust, sincere disciples of Christ.

9th. *Matthew*.—This is a young man who was a Brahman, and at the time of his baptism, a soldier in the English army, to which he still belongs, and is at present with his regiment in Burma. He was baptized by the late Mr. Porter some three years ago, and shortly afterwards came to Ambala with his regiment. He seems to be an Israelite indeed, in whom there is no guile. A short time since I received a letter from an officer of his regiment, in which he is spoken of in the highest terms. The poor fellow left us for that fearful country with a heavy heart, but said he would go wherever duty called him.

10th and 11th. *Gutab Singh and his wife*.—Gutab was a resident of Sabathu when I was at that station, and was in my service for some time. He there first heard the gospel, and professed to be an inquirer after truth, but did not seem to come to a knowledge of it. The gospel seeds, however, took root in his heart, and, although they appeared to lie dormant for several years, they finally brought forth fruit. He was at that time a resident of Lodian, and was baptized, together with his wife and brother, by Mr. Porter, at the same time Matthew was baptized. He and his wife came to this station from Lodian with Mr. Orbison, and are now employed by him and Mrs. Orbison in the capacity of servants. He is a man of more than ordinary mind, and steadfast in the faith of the gospel. He can read and write his own language, but has not mental training sufficient for a catechist. His wife is an amiable and good person, and we hope, a true Christian. They are both in middle life.

12th and 13th. *Matthew Second and his*

wife.—These have been only a few months with us. They were brought up in the orphan school belonging to the Church of England, in Agra. Matthew has been employed at several mission stations as Scripture-reader and teacher. We have taken him in this capacity on trial. Thus far he has given us entire satisfaction. He is a good Hindi and Urdu scholar, and has the best abilities of any of our native assistants. He is young, and we hope, by the grace of God, he will become a burning and shining light. His wife is an interesting and intelligent woman, and gives good evidence of being truly pious. They were baptized in the orphan school. We received them, on examination, into the communion of the church, on the second Sabbath of last April.

14th. *Thomas*.—This is the young man who was lately baptized at Ambala. He is the son of Kulin, who is mentioned above. He was fourteen years of age when his father was baptized. He remained with his father, and attended our English school from that time until a few weeks since, when he was sent to Lodiana to learn the printing business. He is an amiable and, we hope, pious youth.

Several others have been, at various times, connected with our church, but as they now belong to other churches, I shall omit any notice of them.

I have now, dear friends, given you a short account of our church members. They, we hope, belong to the *blood-bought* Church of Christ, and are *one* with you in Him. They are your brethren and sisters in the Lord. They are the first-fruits, in this great field, of your prayers and contributions—the earnest of an abundant harvest. They look to your American Zion as their spiritual mother. They love and commit to heart your catechisms. They sing with the spirit your soul-inspiring songs of praise. They make your creed their own. They adopt your standards of faith and forms of church polity. And above all, their faith is

fixed on the same Bible and the same Saviour from which you draw consolation, and to whom you look for deliverance and eternal felicity. They look forward to the same heaven, and will there receive the same crowns and strike the same golden harps with you.

But they are weak. They have lately been rescued by the great Shepherd from their wanderings on the dark mountains, and their wayward feet directed in the path of life. They have lately exchanged the false gods of the hills and the valleys for the true God of heaven and earth—the impure shasters for the Holy Bible—the degrading worship of *Shiv* for the ennobling and sanctifying service of the immaculate Son of God. Their temptations are manifold. They breathe an atmosphere whose very touch is polluting. Falsehood, with its serpentine form and forked tongue, still entwines itself around them, and too often tempts them from the path of rectitude. Covetousness, with its shining dust, beckons them away from the love of God; and vice, enshrined in every form of temptation, clothed with robes of purple and fine linen, and bedecked with sparkling gems, “sits portress at their gates,” and the presiding goddess of their bazars, ever ready with her mendacious charms to allure them away from virtue and holiness. Wonder not, therefore, if they should sometimes fall. Be not discouraged when they backslide. We mourn over their weakness. But let us do more than mourn. Let us bear these weak brethren and sisters on our prayers to Him in whom our strength lies. He can cut them loose from these clogs of earth, and bear their redeemed spirits in triumph to the skies.

Your sincere friend,

May 1st, 1854.

J. M. JAMIESON.

The Females of India.

MUCH has been written and said about the degraded condition of the females of India, and yet, perhaps, it is almost impossible for any but those who have actually lived

among them to conceive of their real state. The birth of a female infant is considered a misfortune, and although infanticide is strictly forbidden, there are numbers of parents who manage to destroy their daughters in such a way as to evade justice. A physician once told us that the body of a female infant was brought to him for examination. He said that he was quite convinced the child had been starved to death, and yet he found milk in the stomach, which effectually prevented his saying that it had died for want of food. The parents most probably had deprived the child of all nourishment, and when it was just expiring, forced the milk into its stomach, so that they could say, if accused of the crime, Did you not find milk upon examination? In such cases it is impossible for the magistrate to punish parents. If the unfortunate child is allowed to live, it is scarcely considered a crime to take her life for the most trifling reason. A husband, in a fit of rage or jealousy, does not hesitate to murder his wife, and is regardless of the consequences. An affecting instance occurred in Mynpoory, some time since, which excited much interest. A venerable-looking old Mussulman killed his daughter because she behaved improperly, and was condemned to be hung for it. He ascended the scaffold with a firm and steady step, and then said that he felt he had done quite right. His child had dishonored her family, and he did not wish to survive the disgrace that she had brought upon him. He met his death with the utmost dignity and composure, evidently expecting a reward for what he considered an act of merit.

A woman in this country is considered far below man in the scale of being, and useful only to minister to his animal wants. A husband never speaks of his wife unless compelled to, and then never uses her name. It is thought very improper for any one to inquire of a husband after his wife, and indeed she is the person of the least importance in a house, excepting her daughters. Oh, how often I have contrasted the lot of females in India with that of women in Christian lands! There she is loved and cherished, the centre of attraction in her household, shedding light and happiness around her. There she occupies the most prominent seat at the social board, and oh, what a dreary blank her absence causes! But here there is no domestic happiness for her. Should she belong to the lower ranks of society, she performs the most menial offices, and is little

better than a slave to her husband. She cooks his food, places it before him, and then retires until he has finished his meal, when she eats what is left. Does she belong to higher ranks, she is shut up in the dreary zenana, with scarcely any thing to vary the monotony of her life. Thus she lives on, despised by her sons even, directly they get old enough to understand her position. And yet they love to have it so. They know of nothing better: from time immemorial such has been their lot, and why, say they, should it be changed? Not one high or noble thought ever dwells in the mind of woman here. She never dreams that woman has such a high mission to fulfil, ay, and has fulfilled it too, in Christian lands, and made her influence to bear upon many generations. She is far more bitterly opposed to every thing that would tend to elevate her, and sees not the slightest necessity for education. In spite of all her degradation, she has an influence, but, alas! it is only exerted for evil. She it is who clings most closely to all the superstitions of idolatry, and strives to efface every good impression made upon the mind of either husband or son. It seems to be becoming a more and more confirmed opinion, that until females are more elevated, Christianity will make but little progress in India.

When we look at this work—the education and conversion of the poor ignorant women of this dark land—the heart sinks: and yet we know that even this can be effected. Nothing is impossible with God, and here our hope rests. We trust too that a brighter day is dawning; and the time may not be very far distant when the treasures of wisdom will be opened up to these neglected ones, and they will learn that there is a higher, holier source of enjoyment, than the mere loading their persons with useless ornaments. A most signal triumph has been gained in Calcutta. The chains of prejudice which have so long bound these poor women are being loosened, and ere long, we may hope that they will be so broken as to be powerless to hold the native mind in such thralldom. Nearly a hundred of the daughters of the most respectable natives in Calcutta have been gathered together, and may be daily seen poring over their books, or plying the busy needle under the direction of a foreign teacher. This leaven will spread until the remotest parts of India will feel its influence, and the bitter opposition that now exists to female education will no

longer be encountered. There are female schools in most of the missionary stations in the upper provinces, but the children belong generally to the lower classes, and will only attend when some pecuniary inducement is offered them. However, these schools are doing a good work, although but little fruit has at yet been reaped. Educated natives are beginning to feel the need of companionable wives, and to look with covetous desires upon the domestic happiness enjoyed by the foreigners who dwell among them. One of the scholars of the Furrukhabad school candidly confessed that he instructed his wife, and added too that she was very intelligent. Oh, how the heart of the missionary thrills as he looks forward to the accomplishment of this glorious end, when the sable daughters of India shall live and act as Christian women! It is a pleasing fact, that among the first-fruits of Christianity is the better treatment of females. True, we are sometimes amused at the shyness with which our native Christians speak of their wives, and their unwillingness to use their names; but this is fast wearing away, and they enjoy as high a place in their household as could reasonably be expected.

The same gushing fountains of maternal love exist in the bosoms of these poor females as in those of Christian mothers, but they are taught to sacrifice every warm affection to the cruel rites of their religion. They, too, are naturally susceptible to the same emotions of pity, but vice and ignorance harden their hearts. Degraded as they are, however, they are far more ready than men to perform acts of kindness, and it is a well-known fact, that when the Thugs were so numerous in India, they were in the habit of taking women and children with them in order to prevent suspicion. The unsuspecting traveller would join their party, fearing no danger when women were of the number.

A word to Christian women, and I have done. Why is it that in Christian lands, when we see a man possessing a mind that conceives and executes the most mighty plans, sometimes causing the world to tremble, or one whose name, though generations may pass away, is still fondly cherished, why is it, I ask, that we instinctively inquire whether he had not a noble, gifted mother, who trained him to all this? Why is it thus in Christian lands, and in heathen lands the son thinks it proper to beat and abuse his mother, even when the infirmities of old

age are upon her? Oh, is it not the grace of God alone that has made us to differ! And when we contrast our lot, our high and blessed privileges, with the fearful ignorance of our heathen sisters, should we not tremble under the load of our deep responsibility? What greater tribute could be paid to the influence of woman, than the settled conviction that she must be enlightened ere much can be hoped for India? Oh, then, let Christian females be up and doing, for this is in a great measure their work; and then, instead of seeing the minds of our heathen sisters the abode of vice, superstition, and obscenity, we shall see them noble wives and mothers, their influence purifying the tainted atmosphere of this idolatrous land.

E. WALSH.

Mela at Saugor—Decline of Hinduism.

DURING my stay in Calcutta, in January, the great fair at Saugor was held, but so soon after my arrival that I could make no arrangements for attending it. Some of the Calcutta missionaries went, and informed me that the people heard very well, and that there is a much more hopeful appearance of attention and thought than there was formerly. Many readers will recollect that this Mela is the one at which children used to be sacrificed by being thrown into the river, until the British Government interposed and forbade it. A few days after the Mela, I found a communication in the *Morning Chronicle*, an English Calcutta newspaper, some extracts from which I will here give. After some description of the Mela at Saugor, in general terms, the writer says:

"Every day when I took a walk, or went here and there for any particular purpose, a multitude of Fakeers, who formed not an insignificant part of the crowd, came and surrounded me, and asked me, rather in an impertinent and dictatorial manner, to give them something to eat, as if I were in duty bound to comply with their request. The cause of their taking such an undue liberty is nothing more than the following superstitious belief. It is said that when they want any thing from us, we are strictly prohibited either to give them a flat refusal, or the least cause for dissatisfaction, especially on such a sanctimonious and important day as that.

"I saw, too, several missionary gentlemen who used to preach to the people every morning and evening. I had the pleasure

to form an acquaintance with one of them, and was highly gratified with his conversation."

"In conclusion, let me indulge in the following serious reflections. Oh! in this nineteenth century, are the people foolish enough to submit to the old and absurd customs of their ancestors? Are they still blind? Are they not yet thoroughly convinced of their egregious mistakes? Do they still believe in all the ridiculous stuff inculcated by some crafty, prejudiced and selfish individual or sect? Yes, is the answer that the year 1854 gives. English education is now fast spreading over the country, and that time is not at a distance when the whole population of Bengal would acquire the power of speaking and writing the English language with grammatical and idiomatical propriety. It is then that the English education would produce a glorious and a grand reformation in the customs, manners and character of the natives, and would endow them with all those noble qualities that are peculiarly essential to the constitution of a powerful and a civilized nation. Oh! may that happy, that blessed date come within our generation! and we are all ready to hail it with feelings of inexpressible delight. Now, dear Mr. Editor, an insertion of this in one of your early issues would confer a great favor on

"Yours, faithfully,

"A NATIVE."

"Calcutta, 13th February, 1854."

It is very evident, both from the style and sentiments of these extracts, that the writer is a native and not a Christian. The tone of them is encouraging. If this be the way the Hindus begin to feel and speak about religious Fakeers, it shows that the grosser superstitions of Hinduism are losing their power, as the Fakeers are the great supporters of these superstitions. Their merit has heretofore been supposed to be so great that no one dared deny them. Their state will be very different when they come to be despised. The way in which missionaries are spoken of is encouraging: a few years ago, no native writer would have called them any thing but low rascals, sneaking about to decoy immature boys into their toils. The writer entertains hopes that speak poorly for his judgment, as to the spread of English education, and the effect of it. The time will probably never come when all the people of Bengal will speak English; neither will

a mere English education produce all the fruits he expects. But he himself shows so much of the effect that education produces, that we cannot but hope it will greatly assist in preparing the way for that which alone will make the desert to blossom as the rose.

JOS. WARREN.

Ship Blenheim, 20th May, 1854.

Additions to the Church in China.

Canton, China, April 20th, 1854.

It will be interesting and encouraging to many of the friends of missions at home to know, that amidst the scenes of blood and carnage which attend this revolutionary struggle in China, the Lord does not leave his servants without some manifest tokens of his presence and blessing. It is a singular manifestation of Divine sovereignty that the converting influences of the Holy Spirit continue to attend the labors of our brethren at Amoy more than anywhere else in China. The Rev. Alexander Stronach, of London Society's Mission at Amoy, baptized *eight women* on the 5th of March. His brother, the Rev. John Stronach, baptized *eight men* on the 12th of March, and the Rev. Mr. Doty, of the A. B. C. F. M, baptized *eight men and two women* on the 26th of March, 1854. Within the last five years, I should infer from various notices of baptisms at Amoy, in the absence of authentic statistics, that there have been at least as many as *one hundred and fifty hopeful* converts baptized at Amoy.

Another very interesting incident has occurred near the city of Amoy, among several villages. It is analogous to one that occurred last year at Chang Chau, a city some thirty miles from Amoy, the people of which sent the most urgent requests for the missionaries at Amoy to come and preach to them, and Rev. W. C. Burns, of the English Presbyterian Mission, went and preached two days, until completely exhausted; and afterwards native assistants went and preached, until the matter was cut short by the breaking out of the rebellion.

The incident now referred to is as follows, as I have been informed. The villagers that were concerned in that rebellion, before they engaged in it, consulted their idols, which promised them complete success. Having suffered such a disastrous overthrow, they have taken revenge on their idols, and discarded them. The Rev. W. C. Burns has been preaching among these villages, since first of February, 1853, the gospel of peace and good-will, and making known to them the true God, Jehovah. He also has had them collect their idols and burn them. The villagers are erecting a church in which to worship the living and true God. The friends of missions will have their hearts drawn out in earnest prayer to God that the Holy Spirit may be poured forth copiously to lead many of these hitherto deluded people to a saving knowledge of the truth as it is in Jesus. Verily "the Lord's ways are not as man's ways."

"He moves in a mysterious way
His wonders to perform."

The Rev. J. Legge, D. D., of the London Society's Mission in Hong Kong, baptized five youths on the 5th of March on the profession of their faith, four of whom are members of his school.

The pastor of our mission church at Ningpo mentions, in a note to me, that they baptized two women on the 5th of March, which makes the number of hopeful converts in their church to be *seventeen*, and it makes the whole number of baptisms in China during March, that have come to my knowledge, to be *thirty-three*. Truly we may exclaim with devout gratitude, "What has God wrought! this is marvellous in our eyes."

The Spirit of God is, I trust, also operating on some hearts in this city. A few weeks ago a man was brought to me by the native Scripture-reader, as one who wished to be instructed in the doctrines of the gospel. He stated to me that at his own residence in the country he learned some of the doctrines of the Bible from his sister-in-

law, who is a Romanist. In consequence of such instructions in regard to God, the Creator and Ruler of all, he was led to throw away his idols last summer. Having some time ago come to the city to get into practice as a physician, he met with some of our Christian tracts. Having read them, he was anxious "to know this way more perfectly." He manifests an unusual sense of the evil of sin, for a Chinese, and great anxiety for the salvation of his soul. He is very eager for instruction in the way of salvation, and apprehends divine truth as only those do who are under the teaching of the Holy Ghost.

He shows at each subsequent interview an increased knowledge of divine truth, and an increasing desire for salvation. I endeavor faithfully to instruct him, and pray with him, pointing him to "the Lamb of God, who taketh away the sins of the world." I earnestly hope and pray that this anxiety and concern may not be like "the early cloud and the morning dew," but that he may be led to a true and saving knowledge of the truth as it is in Jesus.

Will not the people of God be excited to pray more earnestly that the convincing and converting influences of the Holy Spirit may be poured out upon the many heathen who hear the gospel, that they may be awakened to a sense of their lost condition, that they may be led to feel their need of a Saviour?

I hope in a subsequent letter to give you an account of the hopeful conversion of *one of the pupils of the old class*, who has continued in the employment of the mission, which will cheer and encourage the hearts of others, as it has done mine, who have waited and prayed long for such an auspicious result. The most earnest wish of my heart to the people of God is, that while I am endeavoring to teach these dark-minded heathen the way of salvation, they would constantly pray that the Holy Spirit may be given to make the word effectual.

ANDREW P. HAPPER.

The Laos or Shans; One Million of People without a Minister of the Gospel.

Bangkok, December 15th, 1853.

MY DEAR YOUNG FRIENDS:—The Laos or Shans form no inconsiderable portion of the population of Siam and its dependencies; and deserve some notice. They inhabit a region lying north of Burmah, Siam, and Cambodia, and also joining China and Cochin China. They were formerly independent, subject only to their own hereditary chiefs or kings, but at present they are all or nearly all of them subjected to, or made tributary to the neighboring kingdoms. Siam holds away over the larger portion of them, and is now engaged in a war for the purpose of subjugating a province which has been for some time tributary to Burmah. By the Siamese the Laos are called Lâu, and are divided by them into two classes, the Lâu Pang Dum and the Lâu Pung Kau—literally, the Black Bellies and the White Bellies. The former tattoo themselves completely, covering the lower part of their bodies with figures of serpents, tigers, and other animals, and hence their name—while the latter refrain from this practice. The Siamese themselves are but an advanced band of these same people, as their historical records plainly show, who have gradually pushed their way towards the sea, and have become in their progress more commercial, more powerful and somewhat more refined and intelligent. Some twenty-five years ago, one of the Laos chiefs, tributary to Siam, attempted to assert his independence, which brought on a war, which ended in the complete subjection of the country to the Siamese rule, and the transfer of most of the inhabitants to different provinces of Siam proper. From this and other causes there are now many of these people in the lower provinces of Siam. Those in the vicinity of the capital have so far adopted the habits, language and dress of the Siamese,

that a stranger would scarcely distinguish them. But as you proceed north, and approach nearer their own country, you find them following their own customs, and speaking their own dialect. The dress of the men differs little from the Siamese except in the color of the cloth, which is generally of home manufacture, of various colors, arranged in broad stripes. You will also see more frequently among them than among the Siamese, the Chinese trousers and jacket. The women, unlike the Siamese, wear their hair long, and their principal cloth fastened at the waist, and hanging nearly to the feet, while their shoulder-cloth is much larger, and generally worn so as to cover nearly the whole person. They usually wear large ear ornaments of gold or silver, some being circles of silver, as large and somewhat similar in appearance to an American quarter dollar. The structure of the Laos language is similar to the Siamese, and the two languages have many words in common. The written character of both their common and sacred books differs, but not so widely but that a person familiar with the Siamese could read the Laos with ease after a few days' attention.

The Laos are Buddhists, and are said to be much devoted to their religious system. Cheang Nai, the chief town of one of their principal provinces, with an estimated population of some twenty or twenty-five thousand is said to have a hundred Buddhist temples, each with ten, twenty, or thirty priests. Very few Europeans have visited the Laos country, and we are dependent for most of our information concerning them upon native sources, which are not the most accurate. Those who have had the most intercourse with them represent them as less obsequious, more manly and independent, and a shade more rude and barbarous than the Siamese. This would arise naturally from their further distance from a powerful and despotic court. They are equally vicious and deceitful. Like all pagans, they pay more attention to the

superstitious observances of their religion than to its moral precepts. For example, their religion forbids the use of all intoxicating liquors and drugs, and yet they are greatly addicted to the use of ardent spirits, distilled from rice. The same is also true of the Siamese.

Nothing has yet been done by the friends of Christian missions for the Laos as a distinct class. Even the Romish priests, who have penetrated into nearly every corner of this eastern world, have done little in this field. Two of their priests from this city visited one of their principal provinces, and spent some months early in the year 1844. The account of that visit given by one of these priests to his parents I have now before me. They went to Cheang Nai, the principal town of the Lâu Pung Dum, though the writer of the account says he would have preferred to have gone to the Lâu Pung Kau, as being less superstitious, and presenting a prospect of a more sure and abundant harvest. But his superior, the Bishop, thought it more important to hasten to Cheang Nai and "take in some sort possession, it being only some fifteen days' journey from Maulmain, where there are Protestants. He was afraid that the *Biblists* established in that city would not miss sowing among them their errors before we could enlighten them with the brightness of the faith." Would that all the *Biblists* were as zealous to preëccupy these fields by the introduction of the precious Word of

God as these priests are to pre-ëccupy them by their vain ceremonies! Though in this instance their zeal does not appear to have met with any adequate return—for the writer says that his journey was entirely unsuccessful, he not having even "the consolation of administering baptism to a single dying child." But he says in another place, in speaking of the women, that "if the Prince had not forbidden under pain of death the embracing our holy religion, they would certainly not have been slow in turning Christians; and their husbands would not have missed following them." And again he says: "these unhappy persons came in crowds to be introduced, many already prepared for baptism, but a single word of the Prince re-plunged them all in their errors." I think no efforts have been made by the Romanists for this class of people since the above-mentioned visit.

But these people are not unworthy the sympathy and efforts of Christians. Their numbers doubtless exceed a million; and although they are deeply sunk in superstition and vice, yet the gospel, brought in contact with their hearts, would, with the blessing of God, become the wisdom and power of God to the salvation of many of their souls. If I succeed in making any of my readers more sensible of the great work before the Church before the heathen world is converted to God, the great object of these letters will be accomplished.

Yours truly, S. MATTOCK.

Missions of other Churches.

London Jews' Society.

Notices of the Missions.

THIS Society is supported by Episcopalians. Its receipts last year were about \$158,220. Its missionary laborers are found in England, Germany, Western Asia, and

North Africa; viz.: ordained missionaries, 25; unordained missionaries, colporteurs, Scripture-readers, and teachers, 73. Of these 98 persons, 51 are of Jewish origin.

Passing on now to consider the various statements contained in the Report, we are

first of all struck by the evidences of progress in the MISSION IN ENGLAND. The Rev. F. C. Ewald says:

"Through the mercy of our God, I have been enabled, without interruption, to preach the gospel of Christ to the sons and daughters of Israel, in London, during another year.

"Many of them have again heard of the love of God, in Jesus the Messiah, by word of mouth, by the oracles of God, and by suitable publications which have been placed in their hands. They have been spoken to in their own houses and in the street, in the market and in the lane, wherever they would give a willing ear to the message of salvation. Great numbers have called on me, when I had always the best opportunity to open the Scriptures to them, and to prove from Moses and the prophets that Jesus is the Messiah, the Redeemer of the world.

"I have distributed the English, the German, and the Hebrew Bible, both old and New Testament, to Jews who understand these languages; more, however, of the former than of the latter, because I find that, whilst on the coast of Africa, and of Palestine, it is rare to meet a Jew not familiar with the sacred tongue, in England the reverse is the case; here, not one in a hundred understands the Bible in the language of their fathers. For the same reason I have circulated also more copies of our Prayer Book in German and English, than in Hebrew. The same has been the case with tracts.

"Seventy-two Jews, having expressed, during the course of the year, a desire to read the Word of God with me, received regular Christian instruction for a longer or shorter period. Twenty-six of that number, young men, desired not only to embrace Christianity, but also to learn a trade, whereby they might earn an honest livelihood as Christians. I recommended, therefore, twenty-one to the Committee of the Operative Jewish Converts' Institution, who kindly received them; where the Christian instruction commenced by me is continued by the Principal, Rev. J. W. Reynolds. This valuable establishment has thus again been a great help, assistance, and blessing to the Home Mission, for which I beg to express my gratitude. The other five I apprenticed to masters in the vicinity of Palestine Place. Fifteen of those under instruction have been baptized in the course of the year; six of them are inmates of the Operative Jew-

ish Converts' Institution. Others are still under instruction; some have left for the country, where they continue reading the Word of God; and some have left for America and Australia.

"From the time I entered upon the mission here, I felt the want of a home for inquiring Jews, where they could read the Word of God in peace, without interruption, and where they would be kindly treated, and at the same time be placed under proper superintendence. But where should the means come from, and where the family who would act as parents towards these poor lost sheep of the house of Israel? I am thankful to state that both have been provided by the kind providence of our God. A pious convert's family of experience have taken the charge, and I have furnished the house, by the assistance of a few friends, among whom is a believing Israelite at Jerusalem, who, when hearing that I had opened a home, sent me £5—chiefly, however, by the produce of the sale of a lithographic work, 'Jerusalem and the Holy Land.' The Committee of the Abrahamite Society have kindly undertaken to pay the house-rent. This home was opened on the 14th of November, and has already afforded shelter and comfort to eighteen young Israelites, of whom two have been since baptized; ten have entered the Operative Jewish Converts' Institution, two have been apprenticed, three are still there, one has been dismissed, and one has been provided for by a Christian friend."

The work at JERUSALEM is, doubtless, more prosperous than what appears to the outward eye. Perhaps there is no mission wherein there are so large a number of secret believers. This is not only a conclusion to which the missionaries have been led by careful observation, but it is confirmed by the admissions of the Jews themselves. We read:

"Bishop Gobat continues to manifest himself the true and steady friend of your work in the Holy City, and your Committee feel that they possess in him one who is unfeignedly anxious to promote the true interests of your Society. This has been evinced on trying occasions; and they cannot refrain from expressing here, on the one hand, their sense of the value of his aid and influence to the cause they are supporting; and, on the other, their conviction of his rectitude of purpose and conduct in those points regarding the Eastern Churches which have lately been matters of discussion.

"The present scarcity of food, and consequent distress among all classes at Jerusalem, renders the situation of your missionaries remarkably trying and arduous. They have constant applications for assistance, and it is with difficulty they escape from the importunity of the poorer Jews, who are almost in a state of famine. Very recently, Mr. Crawford having gone out with a view to speak to the Jews assembled at the hospital waiting for relief, was set upon by the crowd, pulling his clothes, and shouting, 'Bread, bread.'

We likewise quote the following:

"Your missionaries have to report the baptism of seven inquirers during the past year. About twenty have been under instruction, but some have withdrawn for reasons before stated. The proselytes are numerous, and for the most part exercise a favorable influence upon their brethren, (though there are some sad exceptions.) The opinion among the Jews that they are swayed by interested motives, seems declining. A Russian rabbi recently said openly, 'it was absurd to pretend that the Jews in Jerusalem had not embraced Christianity upon conviction from the Scriptures,' contrasting them favorably with the Jews in Russia who are baptized into the Greek Church. The means for the instruction of proselytes are abundant as possible."

There are some of our missions which at the present time are objects of special interest, because they are situated either in those countries in which war is now raging, or are immediately connected therewith. In all of them our missionaries have been enabled to prosecute their labors uninterruptedly. Concerning CONSTANTINOPLE, we read:

"The educational efforts made by the Christians of Constantinople, writes Mr. Stern, form a pleasing contrast to this gloomy state of things; there are three schools in connection with the Scotch Church, in which the children receive a thoroughly Christian education. Our own school is still in its infancy, but some of the children are most interesting and promising: six of these regularly attend the Judeo-Spanish service. A short time since, when walking to the chapel, some Jewish women met them, and noticing their neat and clean appearance, exclaimed, 'Why are you so gay to-day? it is not your feast.' 'Yes,' replied the children, 'it is our feast; for we are Christians, and reverence the day on which the Redeemer rose.' Two children

and two adults have been baptized within the last few months; the latter experienced much persecution before making their public profession. The missionaries find great obstacles to the reception of the truth in the bitterness and hatred which prevail towards any who are suspected of the slightest leaning towards Christianity; one of their inquirers, a short time ago, was cited to appear before the synagogue, and having borne a noble testimony to the truths of the gospel, was dismissed with maledictions and abuse. His son, a young man about twenty, was seized soon after, and confined in the Chief Rabbi's dungeon; however, through the interference of the authorities, he was shortly after released. Dr. Leitner has recently been appointed as medical missionary at this station, which had already produced a favorable effect upon the minds of the Jews, and, it is hoped, will continue to afford increased facilities for the spreading the glad tidings of salvation."

Again, we may take notice of the annexed remarks in connection with the mission at JASSY:

"That the New Testament is not only circulated, but read and studied by many of the Jews, is evident from the fact that it is quoted in discussion by persons unknown to the missionaries. Among the impediments to the advancement of the work, perhaps the greatest is the inconsistency and infidelity that prevails among professing Christians. Some of these will even side with the Jews in trying to defeat the arguments of the missionaries, thus affording a great triumph to the former, who tauntingly ask, 'Do you hear now? shall I become such a Christian as this man is, and not even believe the prophets of the Old Testament?' Such instances are most painful and trying to the missionaries.

"The want of a Christian school at Jassy is much felt. There is a good public school maintained by the government, to which the Jews have liberty to send their children; but the hatred and contempt with which the Christians treat them, deters the Jewish parents from availing themselves of this privilege. Often has the wish been expressed by the parents, that the missionaries would open a school to which they might send their children. Five adults and two infants have been baptized during the past year, and a large number of inquirers have received constant instruction.

"Of the proselytes, though all do not walk

consistently, some, at least, gladden the hearts of the missionaries by their piety and truly Christian conversation.

"It is encouraging to observe that the trust reposed by the Jews in the missionaries is steadily increasing, and they consult them freely respecting their temporal and spiritual affairs. An instance of this occurred lately, when a Jew, near Lemberg, wrote to Mr. Behrens, to beg him to undertake the care and education of his son. Although the request could not be complied with, it afforded a proof of confidence and esteem that would not have been given years ago. The sum realized by the sale of Scriptures and books, has been £29."

It is encouraging to find recorded such statements as these concerning BUCHAREST, where it was reasonable to expect that our labors would have been seriously checked:

"The circulation of the Scriptures during the past year has been unusually great; and this is the more remarkable, as, from the large numbers distributed in former years, it would have seemed more natural that the demand should decrease. Bibles, Testaments, and portions of the Scriptures have been largely circulated; and the reverence with which many of the Jews receive the New Testament—even raising it to their lips—proves the increasing estimation in which it is held. In a visit to Ibraila, (the chief port in Wallachia,) the missionary found no less than twenty baptized Jews; and of these, five, with whom he held some intercourse, owed their conversion entirely to the study of the New Testament. Another instance of the blessing attending a diligent study of the Word of God, has recently occurred: An eminent Jew, who had for a short time held the office of Chief Rabbi at Bucharest, embraced Christianity during a temporary absence; and was led to take this important step solely from a careful study of the Bible. The school in connection with the mission contains an average of twenty boys and thirty girls; where, besides a plain education, suited to their station in life, the children are daily instructed in the Scriptures; and where there is no prohibition on the part of their parents, the New Testament is read, and short portions given to be committed to memory. This school was the first attempt in Wallachia to provide Jewish children with any means of education. Its establishment has had the effect of inducing the Jews to open a school of their own; and they are not slow to seize every opportunity

of drawing away the children from the missionaries. The progress of both boys and girls is very satisfactory, and some Boyards, who were present at a recent examination, were heard to express their surprise at the intelligence and cleverness shown by the scholars. During the past year, twenty-three Israelites have been under constant instruction; two of this number have made an open confession of their faith by baptism; but the remainder have been obliged by circumstances to leave for various stations of the Russian army. Of those formerly baptized by Mr. Mayers, only four are now resident at Bucharest, and all these, being in business, have little time for visiting their brethren. Still it is pleasing to notice that they are at no time ashamed of their profession, but take every opportunity of acknowledging themselves to be Christians."

The report, in alluding to the missions established in the Duchy of POSEN, calls attention to the state of the schools established therein:

"You will of course expect to receive some information in reference to what has always been a deeply important and interesting sphere of the Society's labors, namely, the Posen schools. The attendance, as usual, has been variable, owing partly to the periodical efforts of the rabbies, partly to the occasionally necessitous circumstances of the children. There are still *eleven* schools in operation in the duchy, though a change has taken place in the localities of two of them. The Jews of late have made great efforts to provide schools of their own; and this has had the effect of diminishing the numbers under our instruction, although there is no doubt that the parents themselves would much prefer that their children should be taught by us, and are only prevented from fulfilling this wish by the strongest Jewish influence.

"The attendance during the three periods into which the year is usually divided, has been 497, 575, and 506 respectively, presenting a somewhat higher average than appears in last year's report. In the school at Kempen, the attendance is extraordinarily large, and can be traced only to the gratifying circumstance, which the Jews themselves honestly acknowledge, that the children are treated better in our schools than in their own.

"The examination of your schools, which has been regularly carried out, has proved very satisfactory. The children have im-

proved very much in their singing, which the Jews objected to at one time, under the impression that it drew them on towards Christianity. Their knowledge of the Scriptures, in some cases of the New as well as of the Old Testament, is very gratifying. The amount of the instruction given about the Messiah varies, some teachers being more under restraint on the part of the parents than others.

"The results which have appeared during the past year, call for great thankfulness. Many Jews seem quite aware that the Christian school is the only place in which it is possible that the most unpromising and neglected children should be improved, and they have brought them to the teacher with this distinct confession. Now, mere discipline is just as much exercised in *their* schools as in our own; when, therefore, disobedience, lying, cursing, swearing, and other similar sins, become corrected under our teaching, we feel the blessing may be traced to the religious instruction by which our schools are distinguished.

"A little girl, one of your scholars, showed much interest in the Word of God, learning many passages by heart, and manifesting great delight when spoken to on religious subjects. Her mother thought she was becoming too pious, and therefore removed her to a Jewish school. She was taken ill shortly after, and died in a few days. Our schoolmaster, on nearing of the circumstance, called on her mother, who thanked him for the instruction her child had received from him, adding that she was praying to the last, and speaking of the things she had learnt at the Christian school."

We may here notice what is recorded concerning the mission at SUWALKI, which has been under the care of Mr. Goldinger:

"Mr. Goldinger has disposed of thirty Hebrew Bibles in the past year, besides some copies in French, German and Polish. Thirty-six Hebrew Testaments have also been circulated, besides a considerable number of tracts. This statement does not include those that Mr. Lange distributed up to July, 1853. Controversial tracts, as well as those upon points of doctrine, are especially useful. The Chief Rabbi of Wolozin in Russia, (the greatest of all the rabbies in Russia or Poland,) after reading the 'Old Paths,' said, (as is well known among all the Jews.) 'This work is the greatest poison for the Talmud and the Jewish Oral Law. If it contained nothing of Christ and the New

Testament, which the Jews reject, the Jews would read this book with great delight and interest, and in a short time the Talmud and Oral Law would be entirely eradicated.' Many instances might be mentioned by your missionary, proving that the New Testament is carefully read, especially by the young. A Jewish youth begged for a New Testament, which, he said, he wanted for himself and his brother-in-law, and that they could read it outside the town without fear of detection. The following Sabbath the missionary overheard the two young men reading together in a field; the chapter was the sixth of Matthew, and their remarks, and the application they made of the different verses of the chapter, were very interesting. Another rich young Jew had purchased a New Testament, which he kept in a bag with his Talith and Tephilin. One morning, when he was at prayers with the rest of the Jews, a little boy got hold of the bag and pulled out the Testament. An immediate uproar ensued, and the father-in-law of the young Jew seized the book, tore off the cover, and would have destroyed it. The young man sprang forward and regained his Testament, exclaiming, 'If Christians were to treat your books thus, and destroy the Talmud, it would be a very good thing, for then the Jews would be sooner delivered from their present blindness.' He has had the book rebound, and still studies its contents."

The missions in NORTH AFRICA present increasing features of interest, and very many demands on our exertions. The field is peculiarly promising as regards the character of the Jews; and their vast numbers present an undeniable claim on the sympathy, prayers, and efforts of those who love Israel.

Mr. Markheim has just settled at TANGIERS, after a long and most deeply interesting journey along the north coast of Africa. During the last twelve months he has travelled from the eastern to the western shores of that continent, circulating 2,000 volumes of the Sacred Scriptures, and proclaimed the gospel to nearly 150,000 Jews, with whom he has almost unbounded intercourse. His description of their condition throughout the scene of his travels, reveals circumstances of touching interest, and discovers a field, as it would seem, of boundless promise. His reception at his recently formed station at Tangiers, has been most gratifying. The American Vice-Consul, who is a Jew, came to welcome him, and to express on the part

of his nation their pleasure at his arrival. They were, he said, quite convinced that Mr. Markheim came among them as a friend, and that he had their real welfare at heart.

"The Jewish population at Tangiers is estimated at between three and four thousand, and their condition is degraded in the extreme. Your missionary here, as at Tunis, has had several most interesting conversations with the Jews, and hopes, as soon as circumstances will permit, to form a school for the children."

The mission in POLAND was the first continental mission established by the Society. It is impossible to over-estimate its importance, when we consider how vast are the numbers of Jews who reside in that country.

Concerning WARSAW, the Report says:

"Warsaw being the centre of the Polish Mission, is necessarily a very important station. Your missionaries meet principally with rabbinical Jews, but there are still a large number of the sect of Chasidim, who are even more bitter in their opposition to the truth than the Talmudists. Although the Jews belong nominally to these two sects, they cannot be said to be very zealous for Judaism, which is everywhere on the decline. A Jew from Russia lately assured one of your missionaries, that in two places which he named, there were hundreds of Jews favorably disposed towards Christianity. The case of a teacher, from one of these places, who has been recently baptized with his family, confirms this opinion. The same may be said of the Jews at Warsaw, and, in most cases, this change of feeling may be traced to the influence of the mission. Often, when your missionaries get into conversation with Jews whose prejudices against Christianity appear to be very much removed, it proves that years before they have received a book or tract, and though a long period has elapsed, the impression has remained. The unconverted Jews are most active in trying to prevent inquirers from coming for instruction, and have been known to procure the enlistment of those whom they could not detach from the missionary by other means.

"An additional Jewish elementary school has been established at Warsaw, since the last Report, and the number of scholars is considerably increased.

"The Industrial Institution continues to be very useful: twelve Jews have been admitted in the past years, and three are now preparing for baptism. The instruction of

these inquirers is often attended with difficulty, as some of them cannot even read when they are admitted into the Institution. There are several services for the benefit of the inmates, and a biblical lecture every Wednesday evening, which has been found most valuable, and is attended by some proselytes.

"The Old and New Testaments have been largely circulated in the past year, and in some cases the latter has been especially inquired for by Jews. One came many miles to obtain a copy; and in another case, mentioned by one of your missionaries, an individual was led to embrace Christianity solely through the conviction produced by a careful reading of the New Testament.

"Your missionaries have had sixteen inquirers at Warsaw under regular instruction, of whom eight have been baptized."

The following remarks are extracted from the conclusion of the Report:

"Some singular inconsistencies appear in respect to the Jews. They are, in places, building even magnificent temples. But this is not from the pressure of a prevailing and extending system, but as the last hope of recovering one which they feel to be rapidly decaying. Such an effort can only be looked upon as the precursor of its speedily approaching dissolution. * * * Prejudice against Christianity is largely and widely disappearing. The Jewish mind is unsettled, but it is also eager; and requires something to replace what it feels is slipping away from it for ever. They are now, as is clear from our documents, most extensively acquainted—we believe far beyond the impression usually entertained—with the Scriptures both of the Old and New Testament. They admit very distinctly, at least a large number among them, that Christianity is a good thing. Jewish parents in many instances prefer sending their children to our Christian schools, and appreciate, as you have heard, the instruction given in a *moral* and *religious* point of view. The acquaintance of the children with the New Testament is extensive, and there is thus reaction upon the parents. In short, there is, as clearly as possible, a very wide diffusion of Christian knowledge among a large mass of the Jewish people. * * * The result of our labors would be much more manifest, if it were not for a circumstance which is now widely prevailing, namely, the dispersion before baptism, or immediately after it, of inquirers and converts. This arises from the

utterly destitute condition of the Jew in so many, we might say in almost all, cases, the moment he is known by his brethren even to inquire into Christianity. Fearful persecution is sure to follow, and his only prospect is simply starvation. He is often therefore either prevented from inquiring, or, when he has made the attempt, compelled to abandon it; and even if his convictions should proceed to the point of baptism, he must leave his native place before he is baptized, or at any rate immediately after. The only remedy for this seems to be an ability on the part of the missionary in some way to provide for inquirers, or at any rate to afford them adequate assistance. And, if this is not practicable, he may preach the gospel day after day,—and he does so with undeniable and growing success,—but this state of things at once acts as a prohibition upon any advance in examination and conviction. Before a missionary can venture to enter into conversation with some, perhaps, Nicodemus-like inquirer, he must almost always enter upon the preliminary question as to how the party is to be supported; and in many, many instances at this very time, is this circumstance keeping back those who would otherwise readily come forward. It is easy to tell them they ought to have faith; but who that knows his own weakness can wonder at the influences and effects of such menacing difficulties? The Operative Jewish Converts' Institution has been invaluable in this point of view, and deserves the most liberal support of all Christians who love the Jews. The Committee trust its funds will largely increase, especially when the peculiar necessities of the case are known. The Abrahamic, a small and unpretending Society, has also rendered its help in this way; and in connection with it, the Rev. Mr. Ewald has succeeded in establishing what is called a 'Home,' where inquirers are lodged and boarded for a time, to afford them the opportunity of instruction, and the missionary the means of a more intimate acquaintance. We would hope that all such efforts will be readily and amply sustained by the Christian public; the time is come when something effectual must be done; the subject cannot any longer be put off or passed over. Our conviction is, that the very success vouchsafed to the labors of our Society is now forcing the consideration of this question upon us; and if the mind of the Christian Church is awakened to the facts, this will be

an important step gained in advance, when it shall have been maturely considered, as it must be, how the difficulty can best be met.

* * The Jews cannot be disconnected from—they must be deeply implicated in—all the present movements. We ought to feel that we are dealing with them, in several of our stations, much the same as a minister of religion with his prisoners on the eve of their execution. The Jew that sees the missionary to-day may be enlisted to-morrow. Two Jews to one Gentile have already in some places been pressed into military service; and in many such cases the word dropped by your missionary is the only suggestion of hope that ever reaches them, and that, only a short time perhaps before their career terminates for ever. * * * It is almost impossible, with the sure Word of prophecy in our hand, not sometimes to think that we can discern—reddening the lower verge of the gathering clouds—the dawn of the bright day of Israel's glory; but, whether the present unhappy conflicts among the nations accelerate or retard the return and restoration of the Jews, our Society has always its work to do, irrespective of any such question; while we are permitted, for our encouragement in all our labors, to anticipate what is sure to be, ultimately, the issue of the whole—that the Redeemer shall come to Zion, and turn away ungodliness from Jacob. Then shall Jerusalem be a praise in the earth, and the nations learn war no more."—*Jewish Records*, June, 1854.

British Society for the Propagation of the Gospel among the Jews.

THIS Society is supported by members of the various Nonconformist Churches. The annual meeting was held on the 27th of April.

Mr. Yonge, the Secretary, read the report of the committee, which commenced with a review of the several missionary stations occupied by the Society in Palestine, Tunis, Gibraltar, Frankfort, Breslau, Bavaria, Wurtemberg, Mulhausen, Marseilles, Lyons, and Paris; and in this country, Birmingham, Hull, Manchester, Portsmouth, and London. It referred to the closing of the Jewish College, after having supplied several valuable missionaries now engaged in the work. The income of the Society has not equalled the expenditure consequent on the extension of the Society's operations, and the increased number of the missionaries; so that the

committee, unless promptly relieved, will have to commence the year with a debt of £546, while various openings for its agency present themselves, and the work is more than ever urgent and encouraging. Twenty-three missionaries are at present employed, including a female Scripture-reader. The report mentioned several instances in which spiritual good appears to have been derived by individuals in every class of Jewish society, from the reading of the Word of God and the instructions of the missionaries, and referred in cheering and hopeful terms to the general result of Christian intercourse and effort on the Jewish community, at home and abroad, and to the increasing spirit of friendship and good understanding between Jews and Christians. The income of the Society during the year was £4269, 9s. 5d., the expenditure, (including balance due on last account,) £4816, 7s. 6d.

Mr. Herschell thought there were some things in connection with the present position and struggle in Europe that would affect in no small degree the people of the Jews :

"The war in Russia would have a very material bearing upon his brethren the Jews, in that land of tyranny, cruelty and oppression. He was not raising up a railing accusation against the Czar of the Russias; he was but mentioning a fact which had come within his own observation, when he said that the Jews are oppressed and trodden down in that land to such a degree, that, in some respects, it surpassed in severity their slavery under Pharaoh, King of Egypt. The Jew is taxed there beyond those who are called Christians; and thus a professedly Christian Government taught the Jews to feel that the Christian religion is a system which sanctions tyranny and oppression. But this was not the religion of the Master. Then, with regard to the terrible conscription of Russia, it fell much more heavily on the Jews than upon the rest of the people. Jewish children at nine years of age are torn from their mothers' bosoms, and carried away, nobody knows where, into some of the garrisons of the country, and probably never to see their parents again. It would be readily acknowledged by every person before him that it must be a hard thing under any circumstances to have a child torn away from one's side; but in the case of these poor Jews they felt a double pang in the knowledge that their children were torn away from their religion as well as from their homes and hearts. The events now

taking place, however, seem to be regarded by many devout Jews as the fulfilment of prophecy, and they are looking forward to the period of their long-promised restoration to their own land."

Some extracts from their journals were read by Mr. Herschell in confirmation of this fact.—*News of the Churches, May, 1854.*

London Society Mission in Rarotonga.

The Brands plucked out of the Fire.

THE triumphs of the gospel have never been more signally manifested than in the holy lives and happy deaths of many of the native converts on this island, who, under the influence of Christian teaching, have been raised from the lowest barbarism to share in the light and privileges of God's redeemed children.

The Rev. C. Pitman, under date 8th April, 1853, records the interesting cases of two individuals who had recently departed in the faith—the one an aged and established Christian, and the other a young disciple lately brought to the knowledge of the truth :

Death of an aged Member and Deacon of the Church.

"Amongst the number who recently departed in the faith was our respected brother Kaisara, one of the two deacons chosen at the formation of a Christian church in this place, May, 1833—a man esteemed and loved by us all. A few extracts from my journal will show you the state of his mind when summoned by his Master.

"All the afternoon till dark with the sick. Spent an hour with our aged brother, Deacon Kaisara, who has been some months confined to his house. Like my other visits, this has been truly refreshing. In reference to the future, there is no hesitation. His eye and heart are fixed upon the true and firm foundation, Christ Jesus. He is in the attitude of expectation, waiting the coming of his Lord. We talked together of days past—of brethren who had preceded us, and the prospects before us. Whilst talking on the joys of paradise, he seemed to renew his strength, and longed for the time when he should "mount up as with the wings of eagles." Whilst thus leading this venerable saint "through the valley," he pulled from under his pillow an axe without a handle, and said, "Teacher, when you first came to this island, you gave me that axe; with it I hewed down trees for the first house of God erected in

this place, for school-houses, and for your dwelling-house. When we built our new stone school-house, it was employed in that work; so also in the building of the stone chapel at Titikaveka; then laid aside. When we built our stone chapel here, after the hurricane, and subsequently the new school-house at Matavera, I drew it out of concealment to be employed in the work of God. There it is; look at it." I did so, and should not have thought from its appearance that it had been used for so much work. I expressed my surprise at the great care he had taken of such an article, and returned it, saying, "One work, perhaps, remains to be accomplished by it—to cut down wood for a coffin." "Yes," said he, with much cheerfulness, "and what then shall be done with it?" "Hand it down," I replied, "to one of your family to whom you are disposed to give it." He replaced it from whence he took it, and said, "So will I do." A few days previously he had made his will, but not having showed me this remarkable axe, given more than twenty-five years ago, it was not among the items.

"A messenger to say that Kaisara was apparently drawing near to his end. Went directly to see him, and found him exceedingly weak, scarcely able to speak. "Well, brother," I said, "how is it now on the borders of Jordan?" "My ship," he replied, "is moored; the anchor is within the veil; all is well, there will be no shipwreck; all is calm." Calm indeed it was. Not a ruffe appeared on the soul; not a doubt of safety expressed. Christ's promises his support, and waiting to enter the haven of rest. We recounted together the labors of past years, and talked of the amazing love of God to the sons of Rarotonga. It was a soul-cheering visit to one just entering the invisible state. "What shall I say to the Church after your dismissal?" "Tell them," he replied, "to hold fast their confidence to the end—that faith in Christ is absolutely necessary to salvation;" and quoted, as strength would allow and his quivering lips repeat, John iii. 36. "This may, perhaps, be our last meeting below." "Well," said he, "ere long we shall meet again in the far brighter world above, to dwell for ever with the Lord, there to see the King in his beauty, and that land (pointing to the heavens) which is afar off." Prayed with him, and left his humble cottage.

"Just as I was going to the out-station, was sent for to see our dying friend. Quite

sensible, but hardly able to speak. Replies to questions truly satisfactorily. His meditations wholly on Christ; there his affections centre. . . . "You will soon leave us?" "Yes, the chariot is at the door; the body is the clog which keeps back my spirit, but soon the thread will be cut, then shall I fly away beyond restraints." "Have you any fear in the prospect of separation?" "None at all." "What is the reason of this tranquillity of mind as death approaches?" "Christ is mine. To him I have committed my soul; why should I fear?" "Is your trust entirely on Christ?" "On Christ alone I trust for salvation; he is the true foundation—the way—the door." As I prayed with him, and supplicated the Divine presence with his soul through the valley, he responded to it with much emotion. I then took my leave. Next day his son came to say that he was near death. I went. Pulse scarcely perceptible; breathing short. "How is it with you?" I asked. He replied, "With Christ is my soul." "Entirely?" "Yes, entirely." "No fear?" "None at all." "This is the hour of our separation." Unable to speak, but a significant squeeze of the hand. After a while he came to, and opened his eyes. I said, "You will, I trust, soon be with Christ." "Yes, I shall." "Tomorrow," I said, "is the Sabbath." He replied, "I shall be in heaven." "How great the love of God in not leaving you in the ignorance of heathenism!" Raising his eyes upwards, he said, "Great! great!" With his son-in-law and daughter I then conversed on the difference between the death of a saint and sinner, all of which he heard and understood, as a reply he made fully evinced. I left him to go to dinner, but ere I could return his spirit had fled to be with Him who had redeemed him with his precious blood.

"Thus died Kaisara, one of the first members of the church in Ngutangai, and one of the first deacons. A good man; a consistent follower of Christ; born a heathen, died a Christian.

"At our next church prayer-meeting, one of the members, alluding to his death in his prayer, said, "How often have we heard his voice exhorting us to flee from wrath and lay hold on Christ as our Saviour, as he perambulated our districts when we were living without God; but now we shall hear his voice no more." This is true. For twenty years past, in company with his brother deacons and others, has he visited

almost every family throughout the districts, affectionately entreating the different classes of whom they are composed to an abandonment of what is evil, and to "seek the Lord whilst he was to be found." Of the good effects of these visits we have had frequent proofs from the testimony of not a few admitted into the church. His work is now finished on earth—his Master has called him home.'

Death of a Young Chief.

"In my communication to you, Nov. 1851, mention was made of the remarkable change produced in the heart of a young chief, from a conversation with Maretu, on one of these visits; our departed brother, Kaisara, was also present. That young man in January last was called away by death. From the above period till the time of his decease, he gave full proof that the change was real. He subsequently joined my Bible-class, and evinced a great desire to understand the fundamental truths, and be enriched with the blessings of the gospel. My visits to him during his short illness were frequent, and I found him in a pleasing frame of mind in reference to the future. One of our lay native preachers, who resides near his dwelling, and was often with him, informed me, that so eager was he for religious conversation, and such delight did he take in it, that he would not talk on any other subject. If allusion was made to his lands, he said he had done with all these things. He was asked, if leaving his possessions, friends, wife, &c., did not cause any painful sensations? 'Not in the least,' was his reply, for he had long since had his mind weaned from earth.' 'Are you under no fearful apprehensions of death?' 'None at all.' 'How, is it that you seem so lost to the things of this world?' 'Because they are not *that* on which my soul can repose. Ever since my heart was convinced of the evil nature of sin, and I perceived the reality of Scripture truths, and that Christ alone is the true foundation of a sinner's trust, my desire for salvation has wholly rested there; there alone have my thoughts been fixed, and nothing on earth besides is worth possessing. I wish to be with Jesus. I do not waver. My heart is fixed upon Christ. Earth and all it contains are insignificant in comparison with the prospects beyond.' In this frame of mind he continued till the last, and nothing else yielded him delight. He (the teacher) was with him till a few hours

of his death. Soon after he last saw him, his friends told him that he suddenly sat up, and mustering all the strength he possessed, sang one of our hymns with a loud voice, and then prayed with much energy, which exercise quite exhausted him, and sinking down, he spoke but little after. His spirit took her flight, and sped her way to that Saviour whom he loved.

"Thus died one of the oldest and one of the youngest of our members. Both of them 'brands plucked out of the fire.' To the free and sovereign grace of God in Christ they ascribed salvation, and through the infinite merits of the Redeemer have, I trust, entered through the same 'gate into the city' as their believing brethren in more highly-favored Christian countries. Many more instances might be recorded, but the above are sufficient to call forth united thanksgivings to the God of all grace, who still condescends to smile upon our feeble efforts to advance Messiah's empire."—*Miss. Magazine* : July, 1854.

English Episcopal Mission—The Tartars of the Himalaya.

KUNAWUR is a frontier province of British India, bordering on Chinese Tartary, inhabited by Kunawaris and Tartars. The Kunawaris are hardy highlanders, and occupy themselves, some as traders between the low countries and Tartary, while others of them are employed about their vineyards and flocks, of which, both of sheep and goats, they have a great many. Their dress is generally a frock of white blanket, often twice folded, reaching to the knees, a pair of trousers and girdle of the same, a cap of black blanket, and shoes, of which the upper part is woollen and the sole alone leather. Higher up in the valley of Hungrung are the Tartars. They are muscular, well made, and tall, few under five feet ten, and many six feet and more. Their countenance is ruddy, with small oblong eyes and high cheek bones. They are said to be mild and benevolent in their disposition. They are clothed in warm white blankets, called *sook-lat*. They wear stockings and boots, the former of white wool, the latter having the lower half red, and the upper part tartan blanket, the shoe part being leather. They all go bare-headed, even in the coldest weather, their plaited hair ending in a queue of two or three feet long. They have each a pipe, named *khungsa*, of iron, inlaid with sil-

ver, the cup generally silver. They have also, for striking fire, the mepcha of fine steel, ornamented with brass. The women, like the men, go about bare-headed, wearing long gowns, and loaded with silver and pewter anklets and bracelets, heavy ear-rings, chains, beads, &c. This people live almost entirely on animal food. There is but little grain produced in their mountainous country, and most of it is made into an intoxicating liquor called chong.

Their religion is Lama or Buddhism, as practised in Thibet. The chief pontiff of all the Lamas is the Grand Lama of Lahassa. The monks are called gelongs: they are supposed to be abstracted from all worldly concerns, and to occupy themselves in chanting hymns, and writing and printing sacred sentences from blocks of wood. There are also nuns, called chomos. The gelongs wear white trousers, a long red and yellow cloth garment, and either go bare-headed or have head-dresses, commonly yellow, and shaped like a cone. Besides singing and chanting, they use in their worship cymbals, tambourines, immense brass trumpets, large drums, and the thigh bone of a man, pierced with holes. In their temples are images of various kinds—some hideous and frightful, others with a mild and placid countenance. One of the most singular features in the superstitious practices of this people are the cylinders, called maní, containing sacred sentences printed on paper or cloth—some portable, so as to be turned by the hand; others placed on a perpendicular axis in a niche in the wall; sometimes so large as to require to be turned by ropes and a winch, and with the help of two people. All these are used for devotional purposes, each person, on passing, giving them a twirl, and repeating the sacred sentence, Oom mane pae mee hoong.

Our missionary, the Rev. J. D. Prochnow, of Kotgurb, in August of last year visited these provinces, in the hope of obtaining access into Chinese Tartary, in which, as will be seen from the following letters, he was disappointed. The first is dated from Sungnum, two marches and a half from the Chinese frontier. Sungnum is a town of considerable extent and beauty, situated at the confluence of two rivers, 9340 feet above the sea-level. The dell through which the larger of the two rivers flows, is described as presenting a sheet of cultivation for three miles. There are extensive vineyards, and apricot trees; while around are the everlast-

ing mountains, rising northward and southward to a height of not less than 14,000 feet. The inhabitants are chiefly Lamas; and here may be seen the mingled superstition of its benighted people.

"Whilst I am actively employed among the male population of these hills, my wife has always a crowd of females around her. May the Lord in mercy bless our efforts! We are now nearly twenty-five days away from our house and home, and have been living in tents all the time. We intend to go into Ladak, and to stop here and there in large places, as opportunity may offer and the Lord lead us. The Tartar proportion of the population is here the greatest. Our tent is pitched at this place on the top of a Deota house, quite Hindui in structure. Close by are the cloisters or temples of the Lamas—the manis or prayer-wheels driven by the water—the large temple of the Lamas, with its hideous idols, and three or four large prayer-wheels, of from six to ten feet high and three to five feet in diameter, turned by men on a string, are also not far from our camp. How remarkable is it that the utmost friendship and harmony exist between the Hindus and Tartars, though their respective systems of worship are so very different—nay, often opposed—and still, as soon as we insist on a giving up the heart to God, with all its affections, believing in a crucified Saviour, then the enmity of the human heart will be perceived immediately. Nothing strikes one so much as the similarity of the Roman Catholic system of worship, ceremonies, &c., with that of the Lamas—the holy water before the idols, burning of lamps day and night, rosaries, monasteries, and nunneries. If a Lama monk would only exchange his red or yellow gown for a black one, he might easily pass for a Romish monk. They have prayers for the dead: the pictures in their temples of saints and holy men—of heaven and hell—are most extraordinary."

Mr. Prochnow penetrated as far as Shipki, the first large place in Chinese Tartary. It has a numerous population of Tartars, with something of the Chinese features. The houses are much scattered, built of stone and flat-roofed, each with its garden before it, hedged with gooseberry bushes. Here Mr. Prochnow's further progress was arrested.

"At Shipki we found the authorities just as jealous as ever: we were not allowed to put one foot beyond the place. A letter I

addressed to the authorities was never replied to. They knew nothing as yet of the change and movement in China. However, there is no doubt that the country must open its doors now, soon, and I shall (D.V.) knock again next year. Entry being refused to us now, we turned our face from Shipki to Ladak. First we went by Nako-Chango into the Tartar province, Spiti—Dunkar-Khiwar—and crossed a pass 19,000 feet above the level of the sea (our servants became very ill: some showed all the symptoms of sea-sickness, others lost blood at the nose and mouth) into Ladak itself. A gentleman had, only a fortnight before us, lost his life in crossing this high pass, from sheer exhaustion. The rarefaction of the air makes it extremely difficult. My wife was for a fortnight extremely weak, and I, too, felt a very strange sensation in my chest, so much so that in the night I frequently awoke, and had to arise and gasp for breath, as long as we were travelling on the high elevated desert of Tartary, upwards of 13,000 to 15,000 feet high—very high wind, and dry to the extreme. For ten days we saw no human habitation, and for sixteen days no trees or shrubs. Our fuel was yak and sheep dung, and provisions we had to take with us. Still the road is very much travelled by wandering Tartars, who go from one ravine to another, where little patches of pasture are found, pitch their small black tents till their cattle, yaks, and sheep and goats have cleared the ground from all grass, when they go to another small rivulet: besides, there are very rich borax and sulphur mines, and daily, during nine months of the year, thousands of sheep and goats are loaded with these products, as well as with wool, and driven down to the lower hills, whither merchants from the plains come to purchase. These wandering Tartars are a very superior set of men, in every way. I think our friends, the Moravians, who have just arrived in India, will do well to settle somewhat near them. The rich idol temples, monasteries, nunneries, are extremely interesting. We went direct to Leh, the capital of Ladak, and to Kashmir. We staid a week at the capital of Kashmir, Srinugger, and returned by Chamba Kangra—Kulu—Sultanpur, to this place, which we reached on the 4th of November, after having been in tents for four months, less three days. I have had ample opportunity to preach and speak

to small and large congregations in the people's villages, and on the road-side, about the love of God shown unto us in giving His only-begotten Son for us, "to be the propitiation for our sins," and to invite them to partake of all His rich blessings. May the Lord graciously bless what has been spoken! Besides, I gave medicines to the sick, and distributed many tracts, which were eagerly received and read."—*Ch. Miss. Gleaner: July, 1854.*

Moravian Missions.

MOSQUITO COAST, BLUEFIELDS, }
Oct. 16th, 1853.

DEAR BROTHER:—Of the progress of the mission here, there is not much of a striking nature to report. The preaching is well attended, yet, on the whole, there is but little real hunger after the word of God. A circumstance occurred lately, which shows the superstition still existing among the people. In one family, two children, both of them Sunday-scholars, died of nervous fever. The relations supposed a spirit had bewitched them; and one old woman even went so far as to declare, that she had seen the spirit above the house. When I went to the house, for the purpose of conducting the funeral of one of the children, I observed that a little child was lifted over the coffin several times, from one side to the other, for the purpose, they confessed, of propitiating the Evil Spirit. I endeavored to convince them of the folly and sinfulness of such practices, but in vain; they persisted in maintaining that they had done right, as it was in conformity with the fashion of their country. We have had very strange weather—some days were excessively hot. About the end of August, and the commencement of September, several slight shocks of earthquakes were felt, both here and at Greytown.

February 13th, 1854.

I cannot say much of our labor among the children. There has been no increase of day-scholars, but I hope there will be shortly. Sister Lundberg keeps the girls' sewing-school, which we trust will induce the parents to send some of their daughters.

The lamps you sent us for the use of the church were lighted, for the first time, on Christmas-eve. The audience was very large; and although many came, probably, merely to gratify their curiosity, we hope

that the light of the gospel of Christ may have found its way to the hearts of some. Many mothers, with their children, had to content themselves with a seat on the floor. Christmas-day passed over quietly, but at midnight, they commenced drumming and fifing, and making a dreadful noise; and this they have continued, more or less, for nearly three weeks. We are thankful to say that all the members of our mission-family are enjoying good health.

J. E. LUNDBERG.

SURINAM.

A LETTER just received from Brother Wulchlaegel, at Paramaribo, informs us of the departure of the widowed Sister Hartman, which occurred on the 30th of December last, in a very gentle manner. Our late sister occupied a preëminent place among the handmaids of the Lord in Surinam. After having zealously assisted her late husband in his missionary labors, she continued, after his death, to devote herself to the negro race. Wherever the climate was most unhealthy—wherever the service was most laborious—wherever the greatest self-denial was required—thither our departed sister delighted to repair. Regardless of self, she thought only of the Lord's work, to which she devoted all her powers of body and mind.

Here, then, Sister Hartman lived, quite by herself, in the midst of the negroes, her residence being either at New Bambej, the settlement of the free negroes, or partly on the wood-plantation, Berg-en-Dal, situated on the confines of the colony, where was, likewise, a little congregation of believers. She

kept the forsaken flocks together—admonished, comforted, instructed the adults; taught the children—in short, bore all, of every age and class, upon her motherly heart; and all this she did with the greatest humility and in the most unassuming manner, as a servant and handmaid of the Lord, who looks not for praise of men. She was not deterred by the aversion, or rather the enmity, of the manager of the last-named plantation, who would gladly have driven her away, had he not been too much afraid of incensing his negroes by such a procedure.

She joyfully shared with the negroes the contempt, the poverty, the temporal distress, and even the diseases which they had to endure, in order to win their souls for the Saviour. The heroic spirit which animated our first missionaries who went to the West Indies, willing to become slaves themselves, was possessed in an eminent degree by our late sister. The Lord granted her, even here, already a gracious reward for her faithful services, by permitting her to see many of the objects of her care truly converted and prepared for heaven; likewise in the love and gratitude which the negroes evinced for her; and, it may be added, by taking her home to Himself in so gentle a manner, that she could scarcely be said to have tasted death. And how great is now her reward, in the eternal habitations into which she has been translated! What is all earthly greatness, compared with such a blessed lot! One of her children is already engaged in missionary labor in South Africa. May the spirit of his departed mother rest on him and the other members of her family!"—*Moravian Missionary, Aug. 1854.*

Miscellany.

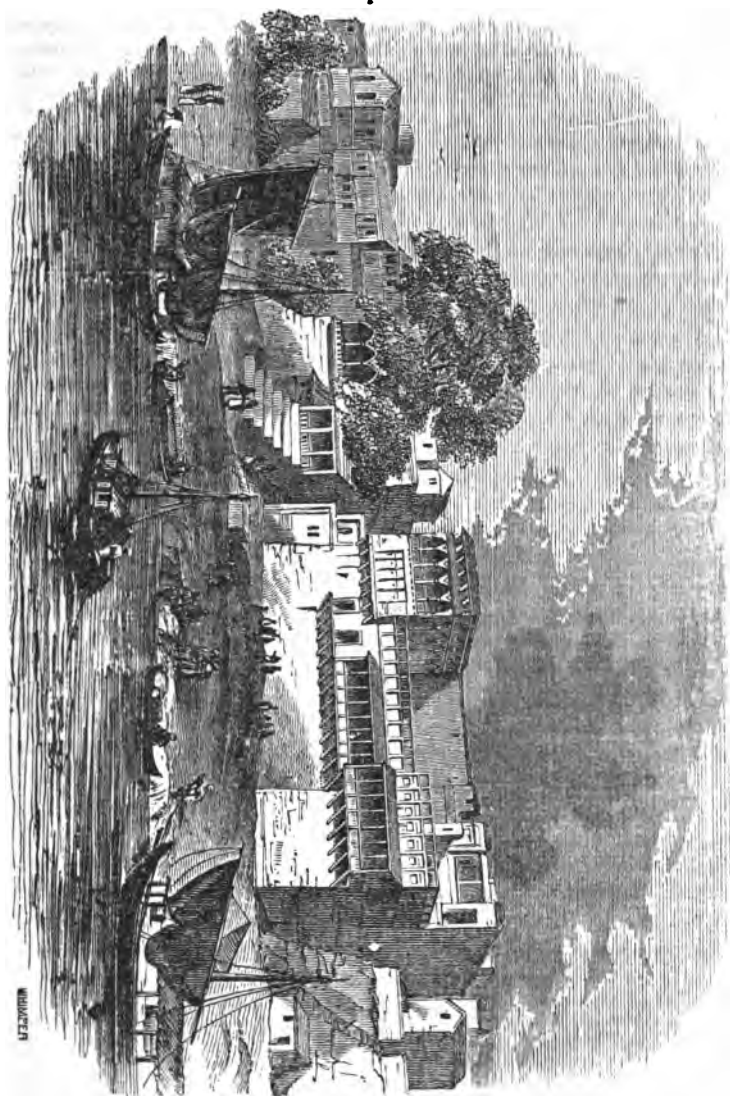
A View of Patna.

FROM one of the earlier journals of our missionaries in India, we take the following extract, relating to the city of which a view is given in the accompanying picture:

"I reached Patna this morning—about 370 miles by land, or 550 by water, from Calcutta. The appearance of this city from the river is certainly superior to that of most

India towns I have yet seen. It is built chiefly along one street, on the south bank of the river, and many of the houses are quite large, constructed of brick, and abutting on the water. Yet a nearer view shows that many of the buildings are going to ruin. The population is variously estimated, but is not less, probably, than 150,000. The number is so large that the city extends six or

A VIEW OF PATNA.



seven miles along the river; though its breadth seldom exceeds a half or three quarters of a mile. Among the manufactures of this city, a kind of cotton fabric, much resembling diaper and damask linens, and wax candles, are of most note. The East India Company have some of their depots for opium at this place.

"There are two missionaries at Patna; one, a very devoted gentleman of fortune, who is not in connection with any Society; the other, a Baptist. Neither of them has been very long here, and they have not as yet had the pleasure of seeing any converts from among the heathen. The Sikhs have a place of worship at Patna of considerable repute. It would be interesting to ascertain how this solitary branch was planted so far from the parent stock."

This was written September 1st, 1834—twenty years ago. In that time many changes have taken place. A large portion of the 150,000 people then living in Patna have passed away, and their places are occupied by others; and these are still nearly all Sikhs, Mohammedans, or Pagans. One of the missionaries is yet there; but this city seems never to have engaged the earnest labors of any of the leading bodies of Christians.

One of the most serious defects in the piety of the Church at the present day is brought to view in the case of Patna. Here is a city as large as Baltimore, larger than Pittsburgh and Alleghany, larger than Cincinnati, which for more than twenty years, at least, has been perfectly open to the labors of ministers of the gospel, and yet but two or three men are all that have ever preached Christ to its perishing inhabitants! And so the case stands, even now.

What ought to be done? One thing is plain. Prayer should be offered for more laborers, and for laborers, too, who are able and willing to go as missionaries. It should be considered, also, by those who are in the ministry, whether a large proportion of their

number ought not to go as foreign missionaries. That Patna has some 150,000 souls, with only one or two ministers, while in Pittsburgh and Alleghany a less number of souls have scores of ministers—that the former know almost nothing of the gospel, while the latter know so much of it, that many turn away from its blessings with a satiated appetite—would seem to call for a very different distribution of the laborers. We do not overlook other considerations, which must always influence the question of a minister's field of labor—such as his health, his gifts, &c.,—but still we cannot resist the conviction that a larger number of our brethren ought to be among the heathen. And we suppose there are men in our ministry at home, who ought to reëxamine the question of their duty, and who might then decide to go abroad if the way were open. However this may be, we trust the youth of the Church will grow up imbued with a missionary spirit, so that the next generation may not witness any heathen city of 150,000 inhabitants continuing for more than twenty years almost without the means of grace.

How to secure Children that will be kind to us when we become old.

We would exhort all parents—If you regard the welfare and happiness of your children in this world merely, then teach them benevolence, and train them in habits of beneficence. If you desire that they may be kind to you when you are old, then strive to enlarge their hearts. If they are taught to love their neighbor as themselves, you may be sure they never can be unkind to their own flesh. But make them sordid, make them avaricious, teach them to grieve over the loss of a dime, and to look grudgingly on every copper that they drop into the charity-box, and you are training them to begrudge all that you shall eat and wear, and all the attentions you may require when you become too old and feeble to earn any

more money for them. Train them in penurious habits, and you need not be surprised if they are betrayed into acts of meanness and littleness in trade. But educate them to be good stewards for God, and they will learn to understand that God does not need their services or their dimes so much that he would have them do a wrong thing for the sake of saving or accumulating for his cause.

True sentiments in regard to benevolence will, with the grace of God, keep people from cheating and overreaching, and will keep them too from even the appearance of evil, so far as it is in their power. * * *

The Romish Propaganda.

ROMANISM, whose régime is favorable neither to liberty nor to morality, is moving to the extent of its power. Here (writes a correspondent of the *Christian Times*) are a few figures respecting the operations of the Propaganda: they are worth studying. The receipts of the Propaganda amount to the sum of 3,835,149f. 99c. France alone has given 2,364,148 f. 31 c. The Diocese of Lyons, 238,667f. 25c.; that of Paris, 122,710f. 6c. After France come the Sardinian States, for the sum of 257,114f. 18c.; Prussia for 200,998f. 57c.; the British Isles for 193,746f. 15c.; Ireland figures in this last sum for 143,431f.; Belgium is on the fifth line: its contribution is 150,629f. 80c.

Adding to the receipts of 1853.....	f.	c.
The balance of 1852.....	3,963,149	99
	1,245,112	68

We find that the total is 5,198,262 67

Then come the expenses for the year 1853:—

	f.	c.
Missions in Europe.....	936,121	50
Asia.....	1,440,510	49
Africa.....	342,700	00
America.....	1,089,428	26
Oceania.....	413,787	05
Expenses for printing the "Annals," &c. in France and foreign countries.....	172,638	80
Ditto of administration, in France and foreign countries.....	32,089	50
Total expenses for the year 1853 alone (\$855,455)*.....	4,427,274	60
Balance of excess of receipts for the first payments to the missions of 1854,	752,968	07
Sum total.....	5,180,262	67

[* This seems to be a large sum—but it is less than is expended by two Protestant Missionary Societies alone in England—the Church and the Wesleyan; not to speak

The "Annals of the Propagation of the Faith" are issued every two months to the number of 173,000 copies—viz., in French, 106,500; in English, 16,000; in German, 15,200; in Spanish, 1,200; in Flemish, 4,800; in Italian, 24,800; in Portuguese, 2,500; in Dutch, 200; in Polish, 500.

A Troubled Sea which cannot rest.

ON an island in the skirts of the ocean; an island which seemed as one of the most distant in the line of outposts to watch the storms, and to frighten back or to break the waves; an island which forages had been standing sentry for the mainland—on a cliff on the eastern side of this island I sat drinking in the refreshing, health-bearing breezes from the Pacific. Below was a quiet cove with its beautiful beach of white sand, its sides lined with rocks, and further out were high rocks over which the white spray was ceaselessly dashing. In the cove the water was never still, but heaving and heaving with swell after swell, now strong and now more gentle, but never quiet, dashing and breaking over the rocks; rolling, rushing, and roaring up the sandy beach, then sullenly retiring, but retiring only to return again. With what power it comes! A strong man would be lifted by it from his feet, tossed about in the foaming surf, and then carried out to

of what is expended by other English, Scotch, French, and German Societies. The number of copies of the "Annals" is also greatly inferior to that of the Protestant Missionary Societies. The amount spent in America—North and South—frances 1,089,428, or \$217,885, is about as much as is spent by the American and the Northern Baptist Home Missionary Societies in the United States—leaving out of view all that is spent by the Presbyterian, the Methodists, the Episcopal and other bodies. The Romanist expenses are for priests, nuns, teachers, schools, churches, &c. For schools and churches the Protestants spend large additional sums. This Romanist Propaganda, therefore, falls far behind the various Protestant "Propaganda" in pecuniary means, to say nothing of the character of the agents employed, nor of the amount of truth propagated.—Ed. F. M.]

sea. Observe how it shifts the sands about ; with one swell throwing up winrows, and sweeping up shells and rubbish ; with the next entirely changing the forms of the piles it had made, washing up some, and washing down others.

There I sat, and thus I mused. "It cannot rest—No, not for an instant can it rest ! Cannot rest !—echoed the rushing flood. What a troubled sea ! A troubled sea !—groaned out the gurgling, gasping waves. Continually casting up mire and dirt !—Casting up mire and dirt !—answered another roaring surge. And shall it always be thus with the wicked—no peace ? No peace, no peace !—sighed the wearied waters as they sank back to their former position, only to meet the next swell from the ocean, to be buffeted by it, and again sent boiling back upon the shore, still groaning, No peace—no peace.

Day after day I visited that cliff, and day after day that sea was casting up its mire and dirt. After a year I again visited that spot, and that troubled sea had not yet found rest, and to this day it cannot rest ; nor will it rest till the heavens and the earth pass away, and there is no more sea. But alas, alas, for those who are tossed upon the billows of God's wrath ; no peace, no peace, saith the Lord, unto the wicked. I turned and looked down into the valleys where the people were at work : my eyes rested on their villages ; then they turned towards the main land which teems with inhabitants, all whom even then I knew to be strangers to peace, and my heart inquired : How long will the Church leave these millions in their misery without appreciating their condition ?—how many more generations of this people shall go on, like their fathers, treasuring up wrath against the day of wrath—without present peace, nor any distant hope of peace ? How long will the Church see them in this condition and do so little to teach them how to find joy and peace in believing ?

The Gas-Light and the Candle.

A TALL wax candle found herself one day brought into a large parlor. This was her first introduction into the world, and she was suddenly taken out from a dark box, and found herself surrounded by all kinds of gay and pretty things, and herself stuck into a gold-and-blue candlestick. For a time the candle was quite satisfied with her new position. And, indeed, why should she not be so ? For there was a porcelain match-box ready to await her orders ; a pink and yellow shepherdess with a gold crook, who was to act as extinguisher whenever she was needed ; the finest of note-paper lay at her feet, and the perfumed sealing-wax all ready to be inflamed in her service. Indeed, the candle's little brain, whatever she had, came near being turned with vanity. She was already weary of talking with her neighbors on the writing-table, but had commenced a conversation with some literary neighbors which lay on the table near. Some rosebuds in a vase on the centre-table had nodded to her kindly, and the porcelain piper on the mantelpiece had given her a glance of his eye. Very impatient was the candle for evening to come, for then she was convinced was the time in which she should shine. She talked quite sentimentally about the "garish light of day." She hinted to one of the books lying near her she would show them she could shed some light upon something, and felt very sure she was one of those beauties who needed to be seen at night to be fully appreciated. But, alas for the poor candle ! with the evening there came a sad blow. In the view of the room which she had taken in the day-time, she had entirely neglected to notice the gas-lamps that hung from the ceiling, indeed, quite above her. Now, gas-lamps are accustomed to be very quiet all day, but with the night, not only did they flash up with a startling brilliancy, but they began, too, to buzz and to sing. The poor little candle felt quite put out in comparison. She knew very well her little flame could make very little show beside these brilliant burners. Her heart sank within her, and as great as her vanity had been, and as high her hopes,—as great now was her humility, and as low her despair.

"Of what use was she in the world, indeed ?" she asked ; "and pray what were candles made for, when they were so easily outshone by gas ?"

This was the way she went on muttering to herself.

"As for making a show in the world, that she did not expect, if she could only once in a while be of *some little use*."

She had scarcely finished these words, when there came along the daughter of the house, who seized the candlestick hastily, lighted the candle, and, followed by a party of girls, left the room. And now came the candle's time! For they went up-stairs and down-stairs, and through long dark corridors, and they penetrated dark corners, where even the daylight seldom shone. There was something to be looked for, that all were eager to find. How the candle exerted herself! She sent up such a broad flame; and even dropped some of her hot wax upon her little mistress's fingers. But who minded that, when such a search was going on? Successful at last! The lost was found, all thanks to the candle! The little candle that had waited so long, had shed all this light, and, in a dark cranny, had discovered the hidden treasure!

So back into the parlor came the candle; and how it flamed up with its importance! Such a story as it made of its journey! "It is worth while," said the candle, "to wait till one's true mission comes, and then follow it. It is worth while to go out into the dark places of the world, and light up ways that have never been light before!"

And the candle quite forgot the lesson of humility she had been studying all day, and talked so very largely, and indeed absurdly, of what she had done, that the gas-lamps were obliged to take notice of her. They reminded the candle that the light had originally come from them with which the candle had been lighted before she left the room, and without which she would have been quite useless. At this the candle grew quite indignant. She thought it was a poor return for services out in a cold entry, and in

distant garrets, to be twitted so by comfortable gas-lamps, that had been all the time in a warm room. And she began to ask them where, indeed, their light had come from.

But here an alumette interposed. This was a lamp-lighter made of twisted paper, of newspaper, too, which, I suppose, was why the alumette was so wise, for on the paper were printed many wise words.

The alumette thought they might all ask where their light came from, and not one would see a reason to be proud of the answer,—not even the lucifer matches themselves. For himself, his own path of duty was very humble. And he told the candle how he had seen one after another of his family taken away, merely to light a candle, and to be extinguished again. "A simple and a short-lived duty," said the alumette; "yet I am willing to wait patiently till my time comes to perform it."

It was in talk with this alumette that the candle gained some new views of life that did her good. She looked back to that long nightly excursion as the great era of her life. Yet was she willing to perform all her minor duties patiently. She lent her light to seal many a letter and note. She little knew how great a service she rendered in this way. Perhaps it was as well, indeed, for the little thing was easily made vain, and now she had grown quite humble. It might have awakened her pride had she known how she had helped to guard great secrets of state; how one letter she had helped to seal had carried relief to a suffering family; and how another had borne away very soothing words of love and warm affection. As it was, *she tried to make her little light work what good it could, and not ask for its results or any reward.*—*Jur. Miss. Herald.*

Board of Foreign Missions.

NEW YORK, SEPTEMBER, 1854.

Recent Intelligence.

MISSION HOUSE, August 13, 1854.

INDIAN MISSIONS.—We have letters from Wapanucka, July 10; from Spencer Academy, July 12; Tallahassee, July 12; Kowetah, July 4; Otoe and Omaha Mission, July 21; Grand Traverse, July 21. All of the mission families at the various stations, with the exception of one or

two cases of sickness that were not considered serious, were in the enjoyment of good health. The schools at Spencer, Wapanucka, Tallahassee, and Kowetah, had just closed their annual sessions, and under circumstances quite as favorable to their future prosperity as at any previous examination. Mr. Reid speaks in commendatory terms of the diligence with which

the teachers at Spencer had discharged their duties, and thinks the growing attachment between them and their pupils augurs well for the future welfare of the institution.

We are happy to add that there is now a reasonable prospect that all these schools will be resumed in the autumn, with a full complement of teachers and other assistant missionaries.

INDIA.—Since our last, letters have been received from Mynpurie, May 12; Furrukhabad, May 10; Rawul Pindi, May 2; Dehra, May 1; Lodiāna, May 18; Saharunpur, May 4; and from Allahabad, May 13. At Allahabad, the members of the mission family were well. There had been several cases of small-pox in the girls' Orphan Asylum, but none had terminated fatally. The High School is represented as in a flourishing condition, and contains at the present time between five and six hundred pupils. Most of them are making satisfactory progress in their studies. The Lieut.-Governor had recently testified his interest in the institution by sending a contribution of two hundred rupees towards its support.

Mr. Ullman, in speaking of the High School at Furrukhabad under his care, remarks: 'The number of boys in it at present is two hundred and seventy. It would have a larger number if I did not give religious instruction the first place, for there are many bigoted Mohammedans and Hindus here, who would send their children, if we said nothing about Christians and Christianity. Yet we gain more and more influence over the people, partly by our teaching in the school, and partly by preaching.' Mr. U. also urges the need of a female school in that city of 80,000 inhabitants, and inquires whether Christians in this country would not contribute for the support of such an institution.

CHINA.—We have no letters from any of the missions in China since our last, with the exception of one from Canton, of 4th of May. The mission families at that place were well at the date of the letter. We have newspaper reports of the arrival of the Ellen Foster at Hong Kong, the 6th of May, on board of which Mrs. Way and her children took passage

from New York to Ningpo; and of the Horatio at the same place on the 12th of May, on board of which Dr. and Mrs. Ker, and Mr. Preston, were passengers; but from the brethren themselves, no intelligence, as yet, has been received.

Mr. Wright and family, and Mrs. Coulter and her children, arrived in New York from Shanghai on the 23d July. Mr. W.'s health has been improved by the voyage.

CALIFORNIA.—A letter has been received from Mr. Speer as late as the 15th of July. He is now in the occupation of the new house erected for the Chinese Mission, and the prospects of the mission itself are encouraging.

SOUTH AMERICA.—The last annual report mentions that Rev. Thomas L'Hombrol, of the Presbytery of New York, had been appointed to commence a mission in Buenos Ayres. He embarked for that place from New York, on the 10th of April, and arrived there on the 4th of May. We have a letter from him dated the 14th of June, from which it appears that he was kindly received, both by foreigners and residents, and had entered upon his missionary work with encouraging prospects. He gives the following statistical account of the mixed population of that city: Besides the Spaniards who form the mass of it, there are 12,000 Frenchmen, 15,000 Italians, 10,000 Germans, 4,000 or 5,000 British subjects, and a few hundred, perhaps 1,000, Americans. Mr. L'Hombrol's labors in the first instance will be directed mainly to the French population, but he will preach and distribute the word of God among others as he shall have opportunity. We regard this mission, though in its infancy, as one of great promise and importance, and earnestly commend it to the prayers of all God's people.

DEATH OF MRS. JANVIER.—We learn with much regret the death of Mrs. Janvier, wife of the Rev. Levi Janvier, at Simla, May 5th. Her health had for a long time been very feeble, and her disease, the consumption, afforded little hope of recovery. She was enabled to bear her affliction with exemplary patience, and was supported to the last by a good hope through grace. Her bereaved husband and family will receive tender sympathy in their

great loss, but for our departed friend it was no doubt gain to die. Henceforth she is "with Christ, which is far better."

An Example worthy of Imitation.

WE quote the following extract from a letter of one of our respected ministers in Philadelphia, which was lately received at the Mission House, and which enclosed a draft for \$112 00. "Where there is a will there is a way;" and this way of spending holiday pennies and sixpences will do much good, we may hope, while it will make the young donors happier than if they had burnt them up in powder, or ate them up in candies.

As the children are generally in the enjoyment of holidays about the 4th of July, and spend a considerable amount of money on fire-crackers, sweetmeats, &c., we thought we would show them a more excellent way of expending their time and moneys than is usual at that season: accordingly we got cards printed, headed "Missions of the Presbyterian Church," and with this verse on it, which the children all committed to memory:

"Dear children, pray the heathen too
May know a Saviour's love,
May taste his grace, and share with you
The realms of bliss above."

Armed with these cards, they issued forth, and in little more than a fortnight returned the very goodly offering which I herewith send.

Behold, then, how much can be done by a little effort!—If all the Sabbath-schools in our church would collect, in a similar manner, once a year, for the Board of Foreign Missions, how much would their multiplied offerings amount to? A sum which would surpass the expectations of the most sanguine! I would not be satisfied, however, with a collection once a year, even though all should be employed in it, nor should our children either, who regularly contribute once a fortnight to our missionary-box, and who are in this way growing up in the habit of giving, and being trained in the way they should go, and from which, as we trust, they never will depart.

Our gratification arising from this effort is very great, especially as, in consequence of our heavy indebtedness, we cannot urge the adults to so great effort in this way as we would desire.

DONATIONS OF CHILDREN,

AND

PAYMENTS FOR CHILDREN IN THE MISSION SCHOOLS,

From May 1, 1853, to May 1, 1854.

SYNOD OF ALBANY: *Pby of Troy*—Waterford 18 66;
Pby of Albany—Albany 1st 8 62, \$17 28

SYNOD OF BUFFALO: *Pby of Genesee River*—Warsaw to ed John Munger 19; Bath 1st 20; Pifford 1: *Pby of Ogdensburg*—Oswegatchie 1st to ed Jos. Roseel 25: *Pby of Rochester City*—Rochester 8d to ed Fred. Van Doorn 20; Vienna 1st to ed A. P. Waterman 25; Port Byron 8: *Pby of Michigan*—Plymouth 1st to ed James Dubear 20, 183 00

SYNOD OF NEW YORK: *Pby of Hudson*—Florida 2 71; Goheen to ed Catharine J. McCartee and John S. Crane 50: *Pby of North River*—Rondout to ed Martha H. Wurtz and W. C. Phillips 25; Wappinger's Falls 11; Highlands 75 cts: *Pby of Bedford*—Croton Falls to ed Henry Thomas Lee 87 50; Bedford 24; South Salem to ed A. L. Lindale 35 20: *Pby of New York*—New York 1st to ed W. W. Phillips 25, to ed James Donaldson 25, to ed Sarah C. Dow 25, to ed J. N. Tuttle 87 50, to ed Sarah L. Tuttle 20, to ed Mary K. Lowrie 87, to ed G. B. Lamar 70, to ed Fanny Phillips 25, to ed R. W. Dickinson 25, to ed Walter Lowrie 25, to ed Julia Whittlesey 25; Astoria to ed F. G. Clark 25; Chelsea 66 12; Jersey City 1st to ed David Henderson 25, to ed E. G. Southmayd 25; Forty-second st. to ed Girl at Canton 25; to ed Mohamedd 25; Madison Avenue to ed John D. Wells 25; Wallabout 2 63; Yorkville to ed Mary Briant 25; Fifth Avenue and Nineteenth st. 6: *Second Pby of New York*—Scotch 118 05; Peekskill 14, 902 51

SYNOD OF NEW JERSEY: *Pby of Elizabethtown*—Plainfield 1st 12; Westfield 4 77; Perth Amboy to ed D. Crowell 25; Woodbridge 2d to ed Julia Welles 25: *Pby of Passaic*—Newark 8d, of which 89 97 to ed A. Alexander, and 25 to ed S. I. Prime, 116 97: *Pby of New Brunswick*—Princeton 1st 5 50; Princeton 2d 19 and 25; Pennington to ed George Hale 81 07; Kingston 9; Squan-Village 8; Lawrence to ed Abm. Gosman 20; New Brunswick 2d 2 95; Trenton 2d to ed A. D. White 15: *Pby of West Jersey*—Camden to ed E. P. Dunn 25; Bridgeton 1st 66 25, of which 50 to ed S. B. and Mary R. Jones; Deerfield 5 17: *Pby of Newton*—Belvidere to ed John M. Sherrard 42; *Pby of Easton*—Clinton 81 95: *Pby of Luerns*—Mauch Chunk to ed Richard Webster 11, to ed Maria B. Salkeld 50; Summit Hill 18 94: *Pby of Burlington*—Mount Holly 6 18; Burlington to ed T. L. Cuyler 25, 568 06

SYNOD OF PHILADELPHIA: *Pby of Philadelphia*—Spring Garden 11 25; Lower Ridley 4 50; Kensington 45 06; Crookville 130; North 100; Scots 47; Sixth 1 15; Seventh 52 25; Ninth 189 19; Tenth to ed

- Achung 10; Eleventh 63 cts: *Second Pky of Philadelphia*—Easton 1st to ed Jos. Burke and J. M. Howell 50; Germantown 1st to ed A. Martin 25; *Pky of New Castle*—Fagge Manor 53 cts; Forks of Brandywine 1 50; New Castle to ed Sarah McCallmont 20; Rock 8 25; Wilmington 1st 29 09; *Pky of Donegal*—Pequea 61 cts; Churchville 5; Lancaster 28 98; *Pky of Baltimore*—First to ed J. B. Imbrie, James and Margaret Armstrong 75; Second 81, of which 25 to ed Mary E. Wilson; Third 100; Franklin st. to educate W. S. Plumer, J. H. Haskell and Maria McDowell 49 77; Madison st. to ed Boy at Corisco 28; Alexandria 50; Taneytown to ed Robert Belleville 81; Goyanne Chapel 8 28; Washington F. st. to ed James Laurie and N. Bannatyne 50; Killcoot's Mills 10; *Pky of Carlisle*—Shippensburg 1; Bedford 25 cts; Silver Spring 1 08; Middle Spring 2; Gettysburg 32; Big Spring 7: *Pky of Northumberland*—Williamsport 4 65, 1112 29
- SYNOD OF PITTSBURGH:** *Pky of Batavia*—Bural Valley 19; Leechburg 2: *Pky of Redstone*—Greensburg 8; Brownsville 5; Connelville 52 62; Uniontown 6 85; *Pky of Ohio*—Monongahela City 61 18; Pittsburgh 4th 12; Lawrenceville to ed G. S. Baes and E. Chislett 50; Long Island 4 78; Canonsburg to ed Alexander Brown 10; Alleghany City 2d 10 81; Manchester to ed James Schoonmaker 22; E. Liberty 7 24: *Pky of Beaver*—Bridgewater 21; Hookstown 6; Frankfort Springs 6 25; *Pky of Clarion*—Richland 6, 308 63
- SYNOD OF WHEELING:** *Pky of Washington*—Washington to ed two Boys at Canton 60; Cross Roads 1842; Wheeling 2d to ed D. M. Dickson, Cyrus Dickson, E. Woods, J. M. McKelly and R. Crangle 98 75; Frankfort 42 cts: *Pky of St. Clairsville*—Nottingham 10; Cadiz 65 cts: *Pky of Steubenville*—Steubenville 2d 14 60, of which 12 60 to ed William P. Breed: *Pky of New Lisbon*—Yellow Creek 20, 218 84
- SYNOD OF OHIO:** *Pky of Columbus*—Columbus to ed Jas. Hoge and Josiah D. Smith 50; Lancaster 7 70: *Pky of Marion*—Mount Gilead 2: *Pky of Zanesville*—Zanesville 1st 20; Duncan's Falls 2: *Pky of Richland*—Waterford 4 04; Frederick 6 28; Mount Vernon 25 cts; Blooming Grove 10 cts; Ashland to ed John Robinson 25: *Pky of Coshocton*—Berlin 9 88, 176 50
- SYNOD OF CINCINNATI:** *Pky of Chillicothe*—Chillicothe 1st to ed Irwin Carson 50; Hillsboro' to ed Saml. Steele 10: *Pky of Miami*—Dayton 1st to ed P. D. and E. E. Gurley, Maria Boyd and D. Osborne 100; Xenia 18; Springfield 5: *Pky of Cincinnati*—First 118 60, of which 50 to ed B. R. Wilson; Seventh 120 19; Central to ed R. Young 25: *Pky of Oxford*—Oxford 3d to ed Girl at Wa-pa-nucks 25: *Pky of Sidney*—Bellefontaine 14 50: *Pky of Marietta*—West Bethesda 2: *Pky of Findlay*—Findlay 8 58; Lima 2; Delphos 1 27, 490 09
- SYNOD OF INDIANA:** *Pky of New Albany*—Livonia to ed R. Parr 16 10: *Pky of Madison*—Hanover 12, of which 10 to ed J. F. Crowe: *Pky of White Water*—Lawrenceburg 4, 83 00
- SYNOD OF NORTHERN INDIANA:** *Pky of Logansport*—Delphi 8; Lafayette to ed J. L. Meredith 18 77; Logansport 1; Monticello to ed J. M. Wampler 20: *Pky of Lake*—Valparaiso 10 77; South Bend 12 50; Constantine 4 25: *Pky of Fort Wayne*—Eel River 38 cts: *Pky of Muncie*—Indianapolis 1st to ed Mary J. Artell and Isaac Coe 50, 120 63
- SYNOD OF ILLINOIS:** *Pky of Sangamon*—Springfield 8d to ed R. V. Dodge 30: *Pky of Schuyler*—Oquawka to ed A. Phelps 30: *Pky of Peoria*—Bloomington 16 88; Lewiston 30; Peoria to ed S. G. and A. Coffey 60: *Pky of Rock River*—Galena South to ed G. W. Fuller 40: *Pky of Chicago*—Chicago North to ed R. H. Richardson 25, 261 68
- SYNOD OF WISCONSIN:** *Pky of Dane*—Westminster 4 25: *Pky of Winnetago*—Fort Winnebago to ed Reginald Heber 20, 25
- SYNOD OF IOWA:** *Pky of Iowa*—Keokuk 60 cts: *Pky of Cedar*—Dubuque 28, 28 60
- SYNOD OF MISSOURI:** *Pky of Missouri*—Booneville to ed J. G. Miller 25: *Pky of St. Louis*—St. Louis 3d 750; Westminster 15 40; Central to ed A. McEllery and S. J. P. Anderson 25: St. Charles 1st to ed G. C. Sibley 25: *Pky of Palmyra*—Hannibal 2d 8, 843 40
- SYNOD OF KENTUCKY:** *Pky of Louisville*—New Castle 6: *Pky of Mullenburg*—Hopkinsville 40 cts; Ridgewood 2: *Pky of Transylvania*—Danville 1st 50, of which 25 to ed Susan Hann: *Pky of Ebenezer*—Paris to ed James Wright 5; Richwood 30 cts, 63 73
- SYNOD OF VIRGINIA:** *Pky of Lexington*—Augusta 1: *Pky of Winchester*—Warrenton 22 50: *Pky of East Hanover*—Petersburg to ed R. Ritchie 25; High st. Petersburg 33 57; Richmond 1st to ed Virg. Richmond 25, 107 07
- SYNOD OF NASHVILLE:** *Pky of Nashville*—Nashville 2d to ed A. G. Adams 25; *Pky of Knoxville*—Knoxville 1st 81 75, of which 25 to ed W. S. Kennedy, 56 75
- SYNOD OF MEMPHIS:** *Pky of Western District*—Jackson 10 85; *Pky of Chickasaw*—Bipley to ed Mary Gray 20; Holly Springs to ed Sarah B. Thompson 25; *Pky of Memphis*—Sommerville to ed Fanny Q. Boyd 55; Salem 1: Mt. Carmel 14 25; Memphis 2d to ed Jane Gray 25, 150 60
- SYNOD OF SOUTH CAROLINA:** *Pky of Harmony*—Bethesda 7: *Pky of Charleston*—Charleston 2d To educate heathen children in China and among the Omahaw Indians 150, 157 00
- SYNOD OF GEORGIA:** *Pky of Hopewell*—Augusta 78 85; Macon to ed R. L. Breck and H. Mead 50: *Pky of Flint River*—Griffin to ed Jane A. Long 25; Columbus to ed C. B. King 30; *Pky of Florida*—Monticello to ed H. Milliken 26: *Pky of Cherokee*—Roxwell to ed N. A. Pratt 20, 224 85

SYNOD OF ALABAMA: Pby of South Alabama—Mobile 2d to ed E. D. Smith 80; Bethel to ed Mohammed AH Khan 10; Mount Pleasant 17: *Pby of Tuscaloosa*—Gainesville to ed Boy at Corisco 35; Greensboro' to ed W. S. Peek 10: *Pby of Talladega*—Jacksonville to ed Boy at Tallahassee 7,

119 00

SYNOD OF MISSISSIPPI: Pby of Mississippi—Pine Ridge to ed R. S. Williams 8 75; Port Gibson to ed A. J. McGill 10; Providence 5; Natchez 23 80: *Pby of Louisiana*—New Orleans 3d to ed A. E. Beattie and Grace Leeds 50; Carmel to ed Wm. Danber 50; Plaquemine to ed S. Hildreth 29 70,

177 25

MISCELLANEOUS: Marshall, Mich. 10; Little H. 1; Clinton Co. Pa. 1 50; N. York, children of Mr. Benzel 4 48; Little children at the South 4, 08; Elledie School 10; Balt. Md. Missy. box 4 43; Boys' Christmas Gift 4 30; Children of Rev. H. R. Wilson 6; New Berlin Pa. 18; a Pastor's Child 50 cts; a Child 1; Charles Pike 1,

66 24

Total, \$6276 47

Total Receipts from Children, from May 1, 1852, to May 1, 1853, 6150 45

Do. from May 1, 1853, to May 1, 1854, 6276 47

Increase, \$126 02

Number of Churches, from the children of which contributions have been received, 1852—53 211
1853—54 208

Additional Payments for Children in Mission Schools.

LODIANA.

Ladies of Holidaysburgh, Pa., to ed David McKinney, 25; Ladies of Peoria, Ill., to ed Isaac Keller, 25 75.

FUTTERGURE.

A Friend, Roswell, Ga., to ed Horace S. Pratt, 20; Ladies of Union ch. Va., to ed John Hendren, 75; Two Ladies, Peoria, Ill., to ed Francis C. Smith, 80; Rev. James Holmes and others to ed Jas. Holmes, 25; Ladies, Deerfield, O., to ed Adella M. Stratton, 25; Mrs. M. Triplett to ed Wm. Triplett, 12.

MYNPOOKE.

Oglethorpe Miss. Soc. Ga., to sup Hulasi Roy, 25.

ALLAHABAD.

Fem. Miss. Soc. Clinton, N. J., to ed Albert Williams, 20; Miss Emily Rose to ed Francis D. Ladd, 25; Mrs. King and family to ed Samuel M. King, 25; H. Williams and family to ed John H. Williams, 25; Princeton, N. J. 1st Oh. Miss. Sewing Soc. to ed Ashbel Green, Samuel Miller, Archibald Alexander and Charles Hodge, 100; Ladies of Newburg, N. Y. to ed Hetty Chambers, 20; Rock Ch. S. C. a family offering to ed —, 25.

CANTON.

Ladies of Cambridge, O., to ed Henry R. Wilson, 18 25; Springfield 1st Ch. Ill., to ed John G. Bergerson, 20.

NINGPO.

Mauch Chunk, Pa., to ed Richard Webster, 20; Deerfield, O. Fem. Miss. Soc. to ed John Hartsell, 25; Sewing Soc. Balt. 4th Ch. to ed George D. Purviance, 25; Young Ladies of Thorndale Sem., Md., to ed Robert Belleville, 81; Miss Frances Wilson to ed Hy. Martin, 25; Salem, O. Fem. Miss. Soc. to ed Clement Vallondigham, 44; Mrs. Dr. Black to ed Charles Henry Black and Frank M. Black, 40; Balt. 4th Ch. Sew. Soc. to ed Abby Purviance, 25; William Rankin, Newark, N. J., to ed Matilda W. and Emma W. Rankin, 50; a Member of Franklin st. Ch. Balt., to ed Mary E. Boyd, 25; a Lady of Cumberland, Md., to ed Linnie McKay Beall, 20; a Family in Balt. Md., to ed Eliza Jane Cross, John Cross Webster, Martha Young Cross, and Helen Miller Cross, 106.

CORISCO.

Mercesburg Ch. Pa., to ed Wm. H. Lynch, 50.

CHICKAWAUGA.

Fem Miss Soc 1st Assoc. Refd. Pbn. Ch Phila. to ed Elizabeth Dales and Maria Lansing, 50; Ladies of Roseland Fem. Institute to ed Caroline Hammond, 25.

TALLAHASSEE.

Rev. J. N. Waddell, D.D., to ed Martha Waddell 50.

KOWSTAH.

Mrs. J. M. Dickey, Oxford, Pa., to ed Mary W Dickey, 50; ditto, to ed Elliot Cressen, 25.

Donations

TO THE

BOARD OF FOREIGN MISSIONS

IN JULY, 1854.

SYNOD OF BUFFALO.—*Pby of Buffalo City.* Buffalo Central ch, 41 00

SYNOD OF NEW YORK.—*Pby of Hudson.* Deer Park ch, of which 7 for Corisco, 18; *Pby of Bedford.* Yorktown ch 2; Red Mills ch, S. S. Myrick, 5; Patterson ch 34 93; *Pby of Long Island.* Smithtown ch 33 25; South Haven ch 24; *Pby of New York.* New York 1st ch, mo con 49 54; Sab sch to ed W. W. Phillips 6 25; to ed girl at Corisco 25, teachers to ed James Donaldson and Sarah C. Dow 19 50, Miss L. Jandon's class to ed Fanny Phillips 6 25, Infant Sab sch to ed Walter Lowrie at Spencer 6 25; Eighty-fourth street ch mo con 12 60; Forty second street ch mo con 12 60; Brooklyn 1st ch mo con 22; Chelsea ch mo con 37; Sab sch for sup of Bazaar school at Allahabad 15; Madison Avenue ch mo con 30 74; Yorkville ch mo con 7 54; University Place ch mo con 10; 2d *Pby of New York.* Scotch ch three mo' con colls 255, Mrs. Ferguson 24, 629 44

SYNOD OF NEW JERSEY.—*Pby of Passaic.* New ark 3d ch mo con 15 87; Morristown 2d ch a friend 2; *Pby of New Brunswick.* Bound Brook ch 10;

- Cranberry 1st ch 40, less 3 for *Foreign Missionary*; New Brunswick 1st ch 25.54; *Pby of West Jersey*. Camden 1st ch Sab sch to ed *Robinson P. Dunn and Levi H. Christian* 50; Cape Island ch three mos' con coll's 23.50; *Pby of Newton*. Belvidere ch J. G. Shipman 20, Sab sch to ed *John M. Sherrard* 8; *Pby of Ravenna*. Lamberville ch 38; *Pby of Luzerne*. Kingston ch 11.19. 241 10
- SYNOD OF PHILADELPHIA.**—*Pby of Philadelphia*. Kensington ch Sab sch to con Rev. WILLIAM O. JOHNSON, l. d., 112.03; Arch street ch in part 220, J. L. 20; *Pby of New Castle*. New London ch benev fund 60; *Pby of Baltimore*. Balt. 2d ch children of J. H. Brown to ed *Mary E. Wilson* 25; Broadway ch 29; Madison street ch 2.95; *Pby of Carlisle*. Rocky Spring and St. Thomas ch's 20, a friend 5; *Pby of Huntingdon*. Presbyterial coll 12.80; Shirleysburg ch 15, J. Campbell 6; Spruce Creek 1st ch 10; West Kishacoquillas ch 60; Sinking Valley ch 13; Little Augwick ch 35 50; Shavers Creek ch 27.03; Curwinville ch 30; Lower Tuscarora ch 2 12; Hollidaysburg ch ladies to ed *John Loyd* in China 25; Alexandria ch 60.50; Altoona ch 6.41; Bellefonte ch 71; Waynesburg and Newton Hamilton ch's 189; *Pby of Northumberland*. Derry and Washingtonville ch, Washingtonville fem miss soc to con Miss SARAH E. CLARK l. m., 30; Washington ch 28, 1114 93
- SYNOD OF PITTSBURGH.**—*Pby of Blairsville*. Salem ch 11; Johnstown ch 82; *Pby of Redstone*. West Newton ch 18.75; *Pby of Ohio*. Lawrenceville ch Sab sch to ed *Richard and Mary Lea* 50; Albion Sab sch to ed *Giles Swan Bates* 25; *Pby of Allegheny*. Slate Lick ch 27.33; Freeport ch 22.09; *Pby of Erie*. Mercer ch Mrs. Mary Homes 10; Fairview ch 11.61, a member 1; Sturgeonville ch 6.66, a member 50 cents; Girard ch 3.23; *Pby of Allegheny City*. Sharpsburg ch 28, 299 17
- SYNOD OF WHEELING.**—*Pby of Washington*. Wheeling 2d ch Sab sch to ed *Debia M. Dickson, Cyrus Dickson, Edgar Woods, James M. McKelly, and Robert Crangle*, 62.50, to ed — 6.25, Wheeling 3d ch Mrs. Woods and Rev. Edgar Woods to ed *Theodore Woods* 15; Washington ch ann coll and twelve mos con coll's 157.34, Sab sch for California Mission 20, to ed two boys at Canton 60; West Liberty ch 4.86; *Pby of St. Clairsville*. New Castle ch 4.10; Grandview ch 7.43; *Pby of Steubenville*. Steubenville 2d ch Youths miss soc to ed *Wm. P. Breed* 12; *Pby of New Lisbon*. Deerfield ch fem for miss soc to ed *John Hartzell and Anna Maria Stratton* 50; Rehoboth ch 8.25, 407 73
- SYNOD OF OHIO.**—*Pby of Zanesville*. Cambridge ch 23; Buffalo ch 22.06; Pleasant Hill ch 23; Norwich ch 7.80; Cross Roads ch 7; Hopewell ch 5.75; Newark ch 6; *Pby of Richland*. Lake Fork Cross Roads ch 12.75; Perryville ch 6; Clear Fork ch 3; Loudonville ch 3; *Pby of Coshocton*. Unity ch of which 30 to con JAMES DORLAND l. m., 43; *Pby of Hocking*. Gallipolis ch 31.62, 193 98
- SYNOD OF CINCINNATI.**—*Pby of Oxford*. Oxford 3d 46.50; Harmony ch 20.25; *Pby of Sidney*. Troy ch 4; Covington ch 2; Stony Creek ch 13, 55 75
- SYNOD OF INDIANA.**—*Pby of New Albany*. New Albany 1st ch 226.42; *Pby of Madison*. Hanover ch 4; *Pby of Indianapolis*. Shelbyville ch 4; Hopewell ch 4; *Pby of White Water*. Mt. Carmel 13; Connersville ch 12; Knightstown ch 21; Rising Sun ch 13.94; *Pby of Palestine*. Wabash ch 6; 314 66
- SYNOD OF NORTHERN INDIANA.**—*Pby of Muncie*. Indianapolis 1st ch Sab sch to ed *Mary Jane Axtell* 25; *Pby of Crawfordsville*. Bethany ch 20; Rockville ch 16, 61 00
- SYNOD OF ILLINOIS.**—*Pby of Kaskaskia*. Nashville ch 12; *Pby of Peoria*. Peoria 1st ch Sab sch to ed
- Addison Coffey* 25; Crow Meadows ch 6.36; *Pby of Chicago*. Willow Creek ch 23.52, 66 86
- SYNOD OF WISCONSIN.**—*Pby of Milwaukee*. Waukesha ch 7 00
- SYNOD OF IOWA.**—*Pby of Cedar*. Grandview ch 3.45; *Pby of Des Moines*. Birmingham ch of which 1 from children 21.25, 24 70
- SYNOD OF MISSOURI.**—*Pby of Upper Missouri*. Hopewell ch, 6 00
- SYNOD OF KENTUCKY.**—*Pby of Louisville*. First ch mo con 22.69; Second ch mo con 9.35; Chesnut at ch 22.65; Pennsylvania Run ch Miss Mary Guthrie 10; *Pby of Muhlenburg*. Greenville ch 5; Christian Co., Ky., Maria H. Evans 10, 86 60
- SYNOD OF VIRGINIA.**—*Pby of Lexington*. Lexington ch 170; Old Oxford ch 5; New Providence ch pupils of Bellville female seminary 23.13; Shemariah ch Miss Clarke's female school for female education in North India 10; *Pby of West Hanover*. Hebron ch 12, Dr. W. L. Wight 5, Mrs. H. Harris 5; Orange and Madison ch 10; Village ch 42.49; New Concord ch 2.25; Old Concord ch 20; Cumberland ch 33.75; Trinity ch 10; Peaks and New London ch 1; Rev. Peyton Harrison 12; South Plains ch 30.53; *Pby of East Hanover*. Richmond 1st ch mo con 5.66, 402 80
- SYNOD OF NORTH CAROLINA.**—*Pby of Orange*. Fairfield and Eno ch's, 20 00
- SYNOD OF MEMPHIS.**—*Pby of Chickasaw*. College ch, 33 33
- SYNOD OF SOUTH CAROLINA.**—*Pby of South Carolina*. Willington ch 20; *Pby of Bethel*. Beersheba ch 11.35; Catholic ch 53.05; Bullocks Creek ch 10; Yorkville ch Sab sch 7; *Pby of Charleston*. Wilton ch a member 5; Charleston 2d ch ann coll 207.27, Moore fund 86.75, contributions from a small circle of friends for sup of a Waldensian Missionary 152, Juv miss soc 9.35; Walterboro ch 30; Columbia 1st ch mo con colls 125.81, 722 58
- SYNOD OF GEORGIA.**—*Pby of Georgia*. Jacksonville ch to con Rev. A. W. FROULI, l. m., 31.75; *Pby of Hopewell*. Thyatira ch 40, 71 75
- SYNOD OF MISSISSIPPI.**—*Pby of Louisiana*. Prytanea at ch N. Orleans, Juv miss soc to ed *Elias R. and Hannah J. Beauls* 31.08; New Orleans La. Grandchildren of late Rev. Jos. Copes to ed *Joseph Copes* in North India 25; New Orleans 3d ch Sab sch to ed *Grace Leeds and Abby Eldridge Beattie* 50, 106 08
- Total from churches, \$1,941 46
- SEMINARIES.**—Washington College, Tenn., R. S. M. 5 00
- LEGACIES.**—Harmony, N. J. Legacy of Peter J. Dewitt, deceased, 4000; St. Thomas, Pa., Estate of M. Patton, deceased, 30; Pittsburg, Pa., Legacy of M. B. Lowrie, deceased, 95; Tinker Run, Pa., Legacy of Rev. Wm. Swan in part for African Mission 1200, 5325 00
- MISCELLANEOUS.**—An old Presbyterian 25; A friend at Sandy Hill, N. Y., 3; — for African Missions 17; San Francisco, Cal. Hannah Spaulding to ed *John Anderson* at Canton 30; A friend of Missions 5; Associate Reformed Synod of the South, for the education of boys in Africa 204.27; Lexington, Mo., Rufus Young 3; A friend 10; Mary Anne Goza 2.50, 220 77
- Total Receipts in July, \$10,571 23
- WM. RAWKIN, JR.,
Treasurer.
- EDWARD O. JEWKINS, Printer, 114 Nassau Street.

THE FOREIGN MISSIONARY.

Missions of the Board.

Hindu Widows' and Orphans' Fund.

We have received copies of two little pamphlets, one entitled "Rules of the Presbyterian Fund for the Relief of Widows and Orphans;" the other, "The Sixth Report of the Presbyterian Fund for Widows and Orphans," January 1, 1854. These we have concluded to reprint in our columns.

Amongst no people in the world are widows and orphans a more helpless class than amongst the overcrowded population of India; and especially if they are Christian Hindus—being then objects of dislike to the great mass of their countrymen. This general consideration may have turned the attention of our missionary friends to the duty of making some provision for their relief. In the peculiar state of things in that country, the native Christians are, many of them, at first greatly dependent on the missionaries to procure employment for them, and are thereby exposed to the danger of leaning too much on their missionary friends, and relying too little on their own exertions. Hence arises a special reason for endeavoring to enlist their own interest in making some provision for their widows and children. These things, and probably others may have

led our brethren to form the fund to which these little pamphlets refer—which was set on foot mainly, we believe, through the efforts of the Rev. Joseph Warren. That it has done good appears to be beyond doubt. But as to the general plan itself, and the principles on which it rests, and as to its particular rules, we need not express any opinion. They have met with favor in the sight of wise and good men on the ground. We insert these documents here as matters of interesting information.

RULES OF THE PRESBYTERIAN FUND FOR THE RELIEF OF WIDOWS AND ORPHANS.

I. This Fund shall be entitled "The Presbyterian Fund for the relief of Widows and Orphans."

II. Every married Christian, nominal Christian, or orphan may subscribe to this scheme, who is in the employment or under the pastoral care of any mission or missionary of the American Presbyterian missions in North India.

III. 1. The rate of subscription shall not be less than $2\frac{1}{2}$ annas per mensem, but permission is granted to each one to subscribe according to the following scale, to which the pension to be received is fixed.

2. The highest pension that any subscriber can receive will be twenty rupees.

3. That the following be the rate, viz. :

Rate of Subscription to the Presbyterian Fund for Widows and Orphans.

	Rs.	As.	P.		Rs.
A member paying	0	2	6	will receive	*2
do	0	4	0	do	3
do	0	5	9	do	4
do	0	7	9	do	5
do	0	10	0	do	6
do	0	12	6	do	7
do	0	15	3	do	8
do	1	2	3	do	9
do	1	5	6	do	10
do	1	9	0	do	11
do	1	12	9	do	12
do	2	0	9	do	13
do	2	5	0	do	14
do	2	9	6	do	15
do	2	14	3	do	16
do	3	3	3	do	17
do	3	8	6	do	18
do	3	14	0	do	19
do	4	4	0	do	20

4. That when any subscriber wishes to increase his rate of payment, he shall notify the Managers of the mission to which he belongs, six months previously, of such intention. These Managers shall then make a statement of the individual case to the Managing Director, together with their opinion as to the propriety of the measure, the state of health at the time, &c., &c. The Managing Director shall immediately forward such statement to the other Directors, and if the measure be approved of by a majority of all the Directors, the applicant at the expiration of the six months will be at liberty to increase his subscription to the amount specified, provided he pays up three years' back subscription according to the new rate; but in case he should not do so in the course of one month from the day the notice is given, he shall have to give notice a second time, and wait six months longer before the privilege can be granted.

5. Persons when married young or until they are twenty-four years of age, will be allowed to enter as subscribers to this Fund on the terms specified above; but from a regard to the interests of other subscribers, and to the stability of the Fund itself, it is required that persons over twenty-four years of age pay a bonus or entrance fee of four rupees, if their subscription is under 10 as. per month; of eight rupees, if it is under 1-5-6 per month; and of twelve rupees, if

over that sum. Those over 40 years of age shall pay a bonus of 8, 16, or 25 rupees for entering on the same rates of subscription respectively, and those over 50 years of age the sums of 25, 50, or 100 rupees as bonus. These entrance fees to be paid in three instalments—one every two months.

Any subscriber ceasing to pay his subscription for a period of three months or more, shall forfeit all claims upon the Fund. Provided, however, that suspension of wages shall be deemed a sufficient excuse for ceasing to contribute, except in cases where the subscriber may apostatize from Christianity, or be dismissed from his employment for disgraceful crimes. And if any one who shall thus have fallen be afterwards restored to his standing in the mission or church, the Directors may, on recommendation of the mission or church session concerned, restore to him the privileges of the Fund, on payment of arrearages. A refusal to pay arrearages shall in all cases be considered equivalent to a withdrawal from the Fund, and a renunciation of its benefits.

7. Any subscriber who may leave these missions or churches, and become connected with any other Presbyterian church, the churches of the London Missionary Society, the English Church or the Baptists, may continue his contribution, and his family shall be entitled to receive the benefits of the Fund. Provided, however, that if the circumstances connected with his leaving shall be notoriously disgraceful, the Directors may propose to the subscribers to erase his name from the list of subscribers, and a majority of the subscribers may erase it accordingly.

8. No subscriber, on ceasing to be such, shall in any case be entitled to receive back any part of the money he may have paid.

IV. The fund raised by these subscriptions shall be deposited on interest in the Agra Bank, or in such other safe way as the Directors may order; but the Directors may never lend it, or any portion of it, to private individuals, or suffer it to be employed, however temporarily, for any other purpose than that set forth in these rules: and being so deposited, it, with all future subscriptions, and all donations to the Fund, and interest arising, shall be held sacredly for the purpose of furnishing support to the destitute widows and orphan children of those who shall have been during their lives subscribers to the Fund.

V. 1. When widows with or without children, in receipt of a pension, re-marry, their pension shall cease.

*The rupee may be estimated at fifty cents of our money. Sixteen annas make a rupee. The pie is a fractional sum like our mill; twelve pies make an anna.—Ed. F. M.

2. And in case of the death of any widow, the pension allowed her shall be continued to her children, until the children, if boys, reach the age of 16 years; and if girls, until they reach the age of 18 years or marry: and when any widow shall be proved not to be bringing up her child in Christianity, but to be teaching it another religion or educating it for a life of vice, and shall refuse to allow her child to be placed as the mission or church may see fit to direct, her pension shall cease.

3. And when there is only one orphan child on the Fund, the amount of pension to be allowed shall be left to the decision of the mission to which he or she is connected, who will be guided by the circumstances of the case.

4. When any widow shall be proved to be living in any illicit connection, or the habitual practice of fornication, her pension shall cease; but if she have children, the children not to suffer by her misconduct, but receive any allowance thought proper by the mission; and in case of professed penitence, on recommendation of the session of the church under whose care she may be, and after suitable trial, the Directors may propose by circular to the subscribers to restore her pension to her.

5. When a widow is left without children, or when all her children come to age, or are married and settled in life, the pension she is to receive will be the full amount, when it does not exceed 4 rupees; and when the pension with children is 5 rupees, she will receive without children 4 rupees 8 annas, and for every additional rupee of pension an increase of 12 annas, according to the subjoined scale, viz.:

Pension Scale.

With children.	Without children.
5 0 0	4 8 0
6 0 0	5 4 0
7 0 0	6 0 0
8 0 0	6 12 0
9 0 0	7 8 0
10 0 0	8 4 0
11 0 0	9 0 0
12 0 0	9 12 0
13 0 0	10 8 0
14 0 0	11 4 0
15 0 0	12 0 0
16 0 0	12 12 0
17 0 0	13 8 0
18 0 0	14 4 0
19 0 0	15 0 0
20 0 0	15 12 0

6. Any claimant under these rules, on

being dissatisfied with any decision of the Directors bearing on his or her case, may appeal by circular to the whole body of the subscribers, two-thirds of whom may reverse or modify the decision of the Directors; and it shall be the duty of the Managing Director to circulate all such appeals.

VI. This Fund shall be under the management of a Board of Directors, consisting of the treasurers of the several American Presbyterian missions in North India, and a missionary from each mission, together with a subscriber from each mission, both to be chosen by the subscribers of that mission.

VII. 1. The Treasurer of the Agra American Presbyterian Mission, or (in case of his refusing the office, or of there being no such mission or person) any member of the Board chosen by the Board, shall act as Managing Director, Secretary and Treasurer; shall deposit the funds in the Agra Bank or in such other way as the Board may direct; shall conduct all correspondence with the Bank; shall receive from the treasurers of the several missions such sums as shall from time to time be collected for the Fund, and promptly add them to the deposit; shall keep a clear account of the receipts and disbursements of the Fund in a separate book, and by circulars to the members of the Board annually shall report the state of the Fund for the information of all concerned; which Report shall contain a full statement of the receipts from each subscriber—his name—and monthly subscription. The Rules are to be printed both in English and Hindústání, in Roman character, and a copy furnished to each subscriber for his guidance.

2. A certificate shall be given to each subscriber, stating that his wife or child or children after his death shall be entitled to the benefits of this Fund. (No. I. of Appendix.)

3. A second certificate will also be given to the widow, or child, or children of the subscriber at his death No. II. of Appendix.

4. And if the Managing Director shall at any time neglect or refuse to perform the duties hereby enjoined upon him, any Director may propose to the other Directors to remove him and appoint some other Director to the office; and a majority of the Board, excluding the Managing Director, the proposer and the nominee, neither of whom shall vote on questions of this kind, shall finally decide the question.

VIII. Any two Directors may propose amendments of the Rules; and, on their ob-

taining the written requisition of a majority of the Directors, the Managing Director shall circulate the proposed amendment, which shall be adopted if agreed to by two-thirds of the Directors and two-thirds of the subscribers, voting separately.

Appendix No. 1. Entrance Certificate.

THIS is to certify that
is a subscriber to the Presbyterian Fund for Widows and Orphans, at the rate of _____ per month, which entitles his family to a pension of rupees () per month, provided he conforms to all the rules of the Fund, and is punctual in the payment of his subscription. The scale of pension, however, is subject to any alterations that may hereafter be made in the Rules.

_____ Managing Director.

} Directors
of
Mission.

No. II. Certificate.

THIS is to certify that
widow of _____
is entitled to a pension of () rupees per month, to begin on the _____, from the Presbyterian Fund for Widows and Orphans; which pension in case of her death is to be continued to her children, till they are 16 or 18 years of age, according to the Rules of the Fund; and when her children are settled, or come to age, this pension is to be regulated for the widow according to Rule V. sec. 5.

_____ Managing Director.

} Directors
of
Mission.

SIXTH REPORT OF THE PRESBYTERIAN FUND FOR WIDOWS AND ORPHANS.—JANUARY 1, 1854.

The Managing Director, in presenting his Report for the past year, is happy to announce to the subscribers that the Fund is in a most healthy condition. Although the year just closed has been one of great mortality throughout India, yet only two of our subscribers—Daniel Wells, of Lodiana, in July, and Benjamin, of Allahabad, in December—have been called to enter into their rest. This is cause for great thankfulness, and the Managing Director invites all the

subscribers and friends of the Fund to join with him in acknowledging the great goodness of God, so mercifully vouchsafed.

2. The number of pensioners on the Fund at present, is four, who are as follows:—
1. S. B. Wylie's widow; 2. Benjamin's widow; 3 and 4. Mary and Hetty Wells. These four pensioners are receiving a little over 250 rupees per annum, almost double the amount of interest at the bank, which we are sorry to say is now reduced to 4 per cent. This looks somewhat discouraging at first, but as two of our former pensioners have re-married during the year, we trust that their example will not be without its influence; and if so, we may look forward to a diminution of the amount of pensions now resting on the Fund. Besides, if the amount of pension paid out is large, it must be remembered that the amount of subscription received is also proportionally great. In 1851 there were 61 subscribers, paying annually, rupees 328: 10; and now the Fund is receiving from these very subscribers a sum nearly double that amount. The present number of bonâ fide subscribers is 72, who are paying over 600 rupees, which, with the interest at bank, gives us a yearly income of nearly 750 rupees. With the donations received, we have added to our capital the sum of 900 rupees; and without these we are enabled to add 570 rupees, so that notwithstanding the large amount of pensions, we are in a better position than we were at the commencement of the year.

3. It has been thought by some that the scale of pension is too high for the rate of subscription. This opinion has been formed by a comparison with the rates of some of the home societies, and among a people whose mortality is much greater than that of the native Christian portion of India. It is therefore proper to remark, that the present scale is only an approximation to what is believed to be a perfect scale. It has not been submitted to an actuary for the simple reason that it was almost impossible to collect the necessary statistics. The result has been obtained by a calculation as accurate as could be made of the statistics of a single mission during the 15 years of its establishment. And it is hoped that it is sufficiently exact to preserve the integrity of the Fund, and give satisfaction to the subscribers. It was thought desirable to fix on something definite to meet the wishes of those concerned, and inspire confidence; and the reception given to the scale has been unmistakable,

and the influence most gratifying. It is well, however, to remind the subscribers that should experience show that the rate of subscription is too low, it can and *should be* modified by a vote of two-thirds of the subscribers, as the rules provide, and as facts and experience may render it desirable or necessary.

4. It is most desirable that the Fund should have a permanent basis, and the Managing Director believes that with a little exertion of its friends, and especially of its Directors, this may be soon acquired, and he would therefore earnestly call on them to put forth that exertion with as little delay as possible. To solicit subscriptions under ordinary circumstances for benevolent purposes, is not often a pleasant occupation; but the object of this Fund is so different from the usual objects presented to the Indian public, and the cordial willingness manifested to assist those who are doing so much for themselves is such, that no fears need be entertained. The Managing Director has been delighted to see the interest taken in our native Christian community by all whose coöperation he has sought, and their professed willingness to render substantial assistance. He has the pleasure to state, that he has received 344 rupees in donations from a few friends at Futtehghur; and what is peculiarly pleasing, is that his Highness the Maharajah Duleep Singh has shown his kind Christian feeling towards his native brethren in contributing to their laudable efforts the handsome donation of 250 rupees. The Managing Director therefore calls on all the friends of the Fund to solicit donations at once, and thus help to put the Fund on as permanent a basis as possible. And as he proposes to send this Report to those who take an interest in the welfare of native Christians, he trusts that all who will receive a copy, will cordially and liberally respond to this call.

5. The rules and certificates referred to in the last report, as also the present report, have been printed *gratis* at the Allahabad Mission Press. The rules and certificates have been distributed to the sub-

scribers, and appear to have given a good degree of satisfaction. This, together with the kind favorable notice of the Fund in the *Khair Khwâh i Hind*, has tended to increase the interest felt in the Fund by the subscribers. The editor of that paper, the Rev. R. C. Mather, suggested, in his notice of the Fund, the propriety of throwing it open to all the native Christians in the upper provinces. And accordingly he made formal application to the Directors for this purpose; but however pleasing it would have been to have all the native brethren united with us in this interesting brotherhood, it was thought best for many reasons to have two separate Funds in preference to one so very large and almost unmanageable. It is quite impossible for all of our subscribers to meet together to consider the state of the Fund, and with the present number it is felt to be a matter of considerable difficulty to get so large and scattered a body to act with sufficient unanimity to insure the proper and vigorous working of the Fund, the more especially when all questions must be decided by circular. And besides it was urged, and justly too, that it would not be fair to our subscribers who have been paying the last seven years, to have such a large body come in on such unequal terms and begin their subscriptions from the present time. The Managing Director, as well as all connected with the Fund, however, would be delighted to hear that the native brethren who have expressed a desire to join us have commenced one for themselves, and unite in wishing them the most hearty success.

6. Seven years having now elapsed since the Fund was started, it may be gratifying to the subscribers to review the progress which has been made during that time. And in submitting the following, the Managing Director desires to congratulate the subscribers on account of the Divine blessing which has attended their efforts to discharge their Christian duty. He trusts that they will not only be grateful for the favor which has been shown them in such rich measure, but also be encouraged to abound more and more in the good work.

Receipts.

Receipts from all sources for 1847.				Rs.	448	18	10
do.	do.	"	1848,	"	324	10	6
do.	do.	"	1849, and part of '50,	"	539	6	2
do.	do.	"	1851,	"	657	7	11
do.	do.	"	1852,	"	618	14	1
do.	do.	"	1853,	"	1,112	2	0
Total Receipts,					3,090	6	6

Expenditures.

Expenditures for 1847,.....	Ra.	0	0	0
do., " 1848,.....	"	0	0	0
do., " 1849, and part of '50,.....	"	94	8	0
do., " 1851, and part of '50,.....	"	190	3	3
do., " 1852,.....	"	113	8	0
do., " 1853,.....	"	216	0	0

Total Expenditures, Ra. 623 3 3

January 1, 1854, Bank Deposit,..... " 3,076 3 3

7. According to Article VII., Section 1, of the Rules, the Managing Director has the pleasure to conclude his report with a full statement of the receipts from each subscriber — his name — residence — monthly pension, monthly subscription, and the total amount for the year, which he trusts will be satisfactory to each subscriber, who will thus have a printed receipt of his contribution for the year.

List of Subscribers to the Presbyterian Fund for Widows and Orphans, Jan. 1, 1854.

Nos.	NAMES.	RESIDENCE	Monthly	Monthly			Total for		
			Pension.	Subscription.				1853.	
			Rupees.	Ra.	A.	P.	Ra.	A.	P.
1	Rev. Gopeenauth Nundy,	Futtehpore,	20	4	4		61		
2	Rev. Golaknath,	Jullundur,	15	2	9	6	81		2
3	Haidhar Ghose,	Lodiana,	15	2	9	6	81		2
4	John Darby,	Almorah,	15	2	9	6	81		2
5	William Basten,	Umballah,	14	2	5		27	19	
6	J. B. Lewis,	Jullundur,	13	2		9	24	9	
7	Gobin Pershad,	Barielly,	11	1	9		18	19	
8	Baboo John Harry,	Allahabad,	10	1	5	6	16	2	
9	Ishwaree Dass,	Futtehgurh,	10	1	5	6	16	2	
10	Hulsi Roy,	Mynpoorie,	10	1			16	2	
11	Qadir Baksh,	Lodiana,	8		15	2	11	7	
12	Dhoukal Pershad,	Futtehgurh,	8		15	2	11	10	
13	Hanukh,	do	8		15	2	11		
14	Robt. J. Breckenridge,	do	8		15	2	11	7	
15	Mardan,	do	8		15	2	11	7	
16	Francis McFarland,	do	8		15	2	11	7	
17	Mirza John,	Allahabad,	8		15	2	6	10	
18	John Jordan,	do	8		15	2	11	7	
19	Paul Qaim,	do	8		15	2	11	7	
20	Yunas Singh,	do	8		15	2	11	7	
21	Theo. W. Wylie,	Saharanpore,	7		12	6	9	6	
22	Matthew Brown,	do	7		12	6	9	6	
23	Elisha Swift,	Lahore,	7		12	6	29	18	
24	Cornelius C. Cuyler,	Umballah,	7		12	6	11	9	
25	Samuel Wylie,	Lodiana,	6		10		7	8	
26	Daniel Wells,	do	6		10		7	8	
27	John James Oaleb,	Allahabad,	6		10		7	8	
28	George Douglas,	do	6		10		7	8	
29	John Clement,	Lodiana,	5		7	9	5	13	
30	J. N. McLeod,	Saharanpore,	5		7	9	5	13	
31	Gilbert McMaster,	do	5		7	9	5	13	
32	Kasim Ali,	Futtehpore,	5		7	9	5	13	
33	Henry,	do	5		7	9	5	13	
34	Prem Masih,	Futtehgurh,	5		7	9	5	13	
35	John F. Houston,	do	5		7	9	8	14	
36	Thos. Scott,	do	5		7	9	5	13	
37	Hira, Jr.,	do	5		7	9	5	13	
38	Jai Kishan,	do	4		5	9	4	5	
39	Ram Kishan,	do	4		5	9	4	5	
40	Henry R. Wilson,	do	4		5	9	4	5	
41	Mahommed,	do	4		5	9	4	5	
42	Dulna,	do	4		5	9	4	5	
43	Nathol,	do	4		5	9	4	5	
44	Hira, Sen.,	do	4		5	9	4	5	
45	Ram Din,	Allahabad,	4		5	9	8	2	
46	Joseph,	do	4		5	9	4	5	
47	Dharmu,	do	4		5	9	4	5	
48	David,	do	4		5	9	4	5	
49	Qadir,	do	4		5	9	4	5	
50	Dhannu,	do	4		5	9	4	5	

Carried over... 567 5 6

List of Subscribers, &c., (Continued.)

Nos.	NAMES.	RESIDENCE.	Monthly	Monthly			Total for		
			Pension.	Subscription.				1853.	
			Rupees.	Rs.	As.	P.	Rs.	As.	P.
		Brought over,					567		
51	Walter Lowrie,	Allahabad,	4	5	9		4	5	9
52	H. T. Orr,	Saharunpore,	4	5	9		4	5	9
53	Robt. Sterling,	Lodiana,	3	4			3		
54	Chabua,	Futtehghurh,	3	4			3		
55	Jammadar,	do	3	4			3		
56	Kissanna,	do	3	4			3		
57	Rahmat,	do	3	4			3		
58	Richard,	do	3	4			3		
59	Emámmy,	do	3	4			3		
60	Ján Ally,	do	3	4			3		8
61	Roehan,	do	3	4			3		
62	Gunga,	do	3	4			3		
63	Bakala,	do	3	4			3		
64	John,	do	3	4			3		
65	Edward,	do	3	4			3		
66	James Wood,	do	3	4			3		
67	Matthew,	do	3	4			6	2	6
68	Nathaniel,	do	3	4			5	8	
69	Anganna,	Futtehpore,	3	4			3		
70	Mahmuda,	do	3	4					12
71	Obadiah,	Allahabad,	3	4			3		
72	Benjamin,	do	3	4			2	12	
73	Yakub,	do	3	4			1		
74	Bandah Masih,	do	3	4			2	4	
75	William,	do	2		6		1	1	6
76	Khadim Masih,	do	2		6		3	13	
77	Gurbat Singh,	Lodiana,	2		6		1	14	
78	Sulaiman,	do			6		2	3	
79	Abdullah,	do	2		6			14	
80	Furan,	Futtehghurh,	2		6		1	14	
Total for 1853,.....							351	15	0

Futtehghurh, January 1st, 1854.

J. J. WALSH, Managing Director.

STATEMENT OF ACCOUNT.

The Presbyterian Fund for Widows and Orphans in account with the Managing Director.

January 1st, 1854.

Cr.		Dr.	
Rs.	As. P.	Rs.	As. P.
By Cash in Bank per last Report,	2,190 1 8	To Pensions paid as follows:	Rs. A. P.
By Subscriptions for 1853,.....	651 15 0	S. B. Wylie's Widow, 19 mos. at 7 Rs.,	84 0 0
By Donations as follows:		Mary Wells,	12 " 5 " 60 0 0
H. H. the Maharajah Duleep Singh,	250 0 0	Hetty Wells,	6 " 6 " 36 0 0
C. Sutherland, Esq.,	50 0 0	Bulda's Widow,	12 " 9 " 24 0 0
W. C. S. Cunningham, Esq. C. S.,	10 0 0	Chunna's do.,	4 1/2 " 2 " 9 0 0
A Friend,	24 0 0	Benjamin's do.,	1 " 8 " 8 0 0
Debi Singh,	10 0 0		
	844 0 0	Total Expenditures.....	216 0 0
By Interest at Bank.....	116 8 0		
Total Receipts, Rs.	3,392 3 8	Balance, being cash in Agra Bank, Rs.	3,076 3 8

Futtehghurh, January 1st, 1854.

J. J. WALSH, Managing Director.

Karens, Jungle Men, and Brahmans, in Siam.

BANGKOK, APRIL, 1854.

MY DEAR YOUNG FRIENDS:—There are several tribes residing within the boundaries of Siam, concerning whom I have not yet spoken, and though comparatively unimportant, they deserve a passing notice. They inhabit the mountainous portions of the country at the head of the smaller streams, or entirely away from the watercourses.

The largest and most important of these tribes are the Karens, who inhabit the western portion of the country bordering on Burmah, and are identical with those found throughout that country, and among whom the Baptist missionaries there have had such signal success. These people are represented as being simple in their habits, as having no books, nor written characters, nor any well-defined system of religion; they have no images which are objects of worship, but they make offerings to spirits, especially to the spirits of their ancestors. They are represented by the Siamese as teachable, honest and truthful; but it should be remembered, that the standard by which they are compared is a very low one, and that while they may not equal the Siamese in cunning, deceit, and falsehood, they doubtless have among them all the vices of barbarous tribes. From all that we are able to learn by inquiry, the Siamese Karens have a similar language and similar customs to the Karens of Burmah. If, therefore, you have access to accounts of missionaries who have lived and labored among them there, you will need no further description of this interesting people. Hitherto missionaries in Siam have not been able to reach them, owing to hinderances, either direct or indirect, put upon our movements whenever we attempt to visit the more unfrequented parts of the kingdom; if we could have free access to them, we might hope for some such measure of success among them as has been witnessed among the same class in Burmah.

From those whom the missionaries have met, we learn that they have heard of the Christian Karens of the neighboring country, and, indeed, one or two of their villages have been visited by a Karen assistant from one of the Burman missions. At present, there is more hope that they may be reached by the blessings of the gospel from that quarter, than from Siam; we trust that the way may be speedily opened up for the free promulgation of the gospel to these scattered tribes in their own tongue.

There are two or three other tribes of less note living in other sections of the kingdom, principally the mountainous region lying between Siam and Cambodia. They are often spoken of by the common term of Jungle men, or men of the woods; but are divided into different tribes, as Kas, Chongs, and Sawas. They have different dialects, but similar or common habits of life, and are alike destitute of the knowledge of letters, and of most of the arts of civilized life; in this respect they are lower even than the Karens. But if we could bring the gospel to bear upon them, we might reasonably hope that it might do for them what it has already done for so many barbarous tribes—elevate and improve their condition for this life, and make them heirs of eternal life in the world to come. But there is no present prospect of our being able to reach these people: it will not be, till we have more freedom of movement over the different and distant parts of the country; but this, in the providence of God, may come sooner than we now think.

There remains to be noticed but one other class of pagans in Siam, and that is the Brahman class. They are unimportant as to numbers, and only deserve notice from their position at the Siamese court. They have but one temple at Bangkok, and an intelligent native authority puts their number at only one hundred. You know much of this people through the writings of our missionaries in India, where Brahmanism is the pre-

vailing religion; and you will understand that it is an entirely different system from Buddhism, which prevails here; and yet Brahmans hold an honorable place at the Siamese court, and are for the most part supported from the royal treasury. They are classed with the astrologers to his Majesty the King, and, among other duties, they are called to determine the fortunate day, and even the fortunate moment, for undertaking any important enterprise. They are prominent actors in the ceremonies at the coronation of a new king and upon the occasion of important processions they bless the people, sprinkling them with holy water. I witnessed one a few days ago, when the king's elephants, twenty-seven in number, his horses, buffaloes, and other cattle, and even monkeys, were formed in procession, fully arrayed in their royal equipments, glittering with silver and gold trappings, and as they passed before his Majesty the King, they were sprinkled with consecrated water by a Siamese from one side, and a Brahman from the other, strongly reminding one of the accounts we have of the blessing of animals by the Pope at Rome. There are several customs and superstitions common among the people, which I am assured by intelligent Siamese are not of Buddhist, but of Brahminic origin; but whether they existed previously to the introduction of Buddhism into the country, or were introduced with it, or brought in since, I am not able to ascertain; but it is most probable that there are many superstitions common to most of these pagan nations, which are handed down by tradition, and for which there is no authority in any of their sacred books.—Yours faithfully, S. M.

India.

I. The first thing to be noted is the importance of India,

1. As it has been viewed, in all ages, by other nations; exciting the cupidity, successively, of the Assyrians, under Semiramis; of the Greeks, under Alexander; of the Afghans, under Mahmúd and others; of the Persians, under Nádir Sháh; of the Tartars

and Moguls, under Genghis Khán and Tamerlane; of the Portuguese, the Dutch, the French, and the English.

2. Viewed as a country of large extent. It is 1800 miles from the north to south, (i. e., from 8 to 35 degrees of north latitude,) and about 1500 miles from east to west: with a hot, yet salubrious climate; diversified with mountains, hills, and extensive plains—some of the latter being confessedly as fertile as any in the world, (notwithstanding the desert character of certain localities,) yielding, under cultivation, most of the fruits, grains, and vegetables of both temperate and tropical climates; and having a population of about one hundred and fifty million souls.

3. As occupying the most central and commanding position among the Asiatic nations. It has held a larger place in the eye of commerce than any other country; it now holds commercial relations with nearly all nations, east and west; and it has given religion to Burmah, Siam, China, and many islands in the eastern archipelago.

4. The country is divided among different nations; as the Támulians, the Telúgús, the Kánkánís, the Máhrattas, the Guzáráts, the Bengálís, the Hindustánís, the Gurkhás, the Panjábís, the Kashmírís, the Sindians, &c., besides the remnants of certain aboriginal tribes found in the mountains, as the Khurds, the Kols, the Bhíls, the Asámís, &c.; and in the same sections of the country there are different castes, which have continued separate from each other from generation to generation. Most of these, however, belong to the European type of humanity; and have therefore a good basis for the physical and mental improvement which may be expected to supervene upon the adoption by them of a pure religion, the abolition of caste, and the consequent amalgamation of the different races, tribes, and castes. Such a mixture of blood, in almost numberless channels, crossing and recrossing each other, can scarcely fail, when it takes place, (and it awaits only the revolutionizing influence of a Christian civilization,) can scarcely fail to produce, in the people of India, a national character, analogous to that which similar causes have produced in the people of England, and are now producing, on a larger scale, in the people of the United States. In every sense, therefore, India will prove itself to be, in the Oriental world, what China now claims to be, viz., the central kingdom.

These things give an importance to the

work of missions in India, which can scarcely be predicated of it in most other heathen countries; though in all of them the gospel ought, of course, to be preached as quickly as possible.

II. The work of the Church, in relation to India, is a vast work:

1. On account of the great numbers of people who need to be instructed—six times as many as inhabit the thirty-one States of the American Union.

2. On account of the diversity, the greatness, and the universality of the errors and vices prevalent there. The systems of error divide themselves, in a general way, into Brahmanism, Mohammedanism, Sikhism, Vedantism, Kabirism, Buddhism, Romanism, Gabarism, various forms of asceticism, and aboriginal idolatry and devil worship; the last being modified, in some cases, though probably not in all, by its contact with Hinduism. Connected with these, and underlying most of them, is the doctrine of pantheism. Here are radical errors in relation to the object of worship—the origin, condition, and destiny of man—the rule of faith and practice—the nature of sin—the elements of salvation, and the means necessary for its attainment. And the vices of society, which naturally spring from these errors, are so generally prevalent, and of so sturdy a growth, that nothing can remove them but the general prevalence and the steady and long-continued influence of Christian truth.

III. Though the work to be done is great, it is nevertheless full of promise. It would be so, even if there were no special encouragements to be derived from prophecy. For—

1. It is no novelty for people in India to change their religion. (1.) Hinduism itself is not indigenous. It came from abroad, and supplanted most of the aboriginal forms of faith; and conversions of the same kind are going on at the present day. (2.) The religion of Buddh was at one time reinforced by so many converts, as to be able to contend with Brahmanism for the dominion of India. (3.) A large number of Hind s have been converted to Mohammedanism, and such conversions are now witnessed every year. (4.) Many, of almost all religions, have been converted to Christianity—both Papal and Protestant.

2. Providence evidently favors the efforts of the Church to evangelize that country;

(1.) By creating, in the minds of many,

dissatisfaction with the ancient systems of religion, and leading them to desire something better. This appears in the work of reformers, who have arisen from time to time, and drawn many disciples after them. This work has been going on for ages, and is in progress at this moment. The reformations of most note in by-gone days are those of Kabír and Nának. Within the period of our own times several new sects have sprung into existence, such as the Vedantists and the Karta-bhojas in Bengál; and within the last year or two we have heard of a reformer at Ráwal-pindi, in the Panjáb; of another near Lodiana; and of a third near Mingapur, in North India; one of them making Jesus the centre of his system, and another looking upon himself as divinely appointed to introduce Christianity into his country in the room of Hinduism; though both one and the other have inadequate and erroneous views of the character of Christianity and the person of its Author. The last-mentioned fact is remarkable, on account of the analogy it bears to the great work of reformation now in progress in China, under the auspices of the insurgent emperor.

(2.) The Lord has awakened an uncommon degree of attention to the spiritual interests of India among most of the evangelical denominations of Christendom, so that the number of societies now engaged in efforts to evangelize that country is more than twenty; being connected with at least half a dozen branches of the Presbyterian Church—the Episcopal, the Lutheran, the Congregational, the Wesleyan, the Baptist, and other Churches.

(3.) Though the proportion of missionaries from foreign countries is still less than one to 400,000 of the population, and till lately was only one to a million, yet the blessing of God has so far attended their labors, that their influence has been felt in almost every part of the land; more than 300 churches, with 18,000 living communicants on their roll, have been organized; and from among their converts nearly fifty ordained ministers, besides five or six hundred catechists, are now laboring for the spiritual good of their countrymen. This is the Lord's doing, and it is marvelous in our eyes!

(4.) The favor of God is seen also in the disposition of the ruling powers of India towards the missionary work. Two-thirds of the country is now subject to an enlight-

ened and liberal Christian government—a government which is ready to afford every facility to missionaries of all denominations, and which will secure to native converts liberty of conscience, and the enjoyment of all their civil rights. The remaining third is under the dominion of Hindú and Mohammedan princes, who, with scarcely an exception, are dependent on the British, and who defer, in almost every thing, to the expressed wishes of the paramount power. Some of them have directly patronized Christian education; others have shown themselves to be personal friends of missionaries; and one of the most distinguished of their number—now an ex-king, in the receipt of a princely income—has lately become a member of the Church of Christ.

(5.) Mighty changes are now in progress there, in the world of letters, and in the social system—all tending to make a triumph of the gospel comparatively easy. Schools are springing up in various parts of the country where the instruction given is utterly incompatible with the errors of Hindúism. These schools are popular with almost all classes of the people, and are sometimes sustained most zealously by those who are most opposed to the cause of Christ; as is witnessed in the case of the new metropolitan Hindú college of Calcutta—a college designed to rival the institutions of the government and of the missionaries—which, in December last, is said to have had on its roll as many as 1100 students. In such cases the Lord will cause the wrath of man to praise him.

(6.) In other ways, also, God is using the opposition of the enemy to promote his cause. Again and again, when native society has been shaken and temporarily convulsed by the conversion of distinguished individuals, there has been a spirit of inquiry excited, which has been favorable to the cause of truth; and the very celebrity thus given to the conversions in question, has served to render the country familiar with the idea of a change from Hindúism, and the other isms in vogue there, to the new religion now coming in—thus diminishing the difficulties of conversion in all future cases.

(7.) Another fact in providence which favors the work of missions, is the elevation to the highest places in the political and social spheres of a Christian people. In the eyes of the heathen, a degree of honor is thus conferred on Christianity. The re-

proach connected with it, as a new and strange religion, is, in a measure, wiped away; and it is obvious, that in proportion as prejudices against it diminish, the facilities for conversion must be increased.

(8.) There is a general expectation among the people of the universal spread of Christianity. This fact alone, if there were no others of a favorable character, should be regarded by the Church as constituting a loud call from Him whose almighty Spirit controls the desires and shapes the expectations of men, to labor with promptness, alacrity, and hope, for the conversion of India.

IV. The work of evangelizing India belongs to the Christians of the United States, as much as to those of any other country. England, it is true, sustains a political relation to that country which does not belong to the United States; but the Bible never uses the boundaries of earthly states to mark the spheres in which the Church is to exert its energies. The kingdom of Christ knows nothing of the kingdoms of this world, except as kingdoms that are to be won for the Prince of Peace. If any thing, however, is to be made of the advantages which the servants of Christ may derive from the accidents of an earthly nationality for the prosecution of their work, then there is no class of Christians who have more advantages for preaching the gospel in India than Americans. America, under the name of the New World, is favorably known to the natives; and American missionaries are treated with consideration by the British authorities in that country, for the simple reason that they are Americans.

JOHN NEWTON.

P. S.—What I have said about the salubrity of the climate may excite surprise in the minds of some, because the opinion has found currency in this country that the climate of India is deleterious, like that of Western Africa. It is not meant, however, that there are no diseases to which the inhabitants of that country are not more liable than the inhabitants of some more highly favored countries, nor that all parts of India are equally healthy. I say, in a general way, that the climate of India is salubrious, just as the climate of the United States is so.

Strangers, going to reside in India, have no acclimating process to go through; and if they only carry with them good constitu-

tions, and then adapt their manner of living to the necessities of the country—a country in which the rays of the sun are powerful, and the heat often intense, they may have almost as good a prospect of health there as in other countries. True, there is Asiatic cholera in India; but it is no worse there than it is now in the United States. In the north-western provinces it has prevailed only once, as an epidemic, within the last twenty years or more; and, at other times, it has scarcely been heard of. Small-pox is common among the natives, but this has nothing to do with the climate, and vaccination is an effectual preventive. There is no yellow fever and no plague. In some places intermittent fevers prevail after the rainy season, and among the natives they are often very fatal; but Europeans and Americans suffer no more in this way than multitudes do every year in many sections of the United States. Diseases of the liver are apt to develop themselves in foreigners, who take with them to that country a predisposition to such diseases; but among the natives such complaints are not more common than they are in America. Diseases of the lungs are less common there than here. The climate of India, by reason of its excessive heat, is debilitating; but, on account of the regularity of the seasons, it is less apt to generate acute, painful, and fatal diseases, than the fitful, changeful, unreliable climate of this country.

The average period of the public life of missionaries, who have lived and died in India, has been found to be *seventeen* years. What the average of ministerial life in this country is, I do not know; but I doubt whether it would be much more than this.

But even if it were *true* that the missionary work in India involved a sacrifice of life, who that has the spirit of Christ, or of Paul, would shrink from it on that account? If the heathen of tropical countries could not be evangelized without the most painful sacrifices, then such sacrifices should be made; and they might as well be made by us as by our successors in the Church.—*Evangelical Repository.* J. N.

Begging Bulls.

MANY, probably most of the readers of the *Foreign Missionary* will wonder what sort of begging bulls would make. Yet, strange as it may seem, they constitute one

of the regular classes of beggars in this country. And what is more wonderful still is, that they are all religious beggars. They wander about the streets of the city just like other beggars, or rather they go their regular rounds to the doors of their patrons, like their human exemplars, except that they carry no bag with them, ask for no money, and accept of no contributions of tobacco, &c. They never visit the shops of tobacco-nists, money-changers, cloth merchants, &c. They go to the shops of grocers, confectioners, hucksters, &c., and such other religious friends as take pains to make special provision of grass, grain, or vegetables for the supply of their daily wants. They observe the rule, too, that "beggars must not be choosers;" for they take whatever eatable is given to them, and quietly walk away, eating it up, without any murmur or complaint as to either quality or quantity. One of these four-footed beggars comes to a huckster's stall; the keeper puts a handful of green leaves in his mouth, and he walks quietly on to the next patron. Next he comes to a confectioner, and although his verandah is full of vessels containing the shopkeepers' variety of cakes and sweets, he never attempts to help himself, more than any other customer, but thrusts his mouth into the door, and if the shopkeeper does not happen to see him, he gives a call; the man then puts a cake in his mouth, and he quietly moves on. But if the shopkeeper neglects the first call, he gives another, and another, until something is put into his mouth, and then, no matter how small the morsel, he walks away satisfied. But should there appear to be any unnecessary or irreverent delay, the beggar calls out at his loudest, and at the same time curls up his neck, and looks so fierce and threatening, that a bystander would think he would at once charge into the shop, to the certain destruction of keeper, goods and all. Having at last received his quota here, he goes on to a grocer, holds up his mouth, and gets a handful of flour; to a

grain merchant, and in the same way gets a handful of grain; and thus he goes his daily round, and, like his two-legged companion, is among the fattest of his kind in the land. Here and there, a devout Hindu, whose shop does not afford the kind of articles this customer requires, sets out for this visitor a basketful of cut straw and meal, or some other equally palatable provision, for his bullahip, which he devours and passes on.

I suppose there is not a city in India where this daily routine is not witnessed. Especially in large Hindu cities are these beggars very numerous, and sometimes dangerous to strangers. I have known instances of their attacking carriages passing in the streets. Once I was myself obliged to take refuge from one of them, in a shop, for having irreverently struck him with my cane to drive him out of the way. So sacred are these animals considered, that an attempt to kill or injure one of them, even though he may have killed a human being, would most certainly result in a serious riot. They are a sort of votive offering made on the death of a Hindu by his relatives. They are marked on one side with a ring, and on the other with a figure of a trident, and then let loose. Originally this marking was by branding, but now it is generally done by paint, which soon disappears. Hindus suppose that every particle of earth this bull throws in the air with his horns when he tears up the ground, will secure a year in heaven to the person on whose death he was thus set at liberty. Such is a specimen of a heathen's hope of heaven.

J. H. M.

North India, June, 1854.

Mission to the Chinese in California.

LETTER OF THE REV. W. SPEER, AUG. 14, 1854.

Preaching — Monthly Concert — School — Dispensary — Ecclesiastical Notices.

SAN FRANCISCO, Aug. 14, 1854.

OUR new Mission-House has been open for somewhat more than two months. Our

progress thus far has been encouraging. The amount of labor to be done is far beyond my own strength, and all the direct assistance I can bring to bear. What has been accomplished has opened the way for a much larger amount of good.

First. Preaching in the Chinese language has been maintained twice each Sabbath, except once when confined to the room with sickness. The audiences have not been over forty. Obstructions in the street have made the house difficult of access from the Chinese quarter. Nearly all the attendants have been individuals who have come specially to be present at our worship. When the street is graded and planked, passers-by can be gathered in. These companies have appeared to comprehend, and have confessed the reasonableness of, the truth presented to them. One individual has seemed to be deeply moved with its power. He is in the habit of daily prayer and private study of the Scriptures. Several are quite regular attendants, and I have been gratified with the intelligent interest increasingly manifested by them. It will be my great object to infix religious impressions by simple exposition and enforcement of passages of Scripture. My only confidence is in the "sword of the Spirit." No weapon of human temper and point can penetrate the Chinese heart. They are fond of flowers of speech and a lofty style; and they have sufficient intelligence to take an interest in explanations of the arts and sciences. But the experiment of changing the Chinese religion by these means has failed in the hands of the Jesuits, and it is clear that preaching to the Chinese must be "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" — supernatural power, acting through the plain setting forth of the gospel. Weak, and fearful, and trembling much, as one must, with a dispensation of the gospel committed to his hands, how comforting the assurance that through the cross of Christ is "the wisdom of God and the power of God" exercised for the salvation of dying men.

The first communion service in Chinese was held in the chapel on Sabbath, July 9. Previously, the members of the church had united with the Rev. Mr. Williams' church on such occasions. A few American friends were present and joined us in spirit, though unable to comprehend the words uttered. "Mortals have many tongues; the immortals one."

The Monthly Concert in English has been

twice observed, and lectures given on missionary subjects. The first, in the mission chapel, was on the past efforts to convert the Japanese. It was an interesting coincidence, that at the same time, within sight from the chapel windows, the ship Morrison lay at anchor, preparing for a voyage to China to obtain emigrants. This vessel was commenced by Stephen Girard of Philadelphia, before his death, but, like his college, it passed when completed into Christian hands. It was finished by the devoted friend of missions, D. W. C. Olyphant, of New York, and named after the Rev. Dr. Morrison, the first missionary to China. It was sent on a missionary visit to Japan in 1837, having on board Gutzlaff, Parker, and Williams, with Mr. Olyphant's partner, Charles W. King, and his wife. Though little was accomplished at the ports of Jeddo and Kagosima, where they anchored, yet the visit will stand on record as the earliest Protestant attempt to give the gospel to the Japanese. The ship Morrison was the first vessel on which the Bethel flag was raised in Chinese waters; on which occasion, Sabbath, Dec. 2, 1832, the Rev. Dr. Morrison preached a sermon from Rev. i. 3. The Rev. Ed. Stevens had just then arrived, and commenced his labors as the first seaman's chaplain at the anchorage of Whampoa. This vessel has for some years been employed in the whaling service. Now, when nearly worn out, she again goes forth on this providential mission of bringing the heathen to this Christian land, here to receive the light of the gospel.

In the evening-school seventeen names have been enrolled as regular attendants. We have new faces, as visitors, for a few times, at almost every session. The philosophical experiments, &c., on Saturday evening, usually bring out a crowd. The prayer-meeting on Wednesday evening is engaged in with apparent profit by the scholars.

One of the most interesting employments of the month has been the establishment of a dispensary for the sick. This has been greatly needed. The Chinese doctors possess little scientific knowledge, though there are quite a number in the city, and their prices are high. Our medicines and medical services are still more expensive. On nine prescribing-days, Wednesdays and Saturdays, at noon, the names of forty-eight pa-

tients have been enrolled, and advice has been given to as many more. Several of those cured have come back to present their thanks in form, and express their gratitude for the benefits obtained. A great many patients have been landed from several ships within a few weeks, ill or dying with scurvy. This is the result of the packing of old and slow vessels with from one-half to twice the number they are allowed by law to carry. The "Libertad" started from Hong Kong with over 500 passengers, of whom above one fourth, probably not far from one third, died before or since her arrival. The "Exchange" has lost, out 513, about one hundred. This is partly the fault of Englishmen and Americans connected with the shipping, though it happens that these two ships are both owned by Chinese. The officers and seamen must always be white persons. The medical attendance at the Dispensary has been chiefly performed without pecuniary recompense by the two Christian physicians connected with the Presbyterian church, Drs. Ayres and Coon, whose names I mention with gratitude. The medicines have been generously furnished here at cost prices by those engaged in the business. This department of labor opens up a field of much promise as an auxiliary to the missionary work.

On last Monday, August 14, according to the act of the General Assembly, I was received into the Presbytery of California, by transfer from that of Canton. On the same day, Lai Sam was allowed to take his seat as an elder representing the Chinese church, which was thereby united to this Presbytery. On the same day, Calvary Church, which has just been organized by the Rev. Dr. Scott, connected itself with the Presbytery, and obtained leave to prosecute a call for that brother before the Presbytery of Louisiana, in accordance with his own consent, previously given.

In the work of tract distribution, the visitation of the sick, and kindred duties, Lai Sam continues to be a useful aid.

Humbly trusting that the labors attempted here are remembered in the prayers of the brethren and churches in other portions of our land, I remain,

Affectionately and sincerely yours,

WILLIAM SPEER.

Missions of other Churches.

English Episcopal Missions.

The Gospel Net.

THE following speech, delivered at the last anniversary of the English Episcopal "Church Missionary Society," by the Hon. and Rev. S. Waldegrave, will be found richly to repay the time spent in its perusal. The speaker was seconding a resolution having reference to the success of preaching the gospel in Sierra Leone.

May I be permitted, in seconding the resolution which has been moved by the Bishop of Sierra Leone, to call the attention of the meeting to a passage of God's word which has often appeared to me beautifully to illustrate the nature of missionary operations, and to tell the secret of missionary success? In his forty-seventh chapter, the prophet Ezekiel is taken in vision to the shores of the Dead Sea. The very name, Dead Sea, tells its own tale. It tells that it is the sea which covered the once smiling vale of Sodom. It is a sea which, to this very day, is impregnated with the brimstone which God rained down from heaven upon the devoted cities of the plain. It is a sea in which, as travellers inform us, no living thing can move; if, by the rapidity of the current of the river Jordan, any fish is ever brought down into its waters, it perishes immediately. The prophet is taken in vision to this sea. And what does he behold? He sees, standing on the shores of this Dead Sea, fishermen casting their nets; nay, more, as they cast their nets, they enclose a great multitude of fish—"as the fish of the great sea, exceeding many." Now how did it come to pass that in the Dead Sea so great a multitude of fish was gathered? The secret is told in the earlier part of the same chapter. There the prophet is taken up to the temple at Jerusalem, and is permitted to see the healing waters which issue forth from the sanctuary. Coming forth from beneath the altar of incense, they flow down, with a constantly-increasing depth, through the plain into the desert, and then fall into the sea, giving life wheresoever they reach. This, my Lord, was the secret of the fishermen's success—the life-giving river, which

has its source in the sanctuary of God, brings the fishes exceeding many to their nets.

Now, here, surely, we have a most apt illustration of missionary labors and missionary successes. Do not our missionaries, every one of them, take up their stand by the side of a Dead Sea? Need I speak of New Zealand? Surely we had, in the early history of our missions there, abundant proof that that sea was dead indeed! Need I take you to the peninsula of Hindustan? There, too, though the intellect is subtle and acute, still, in the absence of the life-giving Spirit of God, all were "dead in trespasses and sins." But I will rather direct your attention to that part of the missionary field to which the resolution committed to my charge more particularly refers. I will take you to the western coast of Africa. Surely, laying aside all thought of the abominable traffic in human beings, that sea was dead in itself; but if any thing could make it more dead, it was that infamous slave-trade. Yet there our missionaries took their stand at the very outset of our labors, and there they cast their nets. And did they cast them in vain? Let me quote but one example. Is there any one now present who is ignorant of that wonderful record of missionary labor, and missionary success, which is to be found in the life of William Augustine Johnson? Let him read that book, and learn how dead was the sea by which that good man took his stand, and how great was the success which God gave him, even though six short years measured the term of his missionary life. I speak not of the transformation of that howling wilderness, once known by the name of Hog Brook, into the happy district of Regent's Town. I speak not of the village streets, the farms on the outskirts, of the parsonage-house, the school-houses, the church thrice enlarged to receive the crowding worshippers. But I speak of the "lively stones" built up by the Spirit of God upon that tried, that sure, that "precious corner-stone," Jesus Christ. It is the manifold exhibition of grace in the souls of converted sinners that is the interest of that book. And what was it that gave Johnson that success? Was it that he cast his net with diligence? He did cast it with diligence, and so our missionaries still are doing. But this was not the secret of his success. The

secret was this—that healing waters came down from the throne of God, and poured into that dead sea. And this reminds me that the altar from beneath which the streams of Ezekiel's river flowed was very probably the golden altar of incense before the veil. If so, may we not be taught thereby that when our missionary cast his net, our glorious Jesus, the Apostle and High Priest of our profession, was pleading with the Father, and offering up the much incense of His prevailing intercession? In answer to that intercession, the life-giving Spirit of God came down, followed the course of the fisherman, and made every thing live. Yes! while we "thank God, and take courage," let it ever be acknowledged from the heart, that, whilst it is the part of the missionaries to speak, and the part of the people to hear, it is the part of God to do.

And now, what is the moral of all this? It is, that the Committee of the Church Missionary Society must still continue to send forth men who would cast the true gospel net. Let it not be supposed that it is *any* net, the casting of which the Spirit of God will follow. Let it not be supposed that it is *any* net that will gather the living fish. No! it is nothing but "the gospel of the grace of God," which is the "power of God unto salvation. Therefore let the Committee, "through evil report and through good report," continue still in the determination, in spite of all taunts, and difficulties, and discouragements, to send forth only those men who have known the power of God in their own souls. Let them rather send forth a few men, and those living men—men who love Christ because they know that Christ loved them—than send forth a host of men who know nothing of the love of Christ, and cannot say to the people, "That which we have seen and heard declare we unto you."

But whence are the men to be drawn who shall cast the net which the Holy Ghost shall bless? I confess that I was greatly struck with an observation which occurred in the Report, that the secret of the deficiency of missionary laborers is to be found in the bosom of our own Church. Yes! there is the fault! Let me, then, humbly and affectionately, and with a deep sense of my own shortcomings, appeal to my brethren on the platform, even to be more and more careful that they, too, cast the right net. I entreat you to give up, in every sense and form, the traditions and inventions of men. I entreat you to go simply to the "lively oracles of God."

I entreat you to draw from thence, on your knees, the knowledge of Christ's love, in its breadth, and its length, and its depth and its height, and the knowledge of God's grace, in all its distinguishing, its effectual, its invincible might. Is the subject one, my brethren, which is soon exhausted? You have not found it so, have you? Go, then, to the Word of God, and find out all that you can about Christ. Draw thence the rich treasures of His love, and come again to your people, remembering that, after all you can do, it is the life-giving Spirit of God alone that can give you seals to your ministry. Wait, then, upon Him continually, that He may be pleased to come forth in answer to the intercession of the glorified Jesus, and pour life into the dead sea of our congregations. I say the dead sea of our congregations; for what do we acknowledge ourselves and our people to be by nature, but "dead in trespasses and sins?" Let us, then, preach the word; let us plead for the Spirit. And who can tell whether He may not—nay, rather, who can question that He will—even from the most unlikely materials, raise up instruments as effective even as William Johnson? He hath done it in times that are past: may He not do it again? "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them. O Lord, arise, help us, and deliver us for Thine honor." Give, O Lord, the word, and great shall be the company of them that publish it both at home and abroad.—*Church Missionary Gleaner, August, 1854.*

American Board Indian Mission.

The Two Leaves; or, the Contrast.

We have found the following scrap in the American "*Journal of Missions*," and, much interested in the perusal of it, we introduce it into our pages. Sometimes a very little fact is the expression of a great principle. We believe it to be so in the present instance. "It is more blessed to give than to receive:" undoubtedly it is so; for he who gives, *gives* and *receives* a blessing. He benefits another by his gift, and his gift reacts in the way of blessing on himself. "With what measure ye mete, it shall be measured to you again." This is specially true in missionary operations. Man unevangelized is the enemy of man. Man evangelized is the friend of man. The one seeks for opportunity of doing injury to his fellow: the other delights to do him good. In proportion, then,

as we communicate the precious boon of gospel truth to those who are without it, do we diminish the number of those who, if opportunity occurred, would act as our enemies, and increase the number of those who would approve themselves as friends. There is no bond so strong between individuals and nations, as that which consists in one being the communicant, and the other the recipient of spiritual good. It is thus that, at length, by the action of the gospel, peace shall be universalized, and the nations rise up to bless, instead of injure, one another.

"In June, 1843, Messrs. Riggs and Hopkins, with their families, ascended the Minnesota in an open barge as far as Traverse-des-Sioux. There they commenced a mission station among the Dakota Indians. This trip on the river occupied, as was usual, about a week; and the travelling party enjoyed and endured both shade and sunshine. Sometimes the bright sun, reflected from the water, was very oppressive by day, and the encampment on land, where they were stung and serenaded by mosquitoes, was no less trying by night.

"On the last day of the passage, the ladies, tired of the bread ordinarily supplied on such trips, determined to try a loaf of 'home bread.' The yeast-cakes furnished by a Galena friend were produced, the kettle of water, warmed on shore, was carried on board the boat, the bread made, and placed in a sunny spot to 'rise.' In the afternoon, a strong head-wind caused us to land and take an early supper. Then the loaf of bread was duly watched, and as nicely baked in a Dutch oven as the circumstances would admit, and put away, uncut and untasted, in the provision basket for breakfast.

"The wind lulled at sunset, and we embarked while the sky and the water were tinged with its purple beams. Late in the evening we reached Traverse-des-Sioux. The tent was hastily pitched, the beds, &c., arranged, and all gladly sought repose. In the morning breakfast was early prepared. As some of the party slept on board the barge, at some distance from the tent, they were sent for before the loaf was cut which had caused so much labor and diversion the day previous. Imagine the surprise felt, when, knife in hand, the provision-basket was opened, and, behold, no bread was there! A Dakota had silently taken it while we slept. Other bread had to be prepared before the breakfast was eaten; and all of the hungry group who could, assisted

in baking it in frying-pans by a camp-fire.

"Nearly eleven years after this well-collected breakfast, one of the families encamped on that beautiful prairie at Traverse-des-Sioux, that of Mr. Riggs, was rendered homeless by the burning of the mission-houses at Lac-qui-parle. Very little of clothing, and less of provisions, was saved. It was early in March, and, desolate and destitute, we took refuge in the church, a little after noon, without a dinner, or the means of preparing one. An Indian woman kindly promised to supply us. She stewed some beans. They were brought to the church. The benches were drawn near the stove, and the family group seated. A blessing was asked, and the beans served, two eating from one plate or saucer, a few of each having been sent in by a neighbor. The meal was nearly finished on beans alone, without bread or butter. The door opened: a Dakota widow entered, bringing a large loaf of light bread—all the bread she had. The astonishment and joy were greater than were the surprise and regret when the loaf was missing at Traverse in 1843. This was not her only offering. The unexpected liberality and warm sympathy of the native church members caused tears of joy. The contrast between the heathen and Christian was so marked, during and after the fire, that we could not but say, "Lo, what hath God wrought!" Although the external change may be small, truly a great change has been effected by the gospel.

"Let those who deride missions and missionaries, because the Dakotas, as a tribe, have not exchanged skin tents and bark huts for frame houses, and the Indian garb for white men's dress, be silent. Let faithless Christians, who have, in despair, ceased to pray and labor for the salvation of these degraded Indians, because the glorious promises are not fulfilled, hasten to their closets, and call upon the Lord, lest they stay his chariot-wheels by their unbelief. And let his fainting, doubting, hoping missionaries, who still at their posts are toiling and waiting for a refreshing from on high, thank God for what he has done, and with humble faith gird on anew their armor, ready to do or suffer the will of their Lord and Master.

"*Lac-qui-parle, March, 1854.*"

—Ch. Miss. Gleaner.

Scotch Free Church Mission at Madras, India.

The Baptism of Eleven Converts.

On the evening of Sabbath, 14th May, a large and respectable audience of Europeans and East Indians, together with a great crowd of educated and intelligent natives, Hindus, and Mohammedans, met together, half an hour before the usual time of worship, in the hall of the Free Church Mission, to witness the ordinance of baptism administered to no less than eleven converts from Hinduism and Mohammedanism.

To an onlooker anxious about the progress of missions in India, the scene of Sabbath evening, in the Free Church mission-house, was one of deep interest. The candidates for baptism had been gathered from many parts of India,—from the west, the north, and the south. They had belonged to different creeds,—some had been the followers of the false prophet, others had been worshippers of those who were no gods. They were of different tongues—Hindustani, Tamil, Telugu, Mahratta, and Malayalam; and most interesting it was to hear Abdool Khader translating from Mr. Anderson when questioning Abase Bee and Abdool Ali, while the Rev. P. Rajagopaul translated for those who understood the Tamil. The converts, too, were of all ages, the tender youth and girl and the matured man and woman. The spectacle appeared to the onlookers as a proximate realization of that part of the apocalyptic vision, where it is said, "The saints sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation."

The Rev. John Anderson preached on the occasion with much power, and administered the ordinance. Before baptizing, he gave an interesting outline of the history of each, showing the way in which they had been led to an open profession of Christianity. We give the account, abridged from the *Indian Athenæum* of 18th May, to which we append Mr. Anderson's own letter to the *Convener*:—

"Of the eleven candidates for baptism, seven were females. The eldest was Abase Bee, a Mohammedan, the wife of Abdool Khader, who was baptized in the Free Church Mission about eight months ago. When her husband abandoned Mohammed-

anism, and came to reside in the mission-house, out of attachment to him she accompanied him, although at that time she was a rather bigoted Mohammedan. At first she defended the false prophet with great spirit and intelligence. But after repeated interviews with Mr. Anderson, and a course of reading in the Hindustani Scriptures with her husband, her confidence in her creed was shaken, and her mind began to open to divine truth.

Four younger females were from the boarding-school of Mrs. Anderson. They had been continuously under Christian instruction and training for some years, both privately and in the day-school. Two other females of about the same age were from the Free Church Branch School at Chingleput. About a year ago, when one of the missionaries visited the school, an impression of divine things was evidently on their minds. When a missionary and a number of the converts were there in January last, at the annual examination of the school, these two interesting girls came to him in secret, expressing their desire to follow Christ; and as this could not be done in their heathen home, they wished him to take them with him to Madras. Much as he sympathized with their desire, this he could not do. But the matter was providentially taken out of their hands, and without any help from them, indeed without their knowledge, they found their way from Chingleput to Madras, a distance of thirty-five miles. They came to the mission-house at midnight, having escaped like birds out of the snare of the fowler. Since they came, they have been tried and tempted by their mothers to return with them to heathenism, but they have stood firm and given much joy to those who watch for their souls.

"Of the four males, one was a Mohammedan. Abdool Ali had been in connection with missionaries for twelve years, six of which he had spent in the Free Church Branch School at Nellore. Under the preaching of the native missionary there, the Rev. S. Etirajooloo, his Mohammedan prejudices began to give way, his indifference was broken, and he began seriously, though in secret, to inquire what he must do to be saved. When some of the missionaries and converts were examining the school, at the beginning of the present year, he opened his mind for the first time to his fellow-countryman, Abdool Khader, who then had but recently embraced the Christian faith.

"The next, Krishnanyer, was a native of Malabar. He had left his people to go to bathe in the sacred waters of the Ganges, at Benares; and on his way he came to visit two of his relatives at Madras, members of this native church. They had found the Saviour, and in his and their own tongue, the Malayalim, they were able as no others could do, to set the truths of the gospel before his mind, and to point him to the blood of Christ, infinitely more efficacious to cleanse from sin than the waters of any sacred stream. He also began to attend the Tamil preaching of the native missionaries on the Sabbath, and to read the Scriptures largely in private. He became arrested, ceased to speak of his intended journey, and soon gave evidence of a change of purpose, and what was believed to be a change of heart.

"Moorogasen was a youth of eighteen years of age, and belonged to the Moodelly caste. His case, Mr. Anderson showed, was a striking example of how vain it was for man to attempt to keep God out of the sinner's soul. He had been sent to a heathen school, where he acquired a good education in his vernacular tongue; and afterwards, when sent to learn English, was placed in a school where the Bible was not taught. Here, however, he became acquainted with the Bible, and its truth entered like an arrow into his soul. He became convinced of the sin of idolatry, and began to pray in secret. He was at length brought to Mr. Anderson by a young man who took a deep interest in his spiritual welfare, and who, as he was going away to Rangoon, handed him over, with tears in his eyes, to the care, teaching, and prayers of the missionary. Since he finally came to the mission-house, he had been tried by his father and other relatives in every possible way. From the extent of their property, they could hold out large inducements of a worldly nature. But neither caresses nor the prospect of wealth could move him from his steadfast resolution to follow Christ.

"Nagalingum, a youth of fourteen, belonged also to a family of caste. He had received his training in a school for heathen boys, from which the Bible was carefully excluded. In one of these lesson books, however, there were some references to Christianity, and the head master, a Christian, explained to the boys the great sin of idolatry, and showed them the necessity of another Saviour than their senseless idols.

This entered into Nagalingum's mind, and he felt stirring within him a desire to be a Christian. Subsequently he met a missionary, whose name he could not tell, who gave him a tract called "The Blind Way," and took the boy with him to his home, and expounded to him more fully the things which belong to the kingdom of God. The truth of God produced such a powerful impression on his young and ardent mind, that he could not conceal the state of his mind from his relatives. When, in his house, he expressed a desire to become a Christian, he was beaten by his grandfather, and threatened with further visitations of displeasure, unless he abandoned these notions. He introduced himself to the notice of the missionaries by writing a letter to the Rev. P. Rajagopaul. In a short time after, he came himself, and had an interview with some of the missionaries. He was really in earnest, and had a wonderful amount of intelligence for his years, but as he had only a limited acquaintance with Christianity, the missionaries proposed to him that he should return home, and go on for some time longer studying the Word of God. His reply to this proposal was in these striking and memorable words: "How can you, missionaries, send me back to my home, and make me sin against the true God, after I know him to be so?" An appeal of this nature was irresistible, and he was permitted to remain. Since that time he had been sorely tried by his relatives. The most tempting offers had been held out to him; but, by God's grace, they had been made in vain. He had been enabled to answer all the objections of his friends in a way which the eldest and wisest among them had been unable to refute. His faith, Mr. A. said, seemed strong, his love ardent, and his joy deep and abiding. A case like his illustrated the text, 'Out of the mouths of babes and sucklings thou hast ordained strength.'

Another Handful of First-fruits.

We append, as stated above, the letter of Mr. Anderson to Dr. Tweedie, of date the 20th May, 1854.

"The enclosed account of another handful of first-fruits, as a fresh earnest of the great harvest, will, I am sure, gladden your heart and quicken our Church's faith. Abassebee's baptism is the first-fruits of Madras to Christ from among the Mohammedan females. She

is an intelligent young woman of twenty, and the opening of her heart to Christ has changed the expression of her countenance. Abdool Ali's case is also a most hopeful one. You may conceive the joy of Abdool Khader over the baptism of his wife, eight months ago so full of bigotry and enmity to Christ.

"The case of Nagalingum is a wondrous proof of the grace of Christ. He is an ingenuous, intelligent lad of fourteen, the heir to a property worth £7000, or 70,000 rupees. He appears fixed in his purpose to cleave to the Lord Jesus, and has baffled every effort of his relatives hitherto to make him forsake Christianity. He has a childlike trust in the Saviour, and sits quite loose to the property. We may look for more difficulty in his case; but the Lord preserveth the simple, and will hide him in the secret of his presence. The following memoranda sent me by post will show you how some of the educated Hindus regard the escape of such souls from the trammels of idolatry:—

"*Memoranda.*—A will has been prepared by Caranee Soobramanea Moodelly at Sydupett, and registered in the Zillule Court of Chingleput, wherein it is stated that his grandson Nagalingum (now a convert under Mr. Anderson) should possess an estate of 70,000 rupees, (£7000.) The said Soobramanea Moodelly, with a view of protecting such a large estate, to which the convert is legally entitled, from any claim, intends to carry off the young man to the house by some means or other, and admit him into that caste. I, therefore, as the well-wisher of Mr. Anderson and his new convert, suggest that the reverend gentleman should take proper and sufficient steps to keep the convert in a safe place, and to claim the property registered in the court.—I remain, yours sincerely, A HINDU FRIEND.

9th May, 1854.

"This document is suggestive, and shows we have secret friends in the heart of the enemy's camp. The undercurrent is strong, and it will one day break forth like an overflowing flood. Five other young men, all medical pupils or dressers, and one who has lately passed as a native surgeon, are seeking their way to Christ. Four are Romanist native Christians, who wish to renounce the Popish heresy, and to become members of our church. Should they persist in their intention, on the ground of expediency, we think it right to baptize them. They appear to have true convictions of their need of

Christ as the Saviour, and an intelligent apprehension of the main errors of Popery. The fifth young man is a Hindu. We need the special prayers of the Church, that, when souls come to the birth, there may be strength to bring forth."

Good News from Surat, India.

The following extracts from a letter of the Rev. Dhanjibhai Nowroji, of date 19th May, may well be entitled "good news from a far country."

Sabbath the 30th ultimo was a very memorable day with us,—a day that will, I trust, be ever remembered with much gratitude to our God. At the morning service of that day, it was my privilege to admit, by baptism, two persons of Dhed caste into the Church of Christ. On the same occasion, Mr. M'Kie, of the Irish Mission, admitted a Mussulman from Punjab. It was a most solemn and interesting scene. A few Europeans and natives who were present at it seemed much interested in what took place. May it prove an earnest of a rich harvest! May many who have heard the gospel in this place, and who are convinced of its divine origin, find grace to come out, and witness a good confession for Christ!

First-fruits of the Dhed Schools.—Remarkable Case of Conversion.

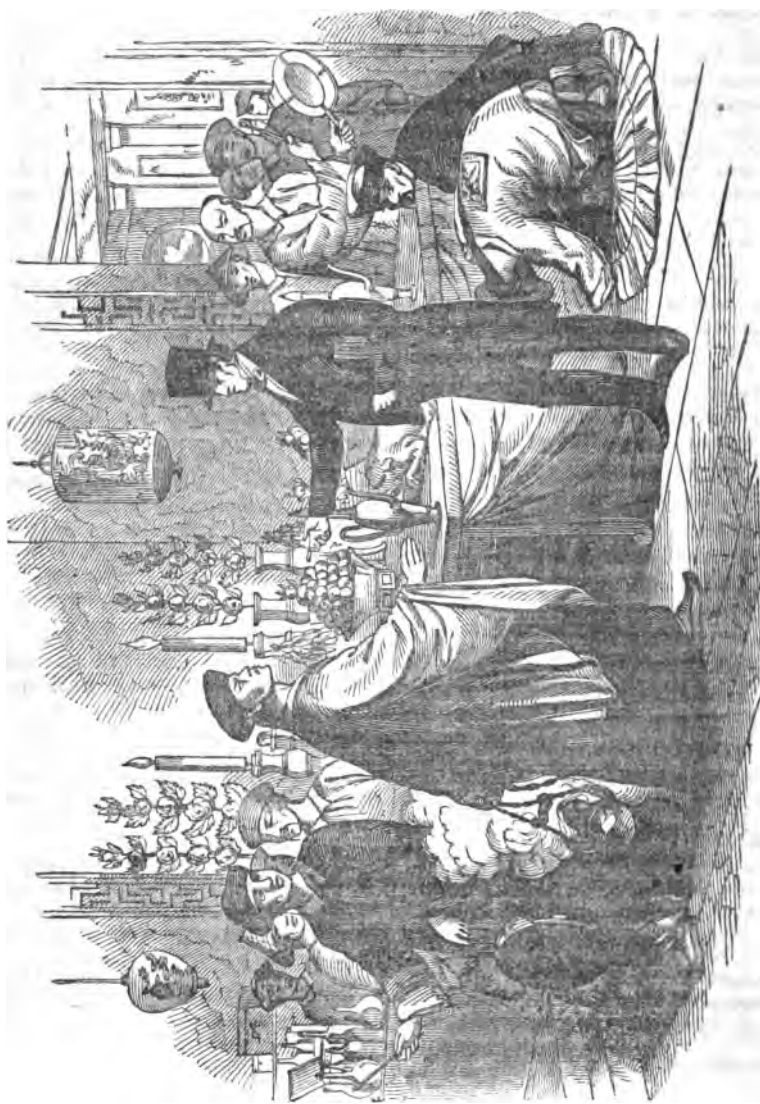
Of the two I baptized, one is a teacher of one of my schools, and the other is his pupil. They are the first-fruits of the Dhed schools I established about two years ago. The baptized teacher, whose name is Bháná Ruttun, is twenty-two years of age. He is a person of great intelligence, and is in many respects very superior to his people. About eight years ago he was in the service of a European, who took great interest in him, and taught him a little of geography and history, "but not a word," to use his own words, "of God, Christ, sin, or salvation." A friend of his master, seeing he had a great turn of mind for reading, gave him four tracts in his native language. One of these tracts was in the form of a dialogue between a convert and a Hindu. He read this tract very carefully, and was much struck with its statements. His master, however, forbade him to read these tracts. Behold a man professing himself a Christian forbidding a poor heathen to read Christian truths! His Christianity must be of a very different na-

ture from the Christianity of the Bible. From this so-called Christian, our friend learned to entertain great prejudices against missionaries and their converts. He looked upon the former as deceivers of mankind, and upon the latter as great fools. When he first saw me, he says, he could not bear to look at my face. But the wonder-working God brought him in contact with me in a way we know not. When I was thinking of establishing schools among his people, a gentleman recommended him to me as a person well fitted for a teacher. Poor man, he could hardly reconcile his mind to be engaged in the service of a missionary, but being anxious to teach a school, he agreed to my terms—"but," to use his own words, "with a determination to keep off Christianity both from himself and his pupils." But neither he nor some of his pupils were able to stand out against the invincible power of Christianity. About eight months after his school was established, it was obvious to some of us that a conflict was going on in his mind. His conduct to a great extent was changed for the better. His countenance would betoken seriousness. His attention to scriptural lessons became very remarkable. He often came to me for solution of difficulties generally felt by inquirers after the truth. He began freely to talk of Christian truths both to the boys and the people. When he found out that three of his pupils were under serious impressions, he encouraged them, and joined a little prayer-meeting they had among them. All this gave me great hopes of him; but as yet he had not taken any decided step. This, however, he was not long in taking. An attack of illness, which apparently was that of cholera, settled in his mind his line of duty. He sent me a note in which he begged me to baptize him as soon as it was convenient; and asked me to go over to his house to see him. I did so, and had a serious conversation with him. After a due examination of his knowledge, motives, and conduct, he was baptized on the date above mentioned,—just a day before the fifteenth anniversary of my own baptism. Here is then the man fairly caught and conquered by the power of the truth. He is now acting under me as a Scripture-reader

among his people. May the Spirit of all grace bless him, and make him a blessing to others!

More First-fruits of the Dhed School.

The name of his pupil who was baptized with him is Devla Ruttun. He is sixteen years of age. He and two other lads began to think seriously of Christianity about a year ago. There was, however, nothing of a particular nature in their case for a long time. The first thing they did was to leave off idolatry. This was followed by a refusal on their part to join in the foolish and sinful ceremonies common among their people. The truth of God's Word gradually broke upon their minds. Of their own accord they established a little prayer-meeting among themselves. They frequently requested me to pray with them, and to expound to them portions of the Bible. Their conduct, both in the school and out of it, was very becoming. I felt deeply interested in them, and besought the God of grace on their behalf. He heard me. One day, after their Scripture lesson was over, they asked me for baptism. "Why do you wish to be baptized?" asked the missionary. "We wish to confess the name of Jesus Christ, who suffered and died on our account," was their reply. They were received as candidates for baptism. After five months of private instruction and examination, I resolved upon baptizing them. As a preliminary to this, I advised them to tell their relatives and friends their state of mind, and their intention of being baptized. They did so frequently, but no heed was given to their words. One of the boys, however, was soon taken away by his parents on account of some domestic affairs. He loudly protested against it, but in vain. Another boy was kept back by force by his mother on the morning of the day he was to be baptized; and only one of this number was baptized with the teacher. I trust the other two boys will soon find an opportunity to come out and confess the name of Jesus. You will be glad to learn that the teacher of the other school and his wife have also asked for baptism. May the Lord baptize them with the Holy Ghost and with fire!—*Free Church Record: Aug., 1854.*



SCENE IN A CHINESE TEMPLE.

Miscellany.

Scene in a Chinese Temple.

HERE we see a Chinese priest and a missionary in conversation. Behind the missionary is a poor man, bowing down in worship of a false god, whose image is not visible in the engraving, but who is called the god of health, and he is praying for recovery from disease. A number of Chinese are present, some as spectators, others as servants of the idol; vases of fruits and flowers stand on the table; and the bottles in one corner serve to strengthen the impression of the healing virtues of the temple. The missionary is no doubt trying to convince the priest, that the idol is nothing, and that God only can heal diseases. He will also take the opportunity of pointing the minds of his hearers to the great Physician—the Saviour of sinners. And he will set forth the way of obtaining eternal life. Thus will he speak unto this little company, that they may be saved; he will then give a few tracts or portions of the Scriptures to those who may be able to read; and afterwards he will go to some other place to make known to some other company of ignorant and perishing idolaters the true God and salvation through Jesus Christ. Thus he will spend several hours of the day—and thus will he continue preaching the gospel day after day.

Will he be discouraged in this work? He might be, perhaps, if he judged of it by the immediate fruits of his labors. For these may be very small. Perhaps, a disposition to inquire about this new religion may be awakened in some mind—perhaps, only a spirit of opposition to the humbling views of salvation by the Cross—perhaps, more trying still, no feeling of interest at all may be apparent; nothing but curiosity, or levity, or indifference the most complete. Yes, but perhaps some truth will be lodged

in the mind, which, after lying long buried, will be made quick and powerful by the Spirit of God to the salvation of an elect soul. And perhaps some convert may be made, who shall preach the gospel when the missionary is dead. In the mean time, he sows the good seed, and he labors in hope. He is using the appointed means of saving sinners. He is preaching Christ. He is publishing glad tidings which shall be to all people. He is doing a great work, and he is happy in it. Results are with God. His promises are Yea and Amen. The final issue is certain. Idolatry must fall. Christianity will prevail. The Chinese will become followers of Jesus.

Reader, help the missionary with your prayers, if you cannot go and join him in his blessed work.

Papers of Indian School-girls.

WE have been reading, with no little interest, a very neatly printed newspaper from a mission station of the American Board; it is called "The Cherokee Rose-Buds." The copy before us is No. 2, and bears the imprint of the "Female Seminary, Cherokee nation, Wednesday, August 2, 1854." It is printed partly in a kind of letter which we cannot read, but chiefly in English—and is filled up mostly with what we suppose are the "compositions" of the school-girls. Some of these we here insert. They would be creditable to the pupils of seminaries not in the "back woods," but in our old cities. What a proof do they furnish of the change that is taking place in many of the Indians! We insert but two or three pieces, out of upwards of twenty in English, and several in Cherokee.

A JOURNAL OF A DAY AT SCHOOL.

It was a pleasant morning in the month of June. Every thing seemed happy, but I

felt very dull and stupid as I sat in my room listening to the distant sound of bells, and every now and then the merry laugh of the school-girls. In this state of mind I remained some time, when suddenly I was startled by the ringing of the school bell. I gathered up my books, and made my way to the school-room; but not at all with a cheerful countenance. I descended the stairs with a slow and heavy step, and was about the last one getting to my seat. I threw my books upon my desk much harder than was necessary. My teacher gazed upon me with astonishment, but this had no effect upon me. The time soon came for my recitation in history. I went into my class looking very unpleasantly, and it seemed as if all eyes were fixed upon me. You may well guess what kind of a lesson I had that morning. The day passed in this manner; my lessons were all unlearned; and I determined, if possible, to conquer these feelings. The next day, I am happy to inform you all that I succeeded. I have not passed another day in this manner, and sincerely hope I never shall.

WAH-LE-AH.

THE ALGEBRA SUM SOLILOQUY.

Oh dear! here I have been fussing over this sum nearly all the forenoon, and haven't got it right yet. I wonder what the algebra man made such sums to be published for! I do not see what good it does me; it seems as if the more I try to get it right, the more difficult it is; just making one's brains ache for nothing. I wonder if it did not set Mr. Davies' head to aching when he made the book; I know it would mine if I had been in his place. I can't sit all day and study; I want some exercise, some running about to do. I expect he exercised himself in making *hard sums*, so as to have a great many scholars like poor me puzzling over them all their recreation-hours, trying to understand them. But where is "Miss Perseverance" all this time; I fear I have driven her entirely away, by entertaining "Mr. I can't" so long. She has gone to one of my companions in the back part of the room, who likes to keep her company better than I. Well, let me just look at the sum again.

"What number is that from which if 5 be taken, 2-3 of the remainder will be 40?"

How to take the first step is not in my knowledge, but if I let it go until I come to the class, my teacher might send me to the black board, and what a fine sight I would

be, standing up there, not knowing what to do. Perhaps my teacher would be kind enough to tell me, but I would feel better satisfied if I had worked it out myself. So, let me see what is the first thing,—it is "The Statement;" and then forming equations, transposing, uniting and dividing by the coefficient of "X's;"—the sum seems to be all "X's" and equalities; minus and plus; multiply and divide; just perform these operations, and the work will be accomplished,—that is, if we do the right thing in the right place.

NA-LI.

TARDINESS.

Among our troublesome, though necessary rules, those against "tardiness" are perhaps the most dreaded. The voice of that little iron-tongued commander that swings by the door, has no pleasant sound as he chatters away at the flight of time. No sooner is his voice heard sounding through the halls at eight o'clock in the morning, than every one is seen hurrying to her seat in the school-room. No matter what we are doing, we must leave it as soon as he speaks, or we'll be "Tardy." Another fault we have with him, is, that he rises 'most a little too early in the morning. Before we can scarcely see, he warns us, that the next time he speaks we shall be "Tardy," unless we obey, and then the little mark will come. When *night* comes, we hear his call again; the busy hours have quickly gone, and he begins to say "Retire," "Retire;" and books, letters, talk must all be laid aside, or to our dismay he will sing out, "Tardy," "Tardy."

I think we shall be very much inclined some of these days to tie up that busy tongue of his, so that we can have a little quiet.

BESSIE.

AN ADDRESS TO THE FEMALES OF THE CHEROKEE NATION.

It is sometimes said that our seminaries were made only for the rich, and those who were not full Cherokees; but it is a mistake. I thought I would address a few lines to the other class in the nation. My beloved parents were full Cherokees. They belonged to the common class, and yet they loved their children as well as the rich; but they had never attended school, and therefore did not know the value of learning; and probably would never have made provision for

me to attend school. But those beloved parents have been called from this world, and left me a lonely orphan. I was very young, and have but a faint remembrance of my mother's long and wearisome sickness of the consumption. At the time of my mother's death, a kind missionary teacher came and took me under her care. Under the influence and teaching of the missionaries, I was prepared to enter this Institution.

I should not have said so much about myself; but I feel that a great many of the full Cherokees can have the benefit of the seminary as well as I. Our chief and directors would like very much that they should come and enjoy these same privileges as those that are here present, and the teachers would take as much pains in instructing you. I feel it is no disgrace to be a full Cherokee. My dark complexion does not prevent me from acquiring knowledge, and of being useful hereafter.

I write this, hoping that it will persuade you to attend school, and thus prepare to enter this Institution. We will give you a hearty welcome. You can be instructed in mathematics, history, and studies of various characters for the improvement of our minds; and though we may not see their use for the present, we will in years to come. I am much interested in the studies thus set before me. But a year and a half will soon pass away, and then I am to go out into the nation and endeavor to be useful; and, although I sometimes think I cannot be, yet I am resolved to try.

Once more I urge you to attend some public school; be studious and persevering, and then after a while you will probably be well prepared to enter our Institution. If you should not succeed the first time, "try, try again."

NA-LI.

The Wolf and the Lamb.

ISAIAH xi. 6—9. "*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fawning together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.* And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.*

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

I remember when I was a little boy hearing this passage very frequently read, and repeated in prayers and sermons, and it afforded me a good deal of a certain kind of pleasure. I thought very much about it, and wished that this good time would soon come; for I was disposed to interpret this portion of Scripture literally in those days, and I had a great abhorrence of every thing of the serpent kind, with considerable fear of dogs and vicious cattle, and a decided dread of wild beasts. Tales about bears, and wolves, and panthers, and lions, had often frightened me intensely; and you may be sure that I did heartily wish for that good time to hasten when children could go out at night and not be so startled at every rustling leaf, and not feel their hearts coming up into their throats if even a little innocent dog chanced to trot along after them—that good time when children might run and play anywhere in the fields and meadows without a dread of snakes in the grass.

All this was when I was quite a little fellow, and had not seen much of the world. But as I grew up, I learned that there were other things, and other creatures more to be feared than lions, wolves, or tigers, and more than asps, or cockatrices, and every kind of poisonous reptiles. I saw children quarrelling—people wrangling in their own houses, and amongst themselves—men cursing and fighting in the streets. I read books also, and looked at pictures, and then I learned how men band together in large armies for the very purpose of cutting each other to pieces. Afterwards I understood that many people make it their trade to catch souls—that multitudes of men and women make their living by decoying unsuspecting people into the traps laid for them—some being enticed to drinking-houses—some to the gambling-table—some to those houses

which are far on in the way to hell, going down to the chambers of death. In fine, the longer I lived, the more I saw of the world, the more I read in books, the more I reflected, and the better I understood the Bible, the more I was convinced that man himself was man's worst enemy; that men bite and devour one another; that they are desperately wicked; that they have hearts fully set in them to do evil; that even their tongue, though a little member, is worse than all the wild beasts, and evil birds, and poisonous serpents; for they can be tamed, but the tongue can no man tame; for it is an unruly evil, full of deadly poison; a world of iniquity; a fire, that setteth on fire the course of nature, and is set on fire of hell.

Then I began to think that if men could be tamed, we need not mind much about the wild beasts or the snakes; and I began also to be afraid even of myself, for in my own mouth I learned that I carried that world of iniquity, and in myself a heart that was desperately wicked; and having such dangerous members and unsubdued passions, how could I know into what excesses of wickedness I might be carried? And then, what was it that I wished? Why, I wished for what I had heard much about, but which I did not well understand—the millennium—a time, as I supposed, when every body must be converted, whether they would or not. If the millennium would come, and come quickly, and make the bad people all good, I would be very glad; at least I hoped it would come before I should die, so that I might be converted and be saved from hell. And I have since found that there are a great many people, very much as I was then doing, sitting still and waiting for the millennium, or for a great revival of religion, in which they expect to be made good without much exertion or self-denial on their part. By and by I became convinced of what I had often been told, but disliked to believe, that we must strive to enter in at the strait gate—that we must repent, and cry for mercy, and this

whether in a season of revival or not—whether the millennium have come or not. I learned that the truths of the gospel, accompanied by the influence of the Holy Spirit, could produce a change in men as remarkable as if bears, and wolves, and lions should suddenly become mild and harmless as little lambs, and so tame that a child might play with them, and lead them about.

Afterwards, when I read accounts of converted Africans, and converted Indians, and cannibals who in their unconverted state killed people and then devoured their flesh, then I saw the whole subject illustrated. I saw that wild men are tamed by the gospel—ferce men made mild—savages civilized—those that hated and devoured each other, turned to love one another, and to do good to one another and to all men. Then I thought, Oh, what a good, and a great, and a glorious work this is! Oh, what a happy time when all mankind are changed like this, when men shall not learn war any more! Oh, then, how glad I shall be when the gospel of peace, which, with the accompanying influence of the Holy Spirit, works these changes—how glad I shall be when it is preached to all people! Whereupon, for the accomplishment of such wishes, I was prompted to save money to give to Missionary Societies; and by and by I began to wish that I too might be a missionary, so as to see lions turning to lambs—so as to help bring on the millennium.

Children, if you find in your Sabbath-school libraries the history of Africaner—once a murderous African chief, but afterwards a meek disciple of Christ—read it, and see how the lion becomes a lamb.

Get accounts of some of the South Sea islands: see how many seamen were murdered by the cannibal islanders—how their natives had to be watched, and how they were dreaded; but now foreigners live among them, ships visit them in safety and feeling perfectly secure. This will illustrate what is meant by a child putting his hand on the cockatrice's den, and playing on the hole of the asp. Learn what changes follow the introduction of the gospel into heathen countries, and this will help you to understand what is meant by the wilderness and the solitary place becoming glad, and the desert rejoicing, and blossoming as the rose; and then I have no doubt that you will be very glad to assist as far as you are able in taming wild men, and in turning parched lands into fruitful fields. * * *

Board of Foreign Missions.

NEW YORK, OCTOBER, 1854.

Recent Intelligence.

MISSION HOUSE, Sept. 13, 1854.

INDIA.—Letters have been received from Lahor, June 8; Ambala, June 24; Agra, June 12; Mynpurie, June 8; Futtehpore, May 2; Allahabad, June 26. Several converts had been admitted to the church at Lahor, of whom one or two were already useful assistants to the missionaries in their work. At Futtehpore, the native missionary, Rev. Gopeenath Nundy, was encouraged in his labors in the school and in preaching. Generally we note the usual progress at the different stations.

CHINA.—Our letters are dated at Canton, June 3; Shanghai, May 3; Ningpo, May 5. One of the mission houses at Ningpo, Mr. Rankin's, was exposed to some danger in a conflict that took place between some of the Portuguese and Canton sailors; but the hoisting of the American flag caused the mob to turn their guns aside. The native church at Ningpo contains now twice as many converts as last year. Missionary operations at Shanghai continue to be a good deal interrupted by the struggle between the rebels and the Imperialists for possession of the city. Some of these letters recommend a mission to be commenced in Japan without delay; and it may very probably be considered expedient to send one or two of the brethren to explore the way, and make preparatory arrangements, if encouragement should be offered for the establishment of such a mission. The subject is under the consideration of the Committee.

AFRICA.—Letters have come to hand from Monrovia, July 7; Sinou, June 16; Corisco, June 20. Full accounts have not yet been received, as to the causes of the destructive fire at Corisco, mentioned in the *Record* of July; but we understand that the natives of the island are rebuilding the houses of the missionaries gratuitously, on condition of the mission being continued amongst them. This will relieve the funds of the Board of a part

of the loss, though the much larger part of it cannot be replaced by the poor natives. The health of Mrs. Clemens, which had suffered much injury from exposure consequent on the fire, was quite restored. Mr. and Mrs. Mackey will probably visit this country this fall, partly to recruit their health, and partly to enable Mr. Mackey to have some books printed in the Benga language for the mission schools.

SOUTH AMERICA.—A letter from Mr. L'Hombrol, of July 5, represents him as still meeting with encouragement in his mission.

INDIAN TRIBES.—Letters have reached us from the Choctaw mission, August 14; Chickasaw, July 19; Creek, August 8; Ottawa, August 21; Omaha and Otoe, August 29. A very interesting work of grace is reported by Mr. Reid among the Choctaws, in the neighborhood of Spencer Academy. Services for preaching were largely attended, and much seriousness of feeling was evinced—many inquiring what they must do to be saved. We are grateful to add that forty-five persons had been received into the communion of the church at that station.

Under the late treaty between the government and the Omahas, these Indians will be removed to a new location; considerable changes must therefore be made in the arrangements of our mission. To aid in making these changes, the senior Secretary will be on his way before this number reaches our readers, to visit this mission, and the mission among the Iowas, which will also be seriously affected by the recent action of Congress, in forming new Territories.

Several teachers and others, most of them ladies, are expected to proceed about the 1st of October, to join the Creek, Chickasaw, and Choctaw missions. They will probably be accompanied by Mr. Wilson, one of the Secretaries, on a visit to these missions.

CHINESE IN CALIFORNIA.—Mr. Speer writes from San Francisco on the 14th of August,

giving good accounts of the mission. Preaching, instruction in a school, and dispensary practice, were maintained—the latter by two physicians of the city who kindly gave their attendance on two days of the week. The native church had been taken under the care of the Presbytery, Lai Sam taking his seat as an Elder in that body.

MISSIONARIES TO INDIA.—The Rev. John Newton and his wife, Rev. George O. Barnes and his wife, Rev. Edward H. Leavitt, and two teachers, Miss Newton and Miss Jamieson, embarked at Boston for Calcutta, on the 5th of September, in the barque Annie Bucknam. Mr. Newton is returning, with health in some degree improved, to his field of labor, leaving two of his sons in this country to be educated. Mr. Barnes is a son of the Rev. Dr. Barnes, of the Synod of Kentucky. Mr. Leavitt is a son of Judge Leavitt, of the U. S. Court, Ohio, a respected Elder of our Church. Miss Newton and Miss Jamieson are the daughters of our missionary brethren, who account it their privilege to rejoin their parents and aid them in their work. We commend this little company of the servants of Christ to the blessing of God, and ask that they may be remembered in the prayers of the churches.

Children should be trained to the work of Missions.

OUR last number contained an acknowledgment of the "Donations of Children," from May 1, 1853, to May 1, 1854. A similar list has been published each year, for several years; it serves partly as a receipt to those who have made donations, and partly, to those who have made no donations, as a memento of duty omitted; it also affords an opportunity of correcting mistakes, if any have been made. Its chief use, however, is to keep the subject of training our children to the work of missions before the churches.

No doubt, many of their donations have not been separately reported in this list, but are included in the contributions of the churches to which they belong. On the other hand, in some cases,—we perceive at

least one,—the collections made in the church are reported with those made in the Sunday-school. After taking these things into view, we may consider the sum of \$6,236 47 as certainly not more, perhaps less, than the amount contributed by our children. We are thankful for this handsome sum. We are thankful to observe an increase, small, but steady, in the amount given by our young friends from year to year. We are thankful for the means thus furnished, which are more than equal to the support of the Corisco, or the Siam, or the Omaha and Otoe missions; and we are still more thankful that so many of the youthful members of our churches are already engaged in doing the Lord's work. Happy are they to have begun so early to serve him.

We wish it to be specially considered that this sum of \$6,236 47 was given by children in but 208 churches out of nearly 3000—that is, in a fifteenth part of our congregations; it being probable, moreover, that on an average not half the children in these children-giving churches were engaged in this good work. We may, therefore, set down the sum of \$6,236 47 as but a thirtieth part of what the children in our congregations might give to foreign missions. The sum of \$187,104 10, we are quite persuaded, might have been given last year to this cause by the children and youth of our churches, if all had only followed the good example of a few. In connection with this, see the eloquent address of Mr. Dixon in the July Foreign Missionary.

It makes one's heart swell with emotion, to think what might thus have been done for Christ and for dying men, by those who are in the morning of life—the flower and pride of our families and our congregations. Why should they not early learn to do good in this way? Would it diminish their enjoyment in youth? Would it unfit them for the duties of coming years? On the contrary, would it not make them happier, as they would then be more like Christ? Would it not lead

them to become more intelligent, and to form broader views of life and of the world? Would it not tend to keep them from wasting their means when they grow up on unworthy objects, or from the opposite danger of falling victims to covetous habits? Would it not, therefore, fit them for a useful day and a peaceful evening of life, and for a brighter crown of glory? These are questions which parents, Sabbath-school teachers, and ministers of the gospel should consider. It is a subject of deep moment, and one having many bearings,—that of children being rightly trained to the work of missions. We aim here at no discussion of it, but merely at calling attention to it.

In what way the gifts of the children shall be collected, may be left to be decided by judicious friends, in view of their respective circumstances. The same plan will not equally suit every family or church. We like all plans, provided they are simple. A missionary-box on the mantel, to receive a penny now and then from the little donor; a collection weekly, monthly, or quarterly in the Sunday-school; the efforts of young collectors, calling on their friends; or any other plan—we like them all, if they are not complicated, and if our dear young friends are induced to adopt them in a cheerful and buoyant spirit, characteristic of their lively age. The plan often adopted in England of having a little anniversary meeting, with some little refreshments, and pleasant short speeches, and sweet hymns, might be happily worked in many of our congregations, so as to give a great deal of social enjoyment and spiritual benefit, both to little and older folks. Their offerings, in whatever varied ways made, might then be brought together, to be forwarded to the Treasurer of the Board. But we must leave the subject—hoping that whoever reviews the results of the current year may have a much more general acknowledgment to make, and believing assuredly that the beloved young donors will be richly rewarded, here and

hereafter, for all that they have done or can do to send the gospel to the destitute.

Scholars and Scholarships in the Mission Schools.

It is a common thing for Sunday-schools, and for individual donors, to undertake the support of a boy or a girl in a mission school. And usually an American name is assigned to the scholar thus supported. This plan was recommended by some of the older Missionary Societies, and was easily introduced into the operations of our own Board. It has some advantages, and some embarrassments, which we will briefly state.

In favor of it is the special interest thereby awakened amongst donors, especially when these are children. A particular object is held up before them, and this a personal one. It is expected that letters will be received from the scholar, and perhaps from the missionary too, in whose school he is studying. The attention is thus fixed upon a particular station, and on a selected youth, bearing some beloved or revered name; and when this name is that of some departed friend whose memory is sought to be honored, the interest thus awakened becomes tender and sacred.

The scholar, also, enjoys the advantage of this plan; he is told of the generous interest taken in his welfare by those who live in a far-distant country; he is reminded, sometimes, by the letters of his patrons, of the hopes which centre around him, and his best feelings are appealed to, in order to gratify their reasonable expectations. Moreover, he becomes the subject of many prayers, and this we think the greatest benefit conferred upon him by his Christian friends.

We almost wish that there were no other side to this plan—but it has its drawbacks, and it is always best to look at a subject on all its sides. Let us note some of the embarrassments:

1. The number of scholars that can be

taken into mission schools for support in this way, is much more limited than, we have reason to think, is commonly believed to be the case. Among the Indian tribes, several hundred scholars are supported, partly by the Indian school funds, and partly by the Board. The usual sum (\$25) paid for the support of a scholar by donors, would not equal the portion of the expense which falls on the Board; so that the liberality of donors might properly be directed to these Indian youths, provided it were not desired to assign particular names to them. Nineteen out of twenty of the Indian children have already American names, and mostly very good ones too; the comparatively few who have Indian names are usually willing to exchange them for others. In Africa, probably a considerable number of scholars may eventually be supported in boarding-schools; but the fire at Corisco broke up the small, though interesting school that had been commenced, and some time must elapse before another can be established. In China, scholars of both sexes can be obtained; but the full share of time and strength is already given to this department of the work by the missionaries, and the schools are already full; with more men, as well as more means, more scholars might be received. In Siam, some scholars may be supported, but we are not yet sufficiently informed on the subject to speak with confidence. In India, where the boarding-school system has been tried for years, it is almost impossible to obtain scholars to live in the mission families. Those formerly obtained were mostly orphans, left without friends in the famine of 1838; and occasionally a child deserted by its parents is still placed under the care of the missionaries by the English magistrates. But while children cannot be obtained as boarders, boys can be readily obtained on scholarships; that is, many bright boys, anxious to go on with their studies, are compelled to leave the school at an early age to help their parents in their work; their earnings are very small, but

are needed for the support of their families. If benevolent persons are willing to allow a small sum each month to their parents in lieu of their services, they are most happy to remain at school, and are thus kept under Christian instruction and influence. As they continue to live at home, they carry there from day to day some of the good seed which has been sown in their minds. Boarding-schools are separated from close contact with native society, and are in danger of losing the practical experience of native life in some degree; these scholarship-boys, on the other hand, continue in their usual family relations, and are in danger of losing the good impression received in the missionary schools; yet both classes enjoy certain great advantages from their connection with the missionaries. Referring to the point in hand, it is chiefly in this scholarship class of pupils that there is room for much increase in the number to be supported. And here it is of great practical moment, that what is given by donors for this object should be strictly *additional* to the regular missionary contributions of the congregation; otherwise, all other departments of the missionary work will be injured.

Again, not only is the number of scholars limited, but, as already intimated, the time and strength of the brethren available for this branch of the work, do not admit of indefinite expansion. It is an exhausting kind of labor, especially in the Indian country, and in warm climates; and the teaching and care of wild, ungoverned children leaves much less time for writing letters about each scholar, than some kind donors seem to think is at the command of the missionaries. Besides, this is only one branch of the great work, and must not be allowed to interfere with others.

2. It is difficult to meet the expectations of donors, especially of our dear young friends, the children. Sometimes a delay of months will occur, before a scholar can be taken. Scholars are often young at first,

and a long time must pass before there is much to write concerning them. Sometimes they turn out badly—run away, or have to be dismissed in disgrace. Sometimes they grow up to be dull and stupid, and fit to do little good; this can be guarded against on the scholarship plan. Rarely have missionaries time to write letters about their scholars, either as often, or as long, as are expected. The missionary wives have the cares of their own families—which are often more oppressive than similar cares here; and missionary men have their studies, preaching-stations, &c., besides correspondence with the Board, and with private friends; these are things to be considered, in mitigation of the disappointment, or, it may be, of the displeasure that is felt in the want of news. But our plans, so far as our own children are concerned, should be so laid, as not to run the risk of their being too much disappointed. Our object in these remarks is to interpose a caution against exciting their ardent minds to form expectations which may not, after all, be fulfilled. We dread the reaction which might follow their delayed or unfulfilled hopes.

3. The feature of this method which gives an American name to a boy or girl, is in some countries objectionable. In India and China, the native names are widely different from ours. Various things might be said of these names, and of what names would be best for Christian Hindus and Chinese, but to save room, we note here only a single point—it would be as much out of the way to call one of our American boys *Hummoor-drukht Khan*, as to call a Hindu lad Ashbel Green, or John Witherspoon! It would make a speckled bird of him at once. Our missionary friends must have their own perplexities with this matter. Commonly, we understand, the American name is used as an *alias*—the boy being known to his own people by his native name. In case of a scholarship, however, the American name is given to it, and not to the scholar receiving its benefits. In

Africa, on the other hand, the natives are very willing to take foreign names—indeed, they feel proud of them, and they sometimes get very odd ones from the captains and sailors on the coast.

Our remarks are already too extended, but we must add, briefly, what seems to be practicable and desirable in regard to this matter.

(1.) That support should be provided for a certain number of children—the number to be fixed by the circumstances of the mission, and of the people.

(2.) That donors should be satisfied with the annual report of the school in which their protégé is supported; and thankful if, in addition to this, they receive a letter each year from their scholar, or from one of the missionaries.

(3.) That instead of seeking to enlist the children of our Sunday-schools in the support of particular scholars, it might be better to hold up before them some general department of the work of missions; for example, that of Education. They might contribute to support the schools among the Indians, or in Africa, China, or India—giving a special designation to their gifts, or leaving it to the officers at the Mission House to appropriate them to the schools most in need of support. It would be a great and noble sight—to see the children of the Presbyterian Church educating the children of the heathen in connection with our missions.

Donations

TO THE

BOARD OF FOREIGN MISSIONS

IN AUGUST, 1854.

SYNOD OF ALBANY.—*Pby of Albany.* Ballston ch 31 33

SYNOD OF BUFFALO.—*Pby of Genesee River.* Warsaw ch, of which 5 for Corisco Mission 21. *Pby of Ogdensburg.* Oswegatchie 1st ch Sab Sch to ed L. Merrill Miller 25. *Pby of Buffalo City.* Black Rock ch mo con 12. 58.00

SYNOD OF NEW YORK.—*Pby of Hudson.* Florida ch mo con 11; Monroe ch 10.50. *Pby of North River.* Wappinger's Falls ch mo con coll's 19, sab sch 3.

Pby of Bedford. Croton Falls ch mb con 9.50.
Pby of Long Island. Sag Harbor ch 65; Huntington ch, of which 45.20, mo con coll's 86.36.
Pby of New York. Forty-second street ch mo con 13; Wallabout ch mo con 548; Madison Av ch mo con 20; Eighty-fourth st ch mo con 5; Nyack ch 6.05; New York 1st ch mo con 43.05, Mrs. Andrew Reid 23.87; Williamsburg ch mo con July and August 46; Yorkville ch mo con 6.70, Sab Sah to ed *Mary Briant and John B. Pitney* 7, 382 51

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Elizabethtown ch ann coll 25. *Pby of Passaic.* Paterson 1st ch mo con coll's 64; Newark 3d ch mo con 27.76, Sab sch, of which 6.33 to ed *A. Alexander* at Spencer 14. *Pby of New Brunswick.* Bound Brook ch mo con 10; A friend for Siam 100, for India 100; N. Brunswick, N. J., Rev. Dr. Cogswell 25; Kingston ch, of which 5 from sab sch 35; Titusville ch 20. *Pby of West Jersey.* Bridgeton 1st ch six mo's con coll's 136; Cedarville ch 11; Cape May 1st ch 13.50; Woodbury ch 57. *Pby of Newton.* Musconetcong Valley ch 20. *Pby of Susquehanna.* Orwell ch 15. *Pby of Lutterne.* Kingston ch mo con 5; Summit Hill ch for sup Rev. R. Lowrie 11.19, sab sch 3.81. 693 26

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Arch street ch, T. V. King 100; Crookville ch sab sch to ed *Margaret E. Steiman* in Canton 15. *Pby of Donegal.* Chestnut Level ch, Ladies benev soc 12. *Pby of Baltimore.* Bridge street ch Georgetown, 65.58. *Pby of Carlisle.* Bedford ch 32.12. *Pby of Huntingdon.* Lewistown, Pa., Samuel J. Milliken 55 etc. Curwensville ch 20. *Pby of Northumberland.* Lewisburg ch Sab Sch 2.63, 247 87

SYNOD OF PITTSBURGH.—*Pby of Blairsville.* Summit ch 16; Ebensburg ch 17. *Pby of Redstone.* Mt. Pleasant ch 42.37. *Pby of Ohio.* Pittsburg 2d ch, W. W. Wilson 52.54; Miller's Run ch 15.10, 143 31

SYNOD OF WHEELING.—*Pby of Washington.* JOSEPH DONAGHT to con self 1 m 30. *Pby of New Lisbon.* K. Salineville, Ohio, Miss LETTY WATSON to con herself 1 m 50, 80 00

SYNOD OF OHIO.—*Pby of Hocking.* Rutland ch Cyrus Higley 14 40

SYNOD OF CINCINNATI.—*Pby of Cincinnati.* Cincinnati 1st ch, four mo's con coll's 24.66. *Pby of Sidney.* Piqua 1st ch 41, 65 66

SYNOD OF INDIANA.—*Pby of Madison.* Hanover ch mo con 4 00

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport.* Lexington ch to con Rev. J. W. McCusky 1m. 30 00

SYNOD OF ILLINOIS.—*Pby of Kaskaskia.*—Caryle ch 8, *Pby of Peoria.* Peoria ch, two ladies to ed J. C. Smith 30; Canton ch 5; Salem ch 5. *Pby of Rock River.* Galena South ch juv soc to ed *Hempstead Ripley* 25. *Pby of Chicago.* Rockford 1st ch 8.50, Sab Sch for sup of girls school at Canton 1.50, 63 00

SYNOD OF IOWA.—*Pby of Iowa.* West Point ch 4 00

SYNOD OF MISSOURI.—*Pby of Upper Missouri.* Prairie ch 13 00

SYNOD OF KENTUCKY.—*Pby of Louisville.* First ch mo con 18.45. *Pby of Ebenezer.* Richwood ch 12, 30 45

SYNOD OF VIRGINIA.—*Pby of Winchester.* Mrs. Susan C. Balch 1; Charlestown ch 40, 41 00

SYNOD OF NORTH CAROLINA.—*Pby of Fayetteville.* Philadelphus ch 7.75; Tirma ch 12; Buffalo ch 20.45; Rock Fish ch 4.71; Carthage ch Rev. Wm. Hoghead 25; China Grove ch 9; Rock Fish Factory ch 4.36; Galatia ch 7.50; Ash Pole ch 19.10; St. Paul's ch 25; Smyrna ch 18; Lumber Bridge ch 12.40; Antioch ch 19.10; Bethel ch 18.75; Centre ch 10.50; Wilmington ch, colored members to aid in building church in Liberia for Uncle Simon Harrison 41, 247 62

SYNOD OF NASHVILLE.—*Pby of Holston.* Leesburg ch 40; Kincaid ch 4, 44 00

SYNOD OF GEORGIA.—*Pby of Florida.* Monticello ch sab sch to ed *Hamilton Milliken* 25 00

SYNOD OF ALABAMA.—*Pby of Tuscaloosa.* Gainesville ch 220. *Pby of East Alabama.* Montgomery ch Sab Sch for sup of scholarship at Allahabad 25, 245 00

SYNOD OF MISSISSIPPI.—*Pby of Louisiana.* Prytanes street ch, New Orleans, mo con 39.95; Carmel ch missionary box at Parsonage 5, 44 95

SYNOD OF MEMPHIS.—Synodical collection 29.50, *Pby of Chickasaw.* Oxford ch fam benev soc, of which 25 to ed girl at Corisco, and 25 to restore mission buildings at Corisco 50, 79 50

SYNOD OF ARKANSAS.—*Pby of Owachita.* El Dorado ch. D. W. Colmery 5. *Pby of Indian.* Bogy Depot ch 15.20, 19 20

SYNOD OF THE PACIFIC.—*Pby of Oregon.* Clatsop ch 5 50

Total from churches, \$2,692 56

SEMINARIES AND COLLEGES.—Erskine College, S. C., missionary soc for Shanghai Mission 30 00

LEGACIES.—, N. C., Legacy of Wm. Bonney, Sen., deceased, 30 00

MISCELLANEOUS.—Chas. McAnley, New York, 20; Museum box 4.25; 'I will' for translation of Jones' Catechism in China 2; Crew of "Rose Standish" at Shanghai 5; A friend for mission in Siam 2; A lady for Corisco Mission 100; " " for mission to the Chinese in California 5000; A friend 50; Friend to Foreign Missions 5; "D," Ashwood, Tenn., 2.50; J. H. Rumpfeldt, New Orleans, for African mission 10, 5200 75

Total Receipts in August, \$7893 31

SPECIAL CONTRIBUTIONS FOR THE WALDESEES.—Amount previously contributed, \$9788 73
 Lebanon ch, Ind., Rev. Jos Platte 10 00 9798 73

WM. RANKIN, JR.,
 Treasurer.

DONATIONS IN CLOTHING, &c.—Ladies of Steubenville 1st ch, Ohio, one box clothing for Otos and Omaha mission 60; Ladies of Chelsea ch, N. Y., one box clothing; Ladies of Scotchtown ch, N. Y., one box clothing for Spencer Academy 43.62; Ladies of Neshaminy ch, Pa., one box clothing for Wap-nucka school

Edward O. Jenkins, Printer, 114 Nassau street, New York.

THE FOREIGN MISSIONARY.

Missions of the Board.

India: Lodiana Mission.

JOURNAL OF THE REV. C. W. FORMAN.

Narpur, April 24th, 1854.—This morning, after going to the school in Rawal Pindi and making some changes, I visited the Dhurum Sâla (place of worship) of the Nirkankaris. I had before made several efforts to meet these religionists when they were assembled together with their leader, (Sahib Dial.) but had failed. To-day when I entered I saw a venerable old man sitting on the floor under a large red silk awning, from the centre of which was suspended a tassel of silk and silver: in his hand was a brush, made of a Tibetan cow's tail, with a silver handle; with this he brushed away the flies from the grunt, [sacred book,] which was spread out before him on cushions, and from which he was instructing a few hearers. I sat down by him and began to ask him about his doctrines and sect. He told me they believed the grunt to be a revelation, and Nanak to be their mediator. In reply to my question as to the number of his followers, he said, there had been sixty of them, but now there are only twenty; the rest having left because of persecution. I believed the fact he stated, but did not believe the reason he assigned. I am satisfied they are less exposed to persecution than ever before. The truth is, as an intelligent pundit informed me, that Mr. Morrison, by urging upon the old man the necessity of a revelation and of a Mediator, drove him from the position he had before assumed, that neither revelation nor intercessor was required, to adopt the grunt and Babu Nanak.

I have no doubt that this change caused the diminution of his followers, as it followed Mr. M.'s discussions with him.

An inquirer in secret—Visit to a Hindu place of worship—Pathans—Excitement of Mohammedans—The Missionary can't be made angry.

When I returned to my tent, I found a messenger waiting for me, who was to take me to see a respectable man in the city. I went with some unwillingness, as I thought it was only idle vanity that caused him to desire me to visit him. When I was introduced into the upper room in which he was sitting, I was struck with its great neatness and air of comfort, not often seen in the houses of the natives. On one side of the room, arranged in order on shelves, were a number of bottles, (he is a physician;) on the floor, which was neatly carpeted, was a number of books, among which I saw several of our tracts. These, of course, I supposed he had gathered from mere curiosity. Judge my surprise at his asking me, as soon as we were alone, with the greatest seriousness, what would be the lot of the man who embraced the Christian religion in his heart, but did not acknowledge it openly? He said he was afraid to confess Christianity, lest the people should kill him. I urged him to commit himself to God's keeping. "Yes," he said, "if any one should be killed for the truth, God would receive him." When I arose to go, he asked me to guide him into the right way. "But," he added, "for the present, secretly." I promised, and he hand-

ed me a pomegranate in token of friendship.

Later in the day, went into a Hindu place of worship, to converse with some teachers and faqirs. I tried to set forth the cruel rites connected with their religion, so as to prepare them for something better; but a talkative Mussulman, who joined in the assault upon Hinduism, prevented my going on with my subject. To get rid of him, I told him, that while, in obedience to their religion, the Hindus killed a few old women, the religion of Mohammed, which required Mussulmans to destroy infidels whenever they found them, would rid the world of inhabitants. Upon this he raised such a storm of words without rhyme or reason, that I took my leave to get rid of the clatter. When I came to this place, (Narpur,) I went directly to the shrine, but was met on the steps with a stern command from some Pathans to take off my shoes, which I declined to do, telling them that, if it were a place where God was worshipped, I might take them off, but that I could not show such respect to a place where a man was buried. After much (and on their side angry) talk, one said, The saint is not dead: he is only under a veil, as my hand is under this cloth. What! I asked, do Mussulmen bury men alive? It is very cruel! This put them all into good-humor, and after some of them had promised to come to my tent in the morning, I went away. But they could not help manifesting their displeasure as I retired by shouts, etc. These Pathans are a wild, rude set of fellows from the mountains to the north.

26th.—Another day of noise, confusion, and excitement is over. During the morning, my congregation was scattered again and again by some zealous followers of Mohammed, while scenes of iniquity were going on all around without exciting their indignation in the slightest degree. Indeed, the chief amusements in the shrine itself were the dancing of old faqirs, and singing and dancing of young women of the worst character. To prevent giving offence, I said little about the Koran, but when pressed to give my reasons for rejecting it, I asserted that it contained things unworthy of God, and, as instances of this, mentioned that it was written, that God swore by the sun, the running horse, and the fig tree. The response, "False, false!" arose from every quarter. I sent for my Koran, and my Persian teacher brought it. I pointed out the verses I had quoted, and told him to read and translate

them. This produced the greatest excitement; the shrine for the time was deserted, and the attention of all was directed to us. The people seemed ready to tear my teacher to pieces. He asserted in vain that he was a good Mussulman, and had been guilty of no crime against their religion; that he had only translated a few verses of the Koran, in obedience to my command. "No," they said, "he has corrupted the Koran, and bribed you to testify to what is false." I begged them to bring another copy, but in vain; the noise and excitement was so great, that I returned to my tent, seeing that they were not in a state of mind to hear any thing more. As soon as I reached my tent, which was very near, but out of sight, I remembered that I had left my teacher in their hands, and returning, found they had been beating him. Two of his brother Sayads (descendants of Mohammed) were just rescuing him. One of them very considerably begged me to return, which I declined to do till my teacher was fairly out of their hands and the excitement somewhat allayed. Later in the afternoon I went to a more quiet place, but almost immediately there was a large concourse of people, and the very house-tops were covered with hearers, or perhaps more correctly, spectators. A Nirankari from Rawal Pindi was very anxious to distinguish himself among my opponents, but as I knew what effect his agreeing with the Mussulmans would have on them, I managed to get rid of him without letting him deliver himself of what he had to say. But he was not so easily silenced. He got upon the top of a house on the opposite side of the street, and shouted out his confession of faith, that there was one God, and Jesus and all other things were mere creatures. This, of course, was received with vociferous admiration and triumph. The Nirankari descended, and was immediately put forward as a champion. I begged the people to be quiet and listen to what we had to say. I then asked him, if man were a sinner? Yes. A great sinner? Yes. Will God pronounce judgment upon him? Yes. Then how can he escape? The unfortunate Nirankari who had been so anxious to distinguish himself, was now thrust out as readily as he had been pushed forward. Whenever I approached the doctrine of our Saviour's divinity, anxiety was shown to prevent my being heard. This seemed to me encouraging, as it did not show a greater hatred for the truth, than dread of its effects. They notice very closely, too,

the influence of our religion on our conduct. In the midst of the greatest excitement, one said, "Do what you will, you can't make that man angry." "No," said another, his own anger evidently increased by the thought, "his religion forbids it." As I went away, the crowd followed with shouts of contempt. I had to descend a steep path, and made one or two quick steps, and a man cried out, "Run, run!", Nothing can be more clear than the tendency of their own religion to harden and brutalize.

*Are the Pathans the lost tribes of Israel?—
The people in love with sin—Silly legend.*

A large portion of the people here are from the Ashawer valley and the mountains to the north, and it has never been my lot to meet with a people in whom ignorance, bigotry, and ferocity existed in a higher degree. Their appearance is somewhat Jewish; and this fact, together with the occurrence of Jewish customs among them, has led many to believe that they are the lost tribes of Israel—but only such as think that these tribes must be found, and that they must return to Palestine, in fulfilment of prophecy. As I do not adopt this literal interpretation of prophecy, I have less interest in the secret of the lost tribes. And as the Jewish customs and names are to be found among other races of Mussulmans, and the appearance of the Pathans is not very decidedly Jewish, I do not believe this account of their origin.

27th.—This is the last day of the mela, and the poor deluded people have seemed to vie with each other in madness and folly. It is common to regard the people as the ignorant victims of a wicked system. Nothing could be farther from the truth. It is the taste of the people which calls the system into being, and it is the same taste that keeps it in existence. They love the excitement of the Mela; the dancing of faqirs, and of wicked women; the shouting and clapping of hands, and the roar of human voices; they love to think that they may continue in sin and yet obtain pardon by the intercession of a wicked saint; yes, "their prophets tell them lies, and the people love to have it so." To-day my preaching was objected to, on the ground that, if it were obeyed, the people would all be saints! They love their own system because there is no danger whatever of its making them saints. If asked, what people, of all that I had ever seen, manifested a character most adverse to that of the true children of God, I should say

the Pathans. More than once to-day I was ordered to my tent, and told that they would kill me if I did not go. Yesterday, I thought a stone was thrown at me, but was not sure. It is a cheering thought, that the grace which is sufficient to save one man is sufficient to save all men, however fierce and wild, and however far from God.

I have not yet mentioned the saint who is buried here and whom the people come to worship. His name is Sháláteef, and he is called Burrse, from his living in the wilderness. The tradition is, that he formerly lived with a relative somewhere in this neighborhood, who became very angry with him, and drove him out of his house, and followed him for a long distance. Sháláteef, to get rid of his pursuer, plunged into a tank. His relative, seeing him sink in the deep water, returned, thinking he was dead. Twelve years after, a herdsman, bathing in the tank, touched a soft body with his foot; upon taking it out of the water, he found it was a man still alive. He took him to his house, but Sháláteef had acquired such a fondness for liquids, that he would take no nourishment but milk. The herdsman possessed sixty female buffaloes. Twice a day he drank the milk of one, which instantly died. When but one was left, the herdsman came to know what he must do. Give me the milk of that also, said the saint, and then go to the tank, calling the names of all your buffaloes, without looking behind you on any account. He obeyed, and to his surprise the buffaloes began to come out of the tank. When one hundred and sixty had come out, the unfortunate herdsman looked behind him, and they all became stones—and are there still as a witness to the truth (or falsehood) of this story. A man who seemed to be rather more intelligent and honest than his brethren, told me he had seen them, but confessed that they had no heads, legs, or tails, much less eyes, horns, or ears, and that they only resembled a buffalo in being round, and longer than they were broad.

28th.—The pilgrims are slowly moving out of the village. . . . Many will no doubt carry to their homes and neighborhoods scraps of truth which they have heard; and who can tell what effects may be produced by the heaven thus spread amongst them?

Another Lamb Folded.

MIRIAM is gone, and we shall see her pleasant face no more among the group of children who gather around. Sobs and tears burst from the hearts of her young companions, as they stood about her death-bed, and witnessed the final struggling of her young life; so soon to be quenched in death. But when the last breath came and went, and the worn and suffering face put on a look of joy and peace, although we wept, yet it was not for her. Her battle was fought, and we had a good hope that the victory was won.

What Miriam now is we cannot tell, for her dwelling-place, as we trust, is with the saints in light, and she has become like unto Him who is altogether lovely; but what she was during her earthly pilgrimage, those who hail with joy the triumphs of grace in a heathen land may be interested in hearing.

Miriam was one from among a number of children who were rescued from captivity in Kabul, through the interference of the British government. The parents of these children were some of the camp-followers who accompanied the British army during the disastrous campaign of 1841 in Kabul; and when the forces were cut to pieces by the enemy, many of these poor creatures were taken prisoners, and thus remained, subjected to much harsh treatment, until their release was effected in 1847. Some of the children, for whom there were no claimants, found a home in our orphan-schools. Miriam was among the youngest of those received. She had lost one of her feet by frost, but although thus crippled, she was able to walk and run with much activity. The girls in India are generally dull, and not fond of study, but Miriam was an exception. In a school of twenty-five, she was perhaps the second in intelligence and aptitude for learning, and the hope was entertained that she might in after-life become useful in imparting to her country-women the knowledge which she was treasuring up.

But our Heavenly Father had other plans for her, and we know he doeth all things well.

A few months since, she began to droop, and then came the racking cough and wasting fever, so insidious in their approach, and so deadly in their effects. Miriam had not given decided evidence of being a child of God, although there had been a pleasing degree of attention to divine things, and often, when addressed on the subject of personal religion, her serious look and the falling tear would show that the appeal was not unheeded. As her health became materially impaired, an increased solicitude was felt for her soul's eternal welfare, and many prayers were offered up in her behalf. In this feeling she herself partook, and although her natural reserve prevented her from saying much, yet she acknowledged that she feared she was not prepared to die. She felt her deep sinfulness, and dreaded to appear before the judgment-seat of Christ. Again and again was she directed to "the Lamb of God, who taketh away the sin of the world," and gradually the darkness fled away, and she was enabled to lay her sins on Jesus. Her Bible and hymn-book, the Pilgrim's Progress, and the story of the Young Cottager, were always near, and when too weak to read herself, she would ask those around to read to her. On being asked why she loved Jesus, she answered, "Because he bore my sins." Instead of evincing, as formerly, a reluctance to die, she had a strong desire to depart. The question being put, "If it were the will of God that you should recover, would you not be willing to remain a little longer?" she answered, "Yes, but Jesus is *there*," meaning that the Saviour's presence constituted the charm which was drawing her towards that better country. Often when lying in a half-conscious state she appeared to be engaged in earnest prayer, and the words "Our Father" and "Jesus Christ" would escape from her lips. The few last days of

her life were a period of great bodily distress. It was sad to look upon her poor emaciated frame, and hear the groans which her suffering wrung from her. Still her hope was fixed on the Rock of Ages, and she looked forward with longing desire to her dismissal. Only a few moments before her death, a reference was made to those mansions which Jesus is preparing for his people. In answer to an inquiry made, she said, "I hope that there is one for me;" and her last words, just as the spirit was leaving its frail tenement, were, "Prepare a mansion for me."

Thus died Miriam, a member of the Lodianna Orphan School, on the 21st of May, 1854, aged about thirteen. M. R. P.

India—Agra Mission.

A LETTER FROM THE REV. R. S. FULLERTON.

AGRA, NORTHERN INDIA, }
July 10, 1854. }

*To the Sabbath-school Children of Chillicothe
Presbytery:*

MY DEAR YOUNG FRIENDS:—Some of you will remember that the "Argo" sailed for India in the year 1850. It is now 1854. How swiftly time flies, and how many changes attend its flight! If I could look in upon some of the Sabbath-schools with which you are connected, I would no doubt find that many changes have taken place since 1850. Some of the little boys and girls who were then but learning to spell in words of one or two syllables, are now able to prepare long lessons in the Bible; some of the larger scholars have become teachers; some have moved off to the "West," and you have followed others with heavy hearts to the grave. It is a sad thing to think that young and old must die. The poor heathen know this, but they do not know the reason. It is only the Bible that tells us that "death hath passed upon all men, for that all have sinned," and it is only in this blessed book that "life and immortality are brought to light." To the heathen the future is a dark, dreaded uncertainty; but the Christian can

say, "Though a man die, yet shall he live again," and can put his trust in him who has said, "I am the resurrection and the life."

American enterprise—Missionaries love their country—Good advice.

But we were talking about changes. Nearly every mail that reaches India speaks of changes taking place in your midst; of the wilderness that is giving place to cultivated fields; of villages that have become cities; of new railroads and telegraph lines, and of improvements of various kinds. And we often hear our English friends say, "What a wonderful people these Americans are!" "How full of energy!" "Where we stop to inquire how a thing should be done, they go ahead and do it, before we can come to a conclusion." This is all very gratifying to us; for although some may suppose, because the missionary leaves his country, and finds a home in foreign lands, that he cares nothing about it, I am sure there is not a class of men in the world more strongly attached to their country than the American missionaries, or one that more earnestly prays for its prosperity. And now, if you would preserve the good name of your country, you must be industrious, whether you are engaged in your work or in your studies; be faithful, temperate, honest, and just, and above all, remember that "righteousness exalteth a nation, but that sin is a reproach to any people." Shun sin not only as the greatest enemy of your own souls, but as that of your country too. But while you are thus striving to preserve the name and honor of your native land, remember that there is a sense in which the Christian's country is the world. "The field is the world," says the Saviour. All men are brethren, and our sympathies should know no bounds of either language, color, or clime. It is a poor short-sighted policy that would lead us to confine all our efforts to our immediate country, for we may rest assured that God will bless a people that labors for the good of others.

Besides this, what would have been our condition if Christ had not come into the world to save sinners; or if the Apostles had never preached outside of the walls of Jerusalem; or if good men had never crossed the Atlantic to preach Christ and him crucified to our fathers in the wilds of America? "Freely ye have received, freely give."

Changes in India.

But while talking to you about changes^s in America, I must not forget to tell you of some of the changes in India, for we have changes here as well as at home. And when the English compliment us for our energy, we must not think that *they* are without energy. They are Anglo-Saxons, and wherever Anglo-Saxons are found, you may expect to see energy. And we must do the English in India the justice to say that they have shown no small amount of it. It has not been many years since they commenced their public improvements, and they have had many obstacles to contend with, the principal of which is the apathy and indifference of the natives to all improvement. They were content to travel on sand roads because their fathers did so before them. When the carpenter was told of the advantages of the work-bench and the vice, he replied that his fathers had always sat on the ground and held the object which they wished to saw or to polish between their toes, and why should he not do the same? The blacksmith rejected the large bellows because those who lived before him used small ones; and those who dig canals and make roads to this day carry the earth on their heads in baskets, because their fathers and great-grandfathers never saw a wheelbarrow. Besides this, natives do not work here as men do at home. One reason is, they are not so strong; but the principal one is, work is very hard to get, and when a man finds employment, he wishes to make it go as far as possible. Notwithstanding these obstacles, the English have accomplished much. 1st. They have made many fine roads; one fourteen hundred miles long. The material of which it is made is a kind of limestone, which, when it has water thrown over it and is pounded, forms a hard cement, as level as a floor. This, as well as most of the other roads, is shaded by rows of trees on each side, and at proper distances wells* are dug to slake the thirst of pilgrims, and houses are built in which the weary traveller may find rest. 2d. They have some good canals; the largest, which is between four and five hundred miles long, they have just finished at an enormous expense. It has many noble aqueducts and locks, and is spanned by a great number of substantial bridges. It is intended principally for irri-

gation, and will preserve the region through which it passes from famine. It is fed principally by the Ganges. Now you know that this is, in the eyes of the Hindus, the most sacred stream in India, and is worshipped by thousands of them as a god. When the English commenced digging it, the Brahmans told the people that the English had done many daring things, but that they had gone one step too far; that they might dig their canal in welcome, but that Gungajee, Lady Ganges, would never flow into it. This they continued to repeat up to the very day it was opened. This took place a little more than two months ago, in the presence of Mr. Colvin, the Lieutenant-Governor, and many other English gentlemen, and also in the presence of a vast concourse of the natives themselves. A small armed force was present to keep the peace, but it was not needed. The gates were opened, and the water came pouring into the canal, amidst the shouts of all parties. 3d. The English are just getting several telegraph lines into operation. One reaches from Calcutta to Lahore; another from Bombay to this place. It was amusing to hear the natives talk about these lines while they were being constructed. They first called the telegraph "the wire road." When they found that nobody travelled on it, they asked its use, and when they heard that it was to be used for sending news, and were told how rapidly it could be transmitted from one place to another, they called it the "lightning mail." 4th. They have commenced making railroads, and where they are in use, they excite much wonder in the minds of the people. Steamboats have long been in use on the Ganges.

*The religion of the Hindus breaking up—
Baptism of a Sikh convert.*

From this we may learn that all the wisdom and the enterprise of the world is not confined to America. But this is not the main object for which I have called your attention to these things. It is to show you how many things are at work to break up the old habits of the Hindus, and to lead the people to distrust both their religion and their religious teachers. Many other things might be mentioned upon this point, but let one suffice. You know that the people here are divided into many classes, and that these classes will have nothing to do with each other. The Hindu and the Mussulman colleges in Calcutta have helped to keep up

* These wells are dug as an act of merit by rich natives.

this feeling between the various classes, as only high-caste Hindus were admitted into the one, and none but Mohammedans into the other. For a long time the government aided them, but has recently requested that they should be thrown open to all classes; and as the managers have refused to do this, the government has determined to put up and endow a large college just alongside of them, that will probably break them both down. I might speak of the changes which have been effected by schools, and by the direct efforts, under the blessing of God, of the missionary, but must defer it until some other time.

I must now tell you of a native convert whom I baptized yesterday. His name is Punchaw, a Sikh by birth, and a firm follower of the prophet Nanak. For the last six years he has lived with a gentleman at Futtehghurh, where our Board has a most interesting missionary station. He is very intelligent, can read and write both Hindi and Punjabi, and has some knowledge of Urdu. Although he received only about two dollars per month, the gentleman with whom he lived used to send him to Calcutta with large sums of money to make purchases for him. Calcutta was about seven hundred miles distant, and he was sometimes gone for months upon this business; but although he had so many temptations to be dishonest, he was ever found to be faithful to the interests of his employer. About three years ago, some of our catechists at Futtehghurh met with him, and had many conversations with him upon the subject of religion. At first he would not give up an inch of ground without a hard battle, but as the truth dawned in upon his mind, he abandoned one position after another, until he was ready to acknowledge his firm belief in Christ. But how was he to make a public profession of religion? To do so he knew was to suffer the loss of all things. He had a wife and four interesting children. He at first tried to prevail upon them to go with him, but it was in vain. And this effort, and his fixed determination to become a Christian, led his relatives to try to kill him, and they waylaid him for this purpose; but as several friendly to him were with him at the time, he escaped. Shortly after this, he wished to teach one of his little girls to read the Bible. The mother opposed, and when she found that he was not satisfied with being a Christian himself, but wished to make his children such, she took them and left him. When

he applied for admission to the church at Futtehghurh, it was found that he used opium, and the missionaries urged him to give it up, which, after a severe struggle, he did. At another meeting of the Session he was admitted to the church, but in the absence of one of the missionaries, his baptism was delayed for a time. In the meanwhile the gentleman with whom he lived died, and Punchaw came to Agra. I have now known him for nearly two months. During this time he has come to me several times a week for instruction, and I have every reason to believe that he is a true follower of Christ.

Since coming to Agra he has remitted several small sums to his wife, and has tried to persuade her and his children to return to him, but this she refuses to do unless he agrees not to mention the subject of religion either to her or to his children. This he cannot do; and now the poor man is cut off for ever from his family and his friends. But he is not overcome with sorrow. He counted the cost before he became a Christian. He knew that the Saviour had said, "Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved."

In conclusion, are *you* willing, my young friends, to forsake all for Christ? You must be, if you would be his disciples. Think of this poor native Christian, and when you pray for yourselves, pray for him, that he may be faithful to the end.

Your affectionate friend,
R. S. FULLERTON.

India; Allahabad Mission.

JOURNAL OF THE REV. JOSEPH OWEN.

Missionary work at Banda—Preaching to prisoners, the blind, lepers, and East Indians.

April 22, 1854. *Banda*.—Left Allahabad on the 7th inst. for this place, with the view of making, if possible, some definite and permanent arrangements for dwellings and a school-house for our branch mission here, and of otherwise strengthening the hands of the native brethren here employed. After spending a pleasant and profitable Sabbath with Gopeenath at Futtehpore, I reached Banda on the morning of the 11th inst., and proceeded at once to the school, where I

found Paul and Melancthon, and the teachers employed by them, all engaged with their classes. A part of each week-day has since been employed in the examination of one or more classes; making suggestions to the teachers for their improvement in the teaching and discipline of their classes; assisting Paul in his theological studies, and Melancthon and Jabbar in their English literature; and preaching, when able, in the Bázár. Mornings and evenings have also been much occupied in searching through the city and about the station for such buildings as we require. To build them at this season, is out of the question; first, because the rainy season is so near, when, if incomplete, they would suffer exceeding injury; secondly and chiefly, because the water necessary for mixing the mortar is not to be had. Several tanks and wells are already dried up, and as the hot season advances, water will become still more scarce. . . . In a city like this, where nearly forty thousand people must have their daily supply of water for drinking, culinary purposes, and bathing, this is a serious matter. The brethren at Allahabad, in requesting me to pay this visit to Bándá, desired me to act as circumstances might seem to require. Finding it impracticable to build, I have endeavored to obtain houses sufficient to answer our purpose in a prepared or nearly prepared state, and with this view have examined about twenty in different parts of the city, and at the European station. A small bungalow, in a good situation, and near the city, was offered me by the owner the other day at a fair price. Its present tenant, however, assured me that it would be exceedingly inconvenient for him to leave it just now, consequently I hesitated in concluding the bargain. The owner, an East Indian, did not tell me that he had, for several months, been in negotiation for the sale of the building to another East Indian, who had been haggling about the price. My offer was simply used as a cat's-paw to bring the other man to terms, and before I was aware, and to my great disappointment, I found to-day that the building was irretrievably out of our hands.

April 23. Sabbath.—Preached early this morning in the jail to about four hundred prisoners, to whom Paul gives instruction on Sabbath mornings. There is in the jail a secular school taught daily by two pundits, under the direction of the magistrate and collector, in which the prisoners learn read-

ing, writing, and keeping accounts. I have examined them several times, and each scholar is most zealous to show all he knows and receive some words of approbation. For the Sabbath morning instructions they are assembled in the large central enclosure, with a formidable clank of irons, where they squat quietly on the ground and listen very attentively. They are assembled in different groups, according to the colors of their dresses, and the colors are to indicate the crimes for which they are committed. This is a new arrangement, and I observed it for the first time this morning. The burglars are dressed in black; purloiners and petty thieves in blue; perjurers in purple, etc. I felt sorry for the poor creatures as the *dároga*, or jailer, passed from group to group, describing to me the meaning of their colors; but on observing their countenances, I saw not the least appearance of shame.

From the jail I came to Paul's house, and conducted the usual Sabbath morning service for the native Christians. Thence to Mr. Cust's compound, where, under the trees, more than a hundred blind, and from twenty to thirty lepers from the town were collected to receive the alms which he distributes to them through Paul every Sabbath morning. Paul and Melancthon first read to them portions of Scripture, particularly those parts of the Gospels relating to the healing of the blind and lepers, accompanying the reading with such explanations and remarks as seemed desirable, offered up a prayer, and then distributed pice to the amount of six rupees. Such a collection of misery is a very painful sight; blind, maimed, lame and decrepit; faces and naked bodies spotted with leprosy, hands and feet disfigured by the same, and in some cases partly fallen off. I pointed them to that Saviour who made the lame to walk, gave sight to the blind, and cleansed the leprous, and reminded them that they had in their hearts a far more dreadful blindness and leprosy than that with which their bodies were afflicted. Among them was a specially miserable creature—a man, from some spinal affection, so bent over and bowed down that it was impossible to raise his head up to look at any thing; probably like the woman bowed down under infirmity, whom we read of in the Gospels, whom the Saviour in an instant loosed from her infirmity. I never felt the force of that miracle so vividly as when looking at this man.

This afternoon at four o'clock I conducted

divine service at the house of one of the clerks of the magistrate's office. A few days since, on "Good Friday," when they had leisure from office work, I was requested to have worship with them at this hour, and I hope that after my departure it will be conducted by Paul every Lord's day. There are several of these clerks, East Indians, connected with the magistrate's and judge's offices here, a few of whom are Roman Catholics, but the majority Protestants, to all of whom, with their families, a service on the Sabbath day, conducted either in English or Hindustani, might be very advantageous. Prayers are "read" in the church every Sunday morning, which, I am sorry to say, few of the residents at the station attend. This evening I conducted divine service at the band-room in the lines, for the use of the Christian drummers and musicians connected with the regiment. Most of the band know English, but their wives and children speak Hindustani, and of course could receive little edification when English prayers are read in the church. This service with the band I began last Thursday evening, and trust Paul will continue it on Thursday and Sabbath evenings.

Various notices—Visit to Humeerpore—Return to Bānda.

April 25.—Talked this morning to a very civil company of people before a brazier's shop. Returned and examined the school as usual. My kind host and friend, Mr. Cust, the magistrate and collector, from whom I am receiving the greatest kindness, invited me to his cutchory, or court-house, this afternoon, to see his new arrangements in the *daftar*, or record-rooms. The revenue record-room is, indeed, a curiosity. In it is minutely registered all the landed property of the district, the yearly revenue of which is nearly a million of dollars. Each *pargana* occupies a separate division of the room, and the records of each village are kept so distinct that they can be brought in an instant. Every thing in this large office is regulated by the most perfect system. Every official knows exactly his duties, and not a drone is to be seen throughout the establishment. Mr. Cust's efficient and successful exertions in the revenue arrangements of the district have recently received the approbation of government.

April 29.—Am occupied daily in preaching in the city, and examining the school. The latter is an encouraging sphere of labor.

April 30. Sabbath.—Duties much the same as last Sabbath. Was very glad this morning, after preaching to the prisoners, to hear a few of them able to read some Hindi tracts that I had previously given them as rewards for proficiency in their secular lessons.

May 3. Humeerpore.—Started last evening at six for this place, about thirty-eight miles from Bānda. To save expense as much as possible, I procured private conveyance, which several gentlemen readily and most kindly afforded me. From fatigue, was unable to do any thing to-day beyond reading a little, and conversing with friends.

May 4.—Visited and examined the school this morning, which has increased to seventy scholars, and is going on in a very satisfactory way. Have strong hope that the light of the gospel will, before very long, shine in this place.

May 6. Have been visiting the school yesterday and to-day, and conversing much with friends on plans for extending the gospel in this region. The weather has been such as to prevent my going into the Bāzār to preach.

May 7. Sabbath.—Preached this morning in the jail to between three and four hundred prisoners, all of whom gave good attention. Some who have learned to read since entering the jail, were most eager for some tracts. At eleven, preached in English to the few residents at the station. Intended visiting the clerks' families this afternoon, but a continual heavy wind with clouds of dust prevented. Enjoyed, therefore, the remainder of the day in a quiet rest, and in conversation with Christian friends.

May 10.—During the last three days have preached several times in the Bāzār, where the people have given very encouraging attention. Gopeenath has kindly sent a catechist and a Scripture-reader, Kasim Ali and Henry Trissler, who have been of valuable service. They came from Futtehpoore by way of Kora Jahanabad, and preached in several towns and villages on the way. Within the last few days, much of the good seed has been sown in this place. May some of it, at least, have fallen in good ground. The school here is not yet directly under Christian instruction. Those who have founded and who still support it, are very anxious to make it over to our mission. I have been assisting a dear Christian friend who resides here, in a plan for imparting

Christian knowledge to the oldest boys without materially interfering with the non-interference principle on which the school is at present conducted.

May 11. Banda.—Returned from Humeerpore last night. . . . Kasim Ali and Henry are coming slowly, and preaching in the villages as much as possible on the way. Found the school here going on nicely. The first class, who began with A B C and spelling in November, are now reading the New Testament, which I introduced last week before starting for Humeerpore.

May 12.—Occupied in writing and making up the accounts of the school. Am thank-

ful to record that we have now 1137 rupees in the school treasury, with which to commence buying and building, if we are all spared till after the rains.

May 13. Futtehpore.—The moon was in an eclipse a part of the way, which I was anxious to look at as much as possible, but a stumbling horse, which once actually came down, absorbed most of my observations.

May 16.—Preached twice in English yesterday, and once in Hindustani, to Gopeenath's interesting congregation. Visited his schools this morning, which are in a very encouraging state. May God bless him and all his labors! Return home (D. V.) tonight.

Missions of other Churches.

Mission in Patagonia.

We learn from the *Journal of Evangelical Missions*, published at Paris, that the "Society for the Evangelization of Patagonia" is on the point of sending missionaries into that country. A vessel built for this purpose is soon to be launched, and prudent measures, dictated by past sad reverses, will be adopted to prevent a recurrence of similar calamities.

The history of this Society is interesting and instructive. In the year 1821, Mr. Gardiner, an officer of the British navy, conceived the idea of carrying the gospel to the natives of South America. He submitted his project to the London Missionary Society; but receiving no encouragement, he returned to the duties of his profession. In 1837, he embarked in a mission among the Zoolahs in South Africa; but having been driven from the country by war, he returned to his original plan. With this purpose in view, he undertook a voyage of exploration, first to the coast of South America, thence among the islands south of the equator, and finally to the Falkland Islands. Thence he passed into Patagonia, and had an interview with a native chief, which filled him with hope. Returning to England, he made known his views, and succeeded in founding at Brighton, in 1844, the "Society for the Evangelization of Patagonia." In December of the same year he sailed thither,

accompanied by a missionary. On his arrival, he found the sentiments of the chief completely changed, and the natives so hostile that it was necessary to abandon the enterprise. After various other attempts to found a mission, he returned to England in 1848, more decided than ever to carry out his purpose. The Society at Brighton declined further efforts. After applying to several missionary bodies without success, Captain Gardiner succeeded in forming a new Society at London. A generous Christian female presented one thousand pounds, Captain Gardiner gave out of his own pocket two hundred and thirty, besides other gifts, and was rejoiced to find himself at the head of a devoted body of the servants of Christ, pledged like himself to labor for the advancement of his enterprise. His companions were a young physician, who abandoned for this work a large and lucrative practice; a catechist; a sailor who had accompanied Captain Gardiner in his former voyages of exploration, and three young fishermen. They set out, determined to endure all things for the name of Christ.

They embarked in 1850, in a vessel loaded for California. On the fifth of December they were landed at the island of Picton, with two boats, one of which was to serve for their dwelling, and the other to convey them from place to place.

We have not the means of knowing the method of labor pursued by these brethren.

It appears, however, that they were treated by the natives with severity, and experienced great privations. By degrees they lost their provisions, their effects, and their fishing-tackle; and finally their boats, thrown upon a sand-bank, became almost useless to them. Once they were in such danger of their lives from the hostility of the Indians, that the rest of the company proposed to take up arms in self-defence. Mr. Gardiner, however, dissuaded them. Then they all fell upon their knees and poured out their souls in prayer. A scene so imposing struck the savages with astonishment, and appeased their rage.

In January, 1852, occurrences indicated that some fatal accident had befallen the missionaries, and a vessel was sent to search for them. On the island of Picton the first traces of them were discovered by the explorers, by the following words written on a rock: "You will find us at the Bay of Spain." Following this direction, they soon discovered a boat swamped; the men were sent up into the land, and soon returned, reporting that they had fallen in with two bodies; they also brought the papers found upon them.

The two bodies were those of Captain Gardiner and one of his associates. The next day two others were discovered lying dead near the other boat, which was half a league distant. Captain Gardiner had apparently left the boat, and, too weak to step into it again, had lain down upon the ground to die alone. Not far off, a hand was painted upon the rock, pointing to a cave near by. The hand was accompanied by a reference to Ps. lxii. 5-8: "My soul, wait thou only upon God; for my expectation is from him. In God is my salvation and my glory; the rock of my strength and my refuge is in God." This cave had evidently served for their storehouse, and here the body of one of the missionaries was found. The papers discovered are sufficient, in the absence of other means, to indicate the circumstances of their death, and the feelings with which they met their fate. A single sentence describes the sentiments of one of the number, the young physician. At a period when he had hardly strength left to move, he wrote, "I would not change my situation for any other upon earth, nor for any thing in this world. I am happy beyond all expression."

The journal of Captain Gardiner, which is more extended, indicates the endurance, for about four months, of the greatest sufferings

with admirable Christian resignation. Some of the provisions, of which the stock was already low, were swept out of the cave by the sea. A vagrant native carried off their last fishing-net. One of their number was attacked by scurvy. The rest were put upon an allowance diminished for the second time. A day was set apart to pray for the sick and for provisions, or for the arrival of a vessel which was expected to bring them relief. Five weeks later, their store was reduced to half a duck, one pound of salt pork, a pint of rice, two cakes of chocolate, four pints of peas, a little tea, and six mice. In the space of two months, all but three died. One of these became insane by his sufferings. At last Mr. Gardiner, wishing to relieve his companion of the anxiety of taking care of him, proposed that they should go down to the mouth of the river, and take up their residence in the other boat which lay there. Being unable to walk without crutches, his comrade manufactured these articles for his convenience. And though they were mere forked sticks, it was an immense effort for him in his feeble state. They set out on their journey, but found it too much for them; undertaking to return, the other sunk upon his couch and rose no more, and Captain Gardiner, proceeding to his home, was left alone, never having seen him nor known his fate from the time of their separation. Neither was able to leave the spot where he lay, nor to communicate with the other.

Under these circumstances, Mr. G. wrote, "Blessed be my heavenly Father for all the mercies I enjoy;—a comfortable bed, no pain, not even the gnawings of hunger. I am so weak that I can scarcely turn upon my couch, but through God's abounding grace I am kept in perfect peace, refreshed by a sense of the love of Christ, and by the assurance that he orders all things in wisdom and mercy. I cast all my cares upon him, waiting for him to dispose of me according to his pleasure. If I am in him, it matters not whether I live or die. I commit to him my body and soul, begging him to take my dear wife and children under the shadow of his wings. May he comfort and keep them, strengthen and sanctify them, that we may celebrate together in a better world his love in redeeming us with his precious blood."

On one occasion during his sufferings, dreading the pangs of thirst, he prayed for strength to procure water. On the day of the above record, he was able to raise him-

self sufficiently to collect a little in his India-rubber shoe;—upon which he makes the pious remark,—“With what mercies my heavenly Father loads me! Blessed be his holy name!”

On the 5th of September, 1851, being reduced nearly to the last extremity, he wrote —“Great and marvellous are the loving-kindnesses of the Lord! For four days I have taken no food, but he has preserved me from feeling the pangs of hunger or of thirst.”

The last lines were more illegible than the preceding, and supposed to be the last. But afterwards a note was found addressed to the young surgeon, should he still survive. It was partly written in full, partly in a fragmentary manner,—here and there a word being inserted, and the rest left to the conjecture of the reader. It was written in pencil, very indistinct, and in many places the words were wholly obliterated. The last word was “heaven.”

Let none imagine that the labors of Gardiner and his companions perished with them. In the language of the Secretary of the Society of Missions to Patagonia, “With the help of God, the mission in Terra del Fuego will be sustained. The pious captain who went in search of the missionary company has pledged himself to the Society not to abandon the enterprise.” “Success,” he says, “is as certain as the moral degradation of the people is plain. There are great obstacles, but they will be overcome; and the experience of Captain Gardiner will be a help to future adventurers.”—*Macedonian*, Oct. 1854.

English Independent Mission at Bangalore, South India.

THEOLOGICAL SEMINARY.

THE European missionaries in India, few in number, and often enfeebled by the diseases incidental to a tropical climate, entertain a growing conviction of the importance of native agency, as the only effectual means, under God, for the gradual and thorough evangelization of that great country. At several of the mission stations, institutions for the express object of training native youth for the work of the ministry have been set on foot, and the superior character and attainments of the students enjoying the advantages of this training have more than justified the experiment.

We subjoin a notice of the Theological

Seminary at Bangalore, under the charge of the Rev. James Sewell.

Promising Character of the New Students.

“Some time ago,” writes Mr. Sewell, under date October, 1853, “I informed you that there was a cheering prospect of an increase of the number of students under my care in connection with the Bangalore Seminary. That prospect has now to some extent been realized. Recently I have received two students from Bellary, one from Bangalore, and one from Cuddapah. This makes the present number to be six; and three others are distinctly promised from Belgaum, and one more from Bellary is spoken of as likely to come. There are also two other youths in our boarding-school here who are desirous of devoting themselves to the work of teachers, and who will after a further period of probation be found, I trust, such as may with safety be received. One of those recently received from Bellary is the son of the late excellent Flavel, who distinguished himself so much as a faithful and successful native preacher and pastor. The youth recently admitted from this station is a very promising youth. He has been in the boarding-school eleven years, and has been three years a member of the church, and is now just twenty years of age. We have never had a young man so far advanced in his studies on entering the seminary as this youth, and I entertain the hope that, with the rest of those who are now coming forward, we shall be able to raise very considerably the standard of attainment and character for the office of native teacher. This I regard as a point of great importance in the present circumstances of India, as the very rapid and extensive prevalence of the knowledge of the English language, and literature and science, renders it imperative that our native teachers should be far better qualified for their work than they have hitherto generally been, if they are to secure that public respect and confidence without which they can effect but little in the public ministry of the gospel.

The alarming Tendencies of merely Secular Education.

“There are at the present time not less than a thousand boys and young men studying the English language and literature in Bangalore alone, and from the encouragement which is now given to this kind of

education by the government in almost every part of India, we may expect it to become still more prevalent. We must, consequently, calculate upon meeting with some of the most troublesome opponents of Christianity among the natives thus educated. Already is there much infidelity of various kinds current among them, and some here and there have got hold of German speculations which they are employing as weapons against the gospel.

A high Order of Training necessary for Christian Teachers in India.

"You will easily see the urgent necessity which hence arises, that our native teachers should be able to keep pace with the intellectual advancement of the people among whom they are hereafter to labor. Too much importance can scarcely be attached to this point in connection with the future progress of our work in India. In it are bound up all our hopes, under God, for the conversion of this people. It is most gratifying, therefore, to find truly promising young men coming forward at this juncture to offer themselves for this work. And while our responsibility, however, in connection with their training is proportionably great, I feel encouraged by the pleasing testimony borne to those who have left the seminary since I took the charge of it. Respecting the one who went to Cuddapah last year, the most satisfactory accounts have been from time to time received. I have now, however, a young man who has been four years with me, and who will return to Belgaum, D. V., after another year, who approaches in all respects the nearest to the standard now required for our native teachers of any I have yet seen in India. His natural disposition and character, at once thoughtful, amiable, and energetic, his attainments, and his style of preaching, are all such as to encourage the hope of more than ordinary usefulness. I have witnessed also in his case, what I hope often to witness hereafter, that the tone of piety and morality has sensibly improved in connection with the course of training through which he has passed. These things I feel to be very encouraging, as they show, I trust, that we have in this work the tokens of God's approval, and that we shall, if faithful, continue to enjoy his blessing.

Not sufficiently appreciated.

"I regret to say that there is still a want of a full appreciation of the necessity of more

efficiently training our native teachers, and especially does there appear to be a want of confidence in the moral effect of such training. Many of the defects of character on the part of our native teachers, which are constantly felt by the brethren in their work as serious drawbacks to their efficiency, would, under God, I believe, disappear, were they more thoroughly trained; provided also that, being more fully qualified, they were more liberally remunerated. One most essential part of the training I refer to is the giving them more enlightened views of the great work for which they are being prepared, of the rich moral and spiritual privileges connected with its faithful performance, and of the allowable self-respect and self-satisfaction and independence of mind which disinterested labors to qualify themselves for it will surely produce. Hitherto, our native teachers have, for the most part, regarded themselves as merely *our* servants, and seldom or never thoroughly felt the elevating influence of the feeling of being not the servants of men, but of Christ. At this point we need to toil much to remove those servile notions to which they seem, in common with the majority of their fellow-countrymen, so instinctively prone.

"The practice, too, of setting promising young men to work in the missions without any systematic training for their work, under the idea that they cannot be spared for four or five years to attend a Theological Seminary, still prevails in our missions to some extent, and retards the work of the seminary. Another cause which tends to prevent its prosperity is the want of a better discrimination of native character, and the strong tendency to judge of Hindoo piety by a Scotch or English standard; and a consequent preference of a sober, grave, experienced, and somewhat demure character, with slender abilities, to a more talented class of young men, who, from their youth, and consequently immature character and piety, are liable to occasional displays of vanity and levity, and sometimes of a too excited temper. The power of a wise and faithful course of theological and general training, accompanied with earnest spiritual aims, seems not to be believed in in reference to such cases, although they are just the class of persons on whom it tells most powerfully. We cannot, of course, be too careful that candidates should be *really* converted to God, and that they should not be mercenary in their views; but, these two

points being ascertained with as much accuracy as possible, where there is an evident aptitude to learn and to teach, we ought to make great allowances for those imperfections which are incident to youthful piety.

How to counteract the Mercenary Spirit.

"The education we are now giving to the young people in connection with our missions, and the consequent elevation of the standard of attainment required in candidates for the office of teacher, has a powerful tendency to prevent a mercenary youth with such attainments from attempting to impose upon us. He can do much better in secular employment for his worldly interests than as a Christian teacher. His education has fitted him for situations in which his remuneration would often be double or treble what he can now get with us, and those situations are becoming more and more numerous every day. A preference also is now being shown in many cases for Christian youth who have been educated in mission schools. Young men with no higher qualifications than some of those who are now entering our seminary can obtain situations worth from 10 to 20 rupees a month now, with a prospect of speedy increase, and of ultimately receiving 100, 150, or 200 rupees a month. Surely then every really mercenary spirit will take this direction rather than that of a Christian student and teacher, beginning with 6 or 8 rupees a month, and receiving, after his education is completed, from 12 to 20 rupees a month. Indeed, I would seriously urge an increased rate of allowance to those whose attainments and character render them worthy of it, at the end of their course of theological training, or perhaps after they have been a few years in actual work as evangelists. Here I am aware there would be a difference of opinion among the missionaries in India, many being so fully possessed with the idea that it is impossible to guard against the evils of the mercenary spirit by any other methods than those hitherto pursued, which, by the way, have not only proved utterly inefficacious to counteract it, but have also had the effect of bringing into our work a great number of very inefficient men. More enlightened and more comprehensive views are, however, fast gaining ground, and it behooves us to do all we can to help them forward."—*London Miss. Mag., Sept., 1854.*

English Independent Mission in Calcutta.

OBJECTIONS OF THE HINDUS.

OUR honored brother, the Rev. A. F. Lacroix, from his long experience in the missionary work, and his intimate acquaintance with the character and mental habits of the Hindus, has become conversant in no ordinary degree with the objections on which they mainly rely in opposing Christianity. A specimen of these objections, derived from so authentic a source, will, we are persuaded, be interesting to many of our readers.

In an explanatory note, dated Calcutta, Sept. 1st, 1853, Mr. Lacroix thus introduces the subject:—

"Having been lately requested by the Rev. Mr. Cuthbert, Secretary to the Calcutta Auxiliary Church Missionary Society, to furnish him with a list of the objections to Christianity usually made by the Hindus, it struck me that the friends of our own Society might feel equally interested in the subject. I therefore subjoin as a specimen, a list of twenty-three of these objections. With the exception of two or three, these objections, with suitable answers to them, form the substance of a very good Bengali tract, by our late lamented Brother Mundy. It should be noticed that the objections on the list, with many others of a similar nature, are made to the preachers of the gospel by the Hindus of the *old idolatrous school*. To these the *educated* Hindus add many more, borrowed from the writings of European infidels; but which, for this reason, cannot properly be characterized as *Hindu* objections.

Popular Hindu Objections to Christianity.

"1. We must not depart from the religion and customs of our forefathers.

"2. We cannot leave our own Gooroos, whom we are to account as gods, and who are our proper guides in the way of salvation.

"3. What a number of persons say, we ought always to conform to. As long, therefore, as the majority of our countrymen adhere to Hinduism, we also must continue doing the same.

"4. Let our Pundits, Baboos, and chief men embrace Christianity, and then we, who are their inferiors, may perhaps follow their example.

"5. Every one will be saved by minding his own religion. As there are many roads, all leading to the same city, so there are many religions in the world; but they all lead to heaven at last. Of what use, therefore, is it to forsake our present religion to embrace a new one?

"6. Of what use is it to exhort us to embrace Christianity, seeing that what is written on our foreheads must of necessity come to pass, whatever we may do?

"7. When we commit sin, it involves no guilt on our part; since it is God himself, the Author of all things, who causes us to commit sin.

"8. Our souls are portions of the Deity, which after a while will be reabsorbed into it. What is the use, therefore, of troubling ourselves about eternity?

"9. The age in which we live is the Koli Joog, (iron age,) in which, according to our Shasters, wickedness necessarily abounds; it is therefore useless for us to stem the current, and to turn our minds to repentance and holiness.

"10. The various gods we worship are all portions of Brumho; (deity, i. e., the pantheistic 'soul of the world;') and therefore, by worshipping them, we in fact are worshipping Brumho himself.

"11. You blame our worshipping idols; but we say it is a good practice; for though it is true that Brumho has no shape, yet in worshipping him we derive great advantage from idols and images which have a shape; in the same manner as the sound of the first letter of the Bengali alphabet has no shape: nevertheless it greatly assists us in conceiving what the sound is, if we trace with ink a figure or shape on paper which represents the sound of that letter.

"12. Many Christians (meaning Roman Catholics) worship images. Why, then, do missionaries find fault with us for doing the same?

"13. We doubt Christianity to be the true religion; because, while it professes to make men good, we nevertheless see many Christians leading very bad lives.

"14. Christians, by the permission of their own Shasters, eat all kinds of forbidden food without sin. How, therefore, can a religion founded upon such a Shaster be true?

"15. Christians destroy animal life, and even the life of cows, for food—which is very cruel. How then can we embrace a religion which sanctions such practices?

"16. Jesus Christ is not mentioned in the

Vedas, nor in any of the histories of the four Joogs, (ages of the world.)

"17. If Christianity be the only true religion, why was it not made known to us before?

"18. If Christianity be the only true religion, then all our forefathers must have perished.

"19. If we embrace Christianity, we shall lose our caste, and subject ourselves to many painful trials. Why then, should we become Christians?

"20. If we embrace Christianity, we must give up worldly business; for we know by experience that, unless we tell lies, we cannot prosper in business.

"21. The Hindu Shasters foretell, that ultimately all will become of one caste. The success of Christianity in our days is a fulfilment of that prophecy; and such prophecy, being fulfilled so accurately, proves those Shasters to be true.

"22. By the tables and directions contained in the Hindu Shasters, our Pundits can foretell long beforehand when eclipses will take place. Those Shasters, therefore, must be true.

"23. Perform a miracle, and then we shall believe that Christianity is true; but not before."—*Ibid.*

English Independent Mission at Cradock, South Africa.

IN the subjoined communication, the Rev. R. B. Taylor, after noticing generally the state of his mission, proceeds to narrate the remarkable experiences of two of the female members of his flock, which serve to show that in Africa, as elsewhere, the gospel of Christ has approved itself the one effectual instrument for relieving the heavy-laden, and for imparting light, and comfort, and hope to the helpless and forlorn:

"In regard to our native church and congregation," writes Mr. Taylor, in November last, "there is something to commend and something to inspire hope. They have built for themselves a neat and comfortable chapel, 57 feet by 22, having tower and belfry, almost entirely at their own expense. The whole of the masonry, bricklaying, and plastering, inside and out, is their own work. They have seated the chapel with comfortable forms, some of which are of a superior description, and which, after the close of the coming financial year, will yield, it is

expected, a steady revenue, in the shape of seat-rents, of about £27 per annum—a novel feature, I believe, in South African missions.

“A very gratifying circumstance connected with the opening of the chapel took place a day or two preceding it. A subscription list with £15 6s. was sent me in aid of the new chapel. Not only was the assistance thus rendered exceedingly opportune and gratifying from the amount, but the value was greatly increased, as it came quite unexpectedly, and through a source whence such an act of kindness could not have been at all anticipated.

Singular History of a Church Member.

“Of the members received into the church during the year, there is one whose history, in some respects, is perhaps without a parallel in the colony. The individual is a Dutch woman, and what is very singular, she has for years reckoned herself as one of our natives, though herself of pure Dutch lineage. At an early age she was left an orphan, and placed under the care of guardians. These, on her attaining womanhood and becoming a recognized member of the Dutch church, compelled her to marry a Dutch farmer, much her senior in years, and the object of her particular dislike. Some time afterwards, (now about sixteen years ago,) she left him and took up with a Hottentot, a servant on the farm. With this man she continued to live, in spite of remonstrances and threats. She was eventually brought before the minister and elders of the church, when, proving incorrigible, she was formally expelled. Her husband at the same time disclaimed all relation to her for ever. The proceedings appear to have had no other effect on her than that of relieving her of all scruples. She interpreted the act of her husband, not only as a divorce, but as legalizing the connection she had chosen to form. Some time after, the strangely-assorted pair betook themselves to Cradock. Here I found them, in the spring (i. e. African spring) of 1848. A few days after my removal to the village, I had commenced my domiciliary visits. Of that first interview I retain little beyond the recollection of surprise which the connection excited, and the boldness with which it was avowed by the woman. Of the conversation I only retain very general impressions. But it has since appeared that some remark was made which fell powerfully upon the heart of both the man and the wo-

man. Very deep convictions of sin followed, and in course of time became developed with an intensity such as I have never witnessed, either previously or since. Much, very much of painful perplexity arose in regard to the continuance of the connection. The man pleaded, ‘I never had any other wife, and she has certainly been most faithful to me from the first. I was a perfect heathen when the connection was first formed, and besides, as she was accounted a Christian woman, and knew much more than I, (for she could read her Bible and say her Catechism,) I thought she must know best.’ The woman pleaded her early orphan state, her compulsory marriage, the formal dissolution of that union, and a report that he, the husband, had himself married again. These pleas, I must explain, were urged not as excuses for their sin, but as reasons to allow of their now being legally married, for which they were very desirous. I confess I felt scruples, but these were subsequently removed by the arrival of letters giving intelligence of the death of the husband, and the parties were married according to law. A few months afterwards, the man was received into the fellowship of the church, there being sufficient reason to believe him a sincere convert to the faith of our Lord Jesus Christ. And now, during the year reported, the woman has also been received, and has up to the present time maintained a fair character for piety. The man is now acting as schoolmaster, to which office he succeeded on the death of the lamented Fillida, and, though not equal to his predecessor in some things, he is very diligent and painstaking, much to the advancement of some of the children, especially in the art of reading.

An exemplary Female Teacher.

“To Fillida, the devoted schoolmistress from 1849 to within a few weeks of her death, which took place January 26, 1853, something more than a passing notice is due; but I can here advert to only a few particulars. She had been a slave on a farm about sixty miles north-west of Cradock, and brought up in heathen darkness. She commenced her duties as schoolmistress in the beginning of 1849. At that period she could read only imperfectly; but, being docile and very diligent, she made steady advancement under the tuition of Mrs. Taylor, and after a few months was not only in many other respects greatly improved, but able to read

well, and also to write a good plain hand. In October, 1850, she became a member of the church, and soon occupied the first place among the females for activity, diligence, knowledge, and every Christian excellence. This was not the consequence of any natural forwardness of character or disposition, but of her great devotedness and unceasing efforts at self-improvement. Naturally she was retiring and very timid; and this latter quality subjected her at times to much unkind and unmerited treatment, in her capacity as teacher, from the parents of some of the children. She was preëminently a Bible reader, which she read because she thirsted after scriptural knowledge and loved the sacred page. Her inquiries of Mrs. Taylor, which were almost daily, and the remarks which on these occasions she would make, were indicative of a mind intensely alive to the importance of divine truth, and delighted with every new discovery. No preacher had a more attentive and encouraging hearer. Her whole demeanor and attitude indicated the closest attention. She seemed to drink in every word; and I have often been surprised at the full and accurate report of sermons given me by my wife, as repeated by Fillida.

"She had a good deal to put up with from the parents of some of the children, and especially from one woman, who seems never so happy as in mischief. It appeared as if envy was the great cause of her hostility to Fillida. She had at one time been a member of the church, and prided herself as being 'queen' of it, and appears to have been in fact a sort of female Diotrefes; but she had been excluded, and as Fillida excelled, the latter became the object of almost incessant persecution. Fillida was, of course, supported in all that pertained to the proper order and discipline of the school; but there were annoyances which, though painful and trying to her, did not admit of our interference, except indirectly. In general, she bore all with patience and Christian meekness.

"But from all her sorrows, as well as her labors, she is now released. Her end was peace. A calm and intelligent confidence in the all-sufficiency of the Saviour sustained her in sickness, and, at the hour of death, enabled her to look with joyful hope to the heavenly mansions as her home. I was with her a few hours before her death. To an inquiry as to the ground of her hope, she replied: 'I trust *only* in the grace of the

Lord Jesus, and I feel thankful that I was ever brought to this village and enabled to obtain the knowledge of his love. I have no fear;' and then added with emphasis, '*I can trust in His word.*'

"Her illness was only of a few weeks' continuance. It appeared at first to be only a slight cold; but soon the lungs became affected, and a rapid consumption ensued. She died, as already stated, the 26th January, 1853. Her remains were followed to the grave by a large company, and all the school children, at their own earnest request, joined the procession."—*Ibid.*

Episcopal Mission in China.

Letter from the Rt. Rev. Bishop Boone.

THE following letter conveys the impressions of the Missionary Bishop, on returning to his former home at Shanghai. The aspect of things was, in many respects, deeply painful, and yet, in the midst of the difficulties, it is apparent that the missionaries are not without encouragement in their labors.

"SHANGHAI, May 6th, 1854.

"I sent you a letter a fortnight since, by a sailing-vessel, which I hope arrived in time for the bi-monthly mail, announcing our safe arrival, and informing you that we found public affairs in a very sad state. The city, outside of the walls, has been sacked and burnt; the house we lived in at Wongka-mo-dur, and where our two boys were born, is burnt, and all the region around it: the margin of the river, where there were junks moored thirty deep for two and a half miles, is now bare, without a single junk. The misery which is now experienced throughout the length and breadth of this land is beyond what the human mind can compass in its conceptions. How much the cause of truth will be the immediate gainer by the present disturbances, no one can now say; that in the end God will overrule all for the advancement of His own cause, I cannot for one moment doubt. I think it too late in "the last days" for the wheels of His providence to roll back the advancing tide of Christianity in China. We must accept the wonderful opening of Japan without the shedding of a drop of blood, (a thing that has amazed me, and indeed all here in the East, and which I think can only be ascribed to His hands,) as an earnest of what he is preparing for the far East, and take courage

to press on with new force. I believe that, the sad stories they are coming to me with every day. They bring their children in crisis so much calling for prayer, and energy, great numbers for our schools, and refuse to and prudence in the conduct of missions in take them away, when we, sorrowing, are this field. It is not a time to draw back obliged to decline them; the day before when God is making His arm bare; and yet yesterday I was, however, completely over- the field is so changed in many respects that borne by a widow woman. She said she had we may well take counsel how we shall carry a son twelve years old, the finest fellow that on the work during this time of 'distress.' had ever been seen in these parts—tall, You know how strong an advocate I have noble-looking, clever—had been reading the been, and still am, for sending out married books ever since he was five years old. It men. At present, on account of 'the dis- was in vain I told her I had now one hundred tress,' I would recommend the sending of children to feed, and that money was so scarce, only single men, making our arrangements and provisions so dear, I could not take any with them, if needful, that they shall return more children. She said she knew it was without reproach at the end of the troubles, all true; but that he was such a fine, noble or of a definite time, to marry if they please, fellow, and they had been our neighbors too. Of such men I would venture to send as at Wong-ka-mo-dur, where she had seen many as six, if they can be had, and keep Miss Jones every day out of her window; and them in the field, if we have to send the his father was dead, and her house had been women and children all home. I shall not burned by the soldiers, and all she had was be at all surprised if it comes to this, with gone; and then she stood silently wiping respect to Mrs. Boone and our two children; her eyes, and looking at me, as much as to say, You can't say no. I began to wipe mine but my mind is, God giving me health and strength, to stand by the work, with all the too, but I stood firm, and I told her I really men that will cling to me, let what may come. could not take any more children. She

"In writing thus, I am not influenced so answered, 'To-day is the 8th, it is too late; I much by fears for the safety of the women and children, though of course there must be more or less danger in living in a country I can't bring him to-day, I shall bring him to-morrow.' She stood before me, the living picture of the Syro-Phœnician woman, and I that is in a complete state of anarchy; but could withstand her pleading no longer; I what weighs chiefly with me is the enormous told her to bring her son. May he prove a chosen vessel, as noble in the sight of God as he is in his widowed mother's heart! expense of getting money to us here, and the great rise in the expense of living here. I feel that the conduct of the affairs of our mission, There is no saying when the present state of anarchy and confusion will be over. The at such a time as this, calls for the exercise of last news from the North is, that Tai-ping-wong has met with a repulse. Should he be great prudence and discretion; and I pray heartily to God that the Committee, and we successful, I don't know what we are to expect from him. Time alone can show; but this we are assured of: God will overrule and here too, may be directed by Him in all things. I have the greatest confidence in the Com- and cause the wrath of man to praise Him. In the mean time, the people's troubles here seem to incline them to listen to the gospel with more attention than formerly. I have had several applications for baptism since my return.

"Our need of a teacher for the school is still greater than our need of a surgeon. He should be a man above thirty, and if he combines medical skill with an aptness to teach, so much the better; but send some one for the school, with or without medical skill.

"The distress among the people here is dreadful; it is really heart-rending to hear Miss Tenney. Miss Conover is to aid in the

"Mr. and Mrs. Keith were married on the 27th ult., and are now absent on a short excursion to Ningpo. Mr. Points is pursuing his studies for orders with diligence. Tong also is reading with a view to his examination. Soodong also is on my hands, and for him we have to prepare all he studies, as he does not understand English. This is no small task. Mr. Nelson continues as heretofore. Miss Wray is teaching in the place of the late Miss Tenney. Miss Conover is to aid in the

girls' school; at present she is reading Chinese. Our deacon, Chai, is to be married (D.V.) on the 9th instant. So you see, notwithstanding 'the present distress,' men have a proneness now, as in the days of St. Paul, to take upon them the yoke.

SHANGHAI, May 30, 1854.

"No political changes of importance have transpired since I last wrote. The Imperialist army is still besieging Shanghai, and we hear the booming of cannon day and night, and see the balls striking the water from our verandah: but there is no saying when the city will be taken, as the Imperial troops have not the courage to enter the city when they make breaches in the wall, but have suffered the rebels to sally out from the breaches they themselves have made, and

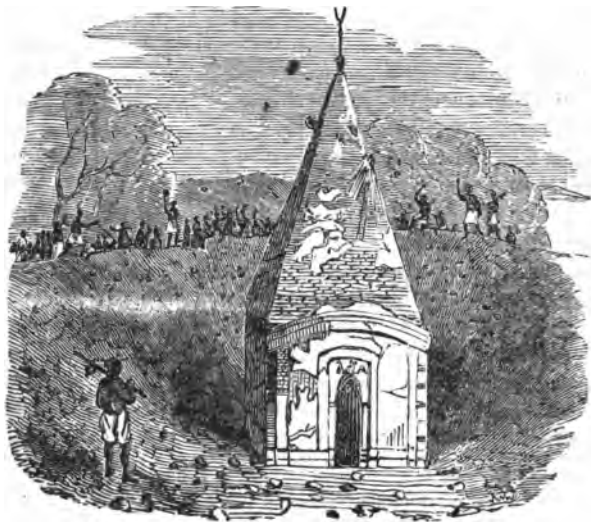
chase them all around the neighboring fields.

"Hung-siu-tseun, the leader of the rebel force,—the Tai-ping-wong,—is with the camp.

"The school chapel that was built in my absence is an exceedingly tasteful building; it is completely filled every Sunday morning, and we get a goodly number of hearers during the days of the week when it is opened.

"We are all on tiptoe for European news, to learn whether it is war or not, as there is a Russian fleet in our neighborhood which the English wish to take. I suppose the war is an old story with you at this date. It is a horrid monster, as seen here in Shanghai. May God preserve our country from a taste of its horrors!"—*Spirit of Missions*, Oct. 1854.

Miscellany.



A Poor Ceremony.

WE are sorry to give our young readers a poor picture this month, but it is a better one than the subject of it deserves. It shows a religious ceremony observed by some of the Hindus—that of dashing earthen vessels, in

which holy water has been carried, against the walls of the temple. The broken pieces have gradually increased, until they form quite a mound—ill-shapen, useless, mere broken crockery, heaped up, in a confused mass. This custom is seldom seen in India,

and its origin and meaning are in a great measure unknown. The world can afford to do without this kind of knowledge; but it is sad to think of immortal beings so ignorant and so debased as to expect any sort of benefit from a usage like this. And poor as this engraving is, it may lead some of our favored Christian readers to pity and pray for their dark-minded fellow-men in lands where the gospel does not shine.

Worldly Men cannot understand our Motives.

In the cabin of a small naval steamer, on board of which, by courtesy, an invalid friend was passenger, and who from his state-room overheard, and from whom I received, the substance of what I am about to write—on that steamer, and in that cabin, the officers were at dinner. Some were young, and some had seen service in various parts of the world. They were leaving a port where they had spent a few days, and while there, some of them had formed the acquaintance of one of their own countrywomen, a lady that would rank with most of them either as to birth, or wealth, or accomplishments; and she also had seen service in foreign parts, and had done hard service of many years, but not for the sake of wealth or fame, for she was engaged in the management of a school of heathen girls, whom she clothed, and fed, and lodged, defraying the expenses of the establishment, in a great measure, from her own resources.

The meats had been removed, the second course had been discussed, and now the fruit was on, and the wine was passing, when, from a grave personage at the head of the table, comes the abrupt inquiry, as if in soliloquy: "What could have influenced that lady to come to this country and live in the way she does? a lady of such education and cultivated manners—with more than a comfortable living at home, respectable connections, from a healthy country, a beauti-

ful town; while here all her employments and associations are, to my mind, any thing but agreeable—the perplexities of an extensive establishment; to have the providing for and the training of such a horde of young heathens; to go about, as she does, amongst the natives, and sit in their uncomfortable habitations, herself much of the time in miserable health, with a climate that is ruinous to most constitutions, and much of the time quite disagreeable! What motive could have brought or can keep such a lady here, I cannot imagine."

"Some early disappointment, Sir, I fancy," said one, pouring out another glass, and with an air which seemed to say, No hard matter for a discerning man like me to divine the cause. "Some affair of the heart, Sir, in earlier days; only, instead of burying herself in a convent, as was once the fashion, she has devoted herself to this sort of religious life."

"Life in a convent, in some pleasant country, and in a romantic spot, would, to my notion, be far preferable to an isolated existence in this end of the earth, amongst tawny natives, contending with fevers, and exposed to dangers," said another voice.

"I imagine, Sir," said another, setting down his glass, and drawing himself up like one who had no trouble in solving questions of this nature, "I imagine, Sir, that the course of this lady may be accounted for, as well as that of many others, and, perhaps, of most of those we meet and hear of in different parts of the world, under the general name of missionaries, by analyzing the religious feeling in mankind. That which impels the Mohammedan to his prayers, ablutions, and pilgrimages; the devotees of India to self-torture, and the monk to all his austerities—the same, it may be, in some over-zealous Protestant, develops itself in voluntarily submitting to the expatriation, exposures, discomforts, diseases, and shortening of life to which these missionaries are exposed."

"But," said he at the head of the table, "I can hardly adopt your opinions, gentlemen, for she appears a sensible person, of correctly balanced mind; cheerful; without any of the tokens of misanthropy; no gloominess or absent-mindedness, or that kind of indifference to the world which characterize a disappointed person that feeds on melancholy, and broods over blighted hopes. And, again, there is none of the extravagance of the religious enthusiast; none of the boasting or parade of the religious devotee; and too much evidence of real genuine sincerity for a hypocrite. Why, to see her in that school, one is reminded of nothing else than a devoted mother amongst her own children—calm, cheerful, and doing whatever she finds needing to be done, simply because she loves to do it. In visiting her sick neighbors, and teaching from house to house, there seems to be only an honest desire to do the poor people good. She keeps about her work just as steadily and hopefully as if she fully expected that her efforts would at the proper time bring about the result which she desires. I confess there is something in all this which I do not yet altogether understand; your theories, gentlemen, in my opinion, do not meet this case."

And, now, can we account for the course of this lady? Can we find a clue by which to get at the motives which impelled her? Let the question be answered by our repeating here a few words which we once heard from the lips of one who had given many years of toil and care to the service of the Church. At the time to which we refer, he was travel-worn from a long journey, which he had undertaken in order that he might better serve the cause to which he had given many years of labor, and for which he had resigned political honors and rewards. He was addressing a little band of missionaries in the wilderness, who had been expecting his visit, as children look for a father's return home from a long journey. He encouraged the missionaries by a reference to

the command to preach the gospel, the comfort always attending the faithful discharge of duty, and by a reference to the promises. He alluded to the pleasure always attending faithful endeavors to benefit others. He spoke of the love of Christ constraining us, his grace assisting us, his cheering presence with us. But, said he, the world cannot understand our motives; they do not know our feelings: therefore some think we are zealots. Some almost believe we are mad.

Then he related a few lines of his former experience, like this: "Before I entered upon the duties of the office in which I still am, I was associated in my professional labors with men who were aspirants for political distinction, and perhaps my own prospects for honors and wealth were as promising as any of theirs; and when I abandoned all these, and relinquished an honorable office and its emoluments, for the comparative seclusion, the work, and bare support of one in the missionary service, many of my former associates looked upon me as one become suddenly deranged. Some warmly remonstrated against my throwing myself away in such a manner. But," he added, stretching out his hand, in which he grasped the Bible, "they had never read this book as I had read it—they did not understand it as I understood it—they did not love it as I loved it, and of course could not understand how I could be willing to make those sacrifices of human applause, and fame, and wealth, in order that I might be instrumental in spreading abroad this book, and the offer of salvation which it contains; they knew not of the grace which quickeneth, and had not experience of the love of Christ which constraineth us."

Worldly men cannot understand our motives, because they have not read the Bible as we, by the aid of the Holy Spirit, have been enabled to read it. To multitudes our motives will never in this world be understood. They now esteem us mad. But when they have passed the boundaries of

time, in how very short a space will they perceive that those were mad who labored for the meat which perisheth, and not for that which endureth unto everlasting life.

* * *

What is Preaching? Does it include Teaching in Missionary Schools?

SOME of the means which we employ (particularly the Anglo-Chinese College) are, I fear, not popular. And we are told that we ought to *preach* more; that *preaching* is the great instrument of conversion; the divine command is, we are told, Go and *preach* the gospel to every creature.

To obviate this objection, and that the truth may appear, permit me to examine briefly this subject.

The modern sense of the word "preach" is to proclaim or publish in religious orations, or to address with earnestness and vehemence, and inculcate religious truths on a congregation, or an assembly of many persons. Now, in our English Bible, when the word *preach* is used, it does not always mean what the modern use of the word implies. There are six* different Greek words that our English translators have rendered by the one word "preach;" and if they had used six different English words, the word *preach* would not have stood so prominent. The

1st word, *Κηρυσσω*, [*Kerusso*], means to "proclaim as a public herald or crier." Matt. x. 27: "What ye hear in the ear, *preach* ye upon the house-tops." Luke—"proclaim ye upon the house tops."—Matt. iii. 1; Matt. xxiv. 14.

Had this been the only term employed, the objection would have seemed to be conclusive, though not quite so, for a proclamation may be made in writing, as well as by the voice. Thus, (Ezra i. 1,) Cyrus, King of Persia, made a *proclamation* throughout all his kingdom, and *put it in writing*. And (in Acts xv. 21) it is said, "Moses of old time hath in every city them that *preach* him"—but how? by "being *read* in the synagogue every Sabbath-day." Thus, you see, *reading* the Scripture is called *preaching*.

2d. The next word that our translators render *preach*, is *Ευαγγελίζω*, [*Euangelizo*],

"To tell glad tidings or joyful news." Acts v. 42: "And daily in the temple and in every house, they ceased not to teach and to *preach* Jesus Christ." They *taught* the people many general truths of religion, and *told them the good news* concerning Jesus Christ. But this preaching was sometimes only conversation in a house, perhaps only with a single family, or only with some of the members of a family. When Philip was sitting in the Ethiopian's chariot, and conversing with him, (Acts xiii. 35,) it is said, "Philip *preached* unto him Jesus;" but one man speaking to another in a carriage cannot, in the modern sense, be called "preaching." It should be read, Philip *told him the good news* concerning Jesus.

A 3d word, *Καταγγελλω*, [*Katangello*], means, "To declare plainly, or openly, an explicit statement of a truth." Acts xiii. 5: "They *preached* the word of God." But this may be not a sermon, but a single sentence. In Romans i. 8, the word is translated *spoken* of instead of *preached*. Thus, "I thank God that your faith is *spoken of*," or *talked about*, "throughout the whole world."

A 4th word, *λαλεω*, [*Laleo*], means, "To speak, to tell, to announce, to report, to spread a report." It is sometimes rendered *preaching* the word, and sometimes *speaking* the word. Acts viii. 25; Acts xvi. 32. . . . I have heard it rather objected to some missionaries, that their discourses to the heathen were more like *talking* to them than *preaching*. But this arises from too much stress on the modern use of the word *preach*. To preach the gospel is to *tell about the Saviour*, whether to an individual or to many, in a private house or in the temple—to *spread the report*, to talk about the good news sent from heaven to all people.

The 5th word, *διαλεγομαι*, [*Dialegomai*], means, "to reason, to argue, to dispute." Acts xviii. 19, 20; vii. 24, 25. "Paul *preached*, or *reasoned of*," &c.

Lastly, the 6th word, *παρησιαζομαι*, [*Parresiazomai*], means, "to speak freely, plainly, boldly." Acts ix. 27, 29: "how he had *preached boldly* at Damascus"—"he *spoke boldly*."

These examples will, I hope, convince you that *speaking* to individuals, or families, or to students in a school or college, concerning the Lord Jesus, and *telling the good news of salvation by him*, as well as proclaiming to a multitude, either by the living voice or by written documents, the command of God,

* See "Campbell on the Gospels," vol. i.

to repent and believe the gospel—all are, in the scriptural sense of that phrase, so many ways of *preaching* the gospel.

Besides, the Saviour's last commission is thus expressed by St. Matthew, xxviii. 19: "Go ye, and *disciple* all nations, *teaching* them to observe all things whatsoever I have commanded you." This *teaching of disciples* is in the manner of a *master teaching his pupils*; an *instructor*, who is attended by *scholars* from day to day, in the manner of the ancient ambulatory schools which existed in almost every part of the world; in China, in Greece, and in Judea. If stress were to be laid upon the phraseology, it would justify schools and colleges, where masters and pupils, teachers and scholars, meet daily, rather than the desultory sermons or earnest harangues of an itinerant missionary, probably seldom addressing the same people.

But I have no intention of setting up one means of spreading the gospel in opposition to another. . . . I wish only to evince that every means of spreading abroad in the world the report concerning Jesus the Saviour, and making known to the children of men the salvation which is to be found in him, is in reality preaching or proclaiming the Gospel.—*Dr. Morrison's Sermons*—Discourse X., April 11, 1824.

Faith and Patience in the Work of Missions.

THE conversion of the world is an arduous work; so arduous, that only the power of God can accomplish it. But we have no reason to suppose that God will exert his power until we do our part in faith and patience. "Ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Suppose that a voice from heaven should command the Church of Christ in this land to dig down those enormous ranges of mountains which divide our Atlantic States from the central region of the Union; to fill up the valleys between their precipices, and make the whole an unbroken plain. If the Church was disposed to obey this command, she would need both faith and patience. Fancy a band of men entering on such a work without adequately understanding its extent, and with spirits disposed to become impatient. On the map the mountains seem small. Judging from pic-

tures and the plans of engineers, the work does not appear to them to be very great. But when they strike their pickaxes on the solid granite of the Alleghanies, they might expect their iron implements to shiver before the rocks would yield. When, at a great expense of time and strength, one large fragment was broken off; when they looked over the stupendous remaining precipices, or, from a lofty peak, saw the long mountain ranges fading in the distant sky; when they remembered that other cliffs, vast and solid as those they saw, were far beyond the reach of sight, we should scarcely be surprised if some, in their impatient despair, resolved to lay aside their tools and wait till an earthquake should do the work instead of themselves. The Church of Christ has received a command exactly similar to this, substituting spiritual for material things. She has been directed to break down the mountains of sin and misery which defy heaven and overshadow the world. The gulfs of human ignorance must be filled up; valleys must be exalted; mountains and hills brought low, until a highway for our God be made straight in the desert. Without intelligent and patient faith, the Church cannot perform her duty, or receive the blessing of her Divine Head.

With all its new-born activity, the Church is still deficient in that enduring patience which arises from enlightened faith. Of mere impulse; of restless desire to work; of romantic fancy; of a tendency to be excited by interesting stories, or by great visible success, there is not much deficiency. But many are impatient to see the end before the work has fully commenced. Efforts are made and money given under the influence of mere excitement. Pathetic narratives impel to action. But when the dark and cloudy day overspreads the sky; when long-continued and expensive efforts seem ineffectual, then some appear to repent of having spent time and money on a work so hopeless. Money, and time seem thrown away when given to God, with nothing in return but his promise that in due time they shall produce fruit. . . .

Individuals there are, who in substance have the necessary spirit. Some act from fixed principle, and differ entirely from those who give so much and do so much, and hope to enjoy the remainder in quiet. Some feel that Christ has created and redeemed them, and that, soul and body, they are bought with a price. They inquire mainly as to

duty, and not as to visible results. Acting from principle, they are not easily discouraged. Such men give money or labor for charitable or religious purposes, not to buy heaven for themselves or others, but to sustain the great system of means by which the Almighty carries on his plans in the world, . . . and results are left with God. —*Rev. J. R. Eckard: Ten Years in Ceylon.*

She hath done what she could.

BY MISS MARGARET A. ONCKEN.

ON the first Monday of a month, the clergyman of a secluded village sat waiting to hold a missionary meeting. It was the first to be held in this quiet corner of the world, and a superficial observer might have said: "What can this handful of people do for the Lord?" But the Christian minister judged otherwise. He bore in mind the act of love once performed by a trembling woman, and the commendation bestowed on her by the Saviour; and he hoped that among his charge, too, would be found some willing to do what they could for the Redeemer's cause. In order to place before them the wants of those who sit in darkness and the shadow of death, and to rouse them to exertion on their behalf, the clergyman had invited both parents and children to meet him. How many would respond to the invitation he did not know; but as the appointed hour approached, and the minister saw one after another enter the room with an eager and inquiring countenance, his heart rose in gratitude to God for having thus realized his desires. With all the earnestness of one who is anxious to speak to the hearts of his hearers, the clergyman endeavored to give them some conception of the horrors of heathenism. He told them, too, how joyfully many of the heathen received the glad tidings, and how gratefully they cling to the kind missionaries who go to teach them the way of salvation. "There is a Lord rich above all," said the minister; "but how can the poor heathen call upon him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And who is to send preachers?" he added. "My friends, cannot each one of us do something to encourage and aid missionaries to go forth into the dark places of the earth with the torch of divine truth in

their hands? Ask your own hearts, What can I do?"

While thus speaking, the clergyman observed among those who had last come in, a poor blacksmith, holding in his arms a little girl, whose bright, animated eye formed a striking contrast to her pale cheeks. Mr. B. had brought with him several small boxes which he put at the disposal of those who wished to lay aside money for the missionary cause. "The sous you save for this purpose," he said, "you are lending to the Lord." In the meanwhile the little girl was stroking her father's dark face, and evidently coaxing him to let her have a box. The man approached the table. "Do you want a box, my friend?"—said the clergyman: "perhaps your little daughter may have something to put in." A gleam of joy shone across the child's face, as her father nodded his assent, though he said, "I fear my darling will have to bring it back empty." "A willing heart is inventive of means," replied Mr. B., as he put the box in the child's hand, "and I see your little girl means to do what she can."

A year passed away, and on the anniversary of the first missionary meeting, the owners of the collecting-boxes assembled to put them into the hands of the clergyman. Our friend, the blacksmith, was not wanting; but he came alone;—his wife had died early in the year, and, only a few days ago, he had followed his little daughter to the grave. His look was sorrowful, and many a tear fell on the box he held in his hand, as he stood on the spot where, a year before, his child had caressed him, and listened so eagerly to the narrative of the heathen. He was the last to go up to the clergyman. "Here is the box, Sir," he said: "my little Anna begged me to give her half a sous from my earnings, at the end of every week when she had behaved well. She never failed to deserve her half sous; I paid her for 52 weeks. Almost the last act of her life was to put in her mite; you will therefore find the box to contain 26 sous."

Mr. B. opened the box, which apparently contained only half-sous pieces; but, on counting them, he found three half sous above the sum specified, and among them one whole sous. Such a trifle would have scarcely arrested his attention, had it not called forth the dismay of the distressed father. He counted the money again and again, and at length exclaimed: "My Anna cannot have put the money of another into

the box, in the hope of serving God! Yet where do these sous come from? I did not give her them." The clergyman was much affected, and parted from the father in the hope that the circumstance would still be satisfactorily explained.

With a downcast heart and mien the blacksmith returned to his desolate home; for he was an upright man in thought and action; and he grieved lest his child had been tempted, even for a good purpose, to swerve from the path of rectitude. But who was there to justify the little girl? No one, as the father thought; but God did not permit this stain to rest on the memory of the pure-hearted little maiden. One morning a lady entered the blacksmith's workshop, to give him an order. She had visited his child the evening before her death, and had been struck with the patience and resignation of the little sufferer. She now asked many questions regarding her, and the father told all, even the fear that troubled him. "Perhaps I can relieve your mind," said the lady, who had listened with visible emotion. "When I saw your little girl's parched lips, it occurred to me that the juice of an orange would do her good. I had been making purchases, and had only three half sous left; these I gave her, telling her to send some one for an orange. I remember seeing the missionary-box on her bed, and regretting I had no more money with me to put into it." "The Lord be praised," exclaimed the blacksmith, who had drunk in the lady's words as if his life depended on them, "and may He pardon my cruel suspicion! I see it all; my child denied her dying lips this last refreshment, that its cost might go to save the heathen. May my life and death be like hers!"

And who that loves the Saviour, but would wish to possess devotion and self-denial like little Anna's? Can we look into that chamber of death, and see her infant hands engaged in an act that would do honor to the strongest, without feeling an impulse to go and do likewise? Doubtless, the loving Saviour has welcomed to his bosom this sweet lamb, who served him in life and in death; and shall we not all labor so as, at last, to receive a similar welcome home?—*Macedonian, Oct. 1854.*

THE POWER OF GOD'S WORD.—The venerable Archdeacon Corrie, of Calcutta, some years since related the following anecdote:

About twenty years ago, when I was stationed at Chunar, a native Roman Catholic used to visit me for religious instruction. There was not, at that time, any translation of the Scriptures to be put into his hands; I therefore selected some of the most important passages of the Bible, and, according to the best of my ability, dictated a translation of them—very imperfect, it is true—to the poor man, who wrote it on a number of pieces of loose paper. I soon lost sight of him, and heard nothing of him for many years; but have been lately informed by the Rev. Mr. Wilkinson, of Gorruckpore, that a short time ago he had been called to visit the same man on his death-bed.

On entering into conversation with him, he was surprised by the extent of his acquaintance with Scripture religion, and the propriety of the feelings which he expressed in reference to the solemn situation in which he was then placed.

He asked an explanation, when the poor man produced the loose slips of paper on which he had written my translations. On these it appeared that his soul had fed through life; and, through them, he died such a death, that Mr. Wilkinson entertained no doubt of his having passed into glory.

The Parting.

THE sad and solemn hour of parting came, And through that father's frame thrilled anguish deep.

His eldest son, who first had lisped to him The name, of names so precious, "Father, dear"—

Can he now leave his first-born, darling boy? And by him stood the fair-haired, younger child,

So like that sainted one, the early love. He scarce had known a tender mother's care, Ere she was called far hence to brighter lands.

This doubly-dear remembrancer was left, The solace of his father's widowed heart. Once more he bowed with them in earnest prayer,

And with a trusting heart, but streaming eyes, Gave them again to Him who gave them first.

"Jesus, all this for thee!" One last embrace, And to his chosen work on India's shore He hastened back, to tell of Him who gave His life for us.

M. R. P.

The Lamas of Thibet.

BUDDHISM, commencing in India, gradually spread through all the surrounding regions, where it still prevails—although in India, its birth-place, it has been overthrown by Brahminism—and thus continues to be the most widely dominant of all false religions. About 241 years before the commencement of the Christian era, numerous teachers were sent into Kashmír, &c., to propagate its doctrines. About two centuries and a half afterwards, it was introduced into China, and into Great Thibet in the middle of the seventh century, where, after various contests with the more ancient superstitions, it became dominant in A.D. 971. The system embraces a variety of Buddhas or celestial beings, all spontaneous emanations from the Divinity. These are sufficiently numerous in themselves, but the Lamas have cunningly united with them all the ancient gods and spirits of the former inhabitants, and the people continue to present their offerings to the gods of the hills, the woods, &c. There are mountain-gods, river-gods, tree-gods, family-gods, field-gods, house-gods, &c.

Thibetan Buddhism is divided into many different sects, which are known by the color of their dress. The most ancient sect is the Nyimapa, all the Lamas belonging to which wear red dresses. In the middle of the fourteenth century appeared the founder of the Gelupka (virtuous) sect, the Lamas belonging to which are distinguished by a yellow dress. This sect is the most numerous in Thibet, and the Dalai Lama of Lhasa, and the Tashi Lama of Tashi-Lhunpo belong to it. The Tashi-Lunpo temple was built in A. D. 1339, and in A. D. 1640 the fifth abbot founded the hierarchy of Dalai Lama at Lhasa, and made himself master of all Thibet. There are now two Great Lamas in Thibet—the Dalai Lama at Lhasa, and the Tashi Lama at Tashi-Lhunpo. The former has the precedence, but their influence is pretty equal. Besides these is a third Great Lama in Bhutan, called the Dharma Raja, the head of the Dukpa sect, who wear red dresses.

In their ritual the Lamas use the bell, the sceptre or thunderbolt, and the prayer-cylinder. Of the latter of these we shall give a sketch in a future number, and describe the use of it.

The Lamas in Thibet are very numerous. In the district of Lhasa alone there are said to be not fewer than thirty large Buddhist

monasteries: one of the most famous of these is that of Gáhl-dán, situated on a mountain four leagues east of Lhasa. It was founded, in A.D. 1407, by Tsong Khapa, the founder of the Gelupka sect. The memory of this reformer is still venerated throughout Thibet. Pictures of him are hung up in all the temples, and it is pretended that his body still remains at Gáhl-dán, fresh and incorruptible.

Once in a year, at the new year's festival, Lhasa is taken possession of by swarms of Lamas. The monasteries of the surrounding districts open their gates, and sallying forth on foot, or mounted on some of the various quadrupeds used in Thibet, carrying their prayer-books and cooking-utensils, they crowd into Lhasa; such as cannot find a lodging in private or public buildings encamping in the streets and squares. The object of this visitation is to implore the blessing of the Dalai Lama, and to make a pilgrimage to a celebrated monastery in the middle of the town. But their proceedings are tumultuous; business is suspended during the six days of the festival, and its termination, and the departure of the hordes of Lamas, must be welcomed by the inhabitants with unfeigned satisfaction.

The Lamaseries of Thibet are of great extent, and are often inhabited by many thousand monks. The centre is composed of numerous temples with gilt roofs; outside are the dwellings of the Lamas, the houses of the superiors being distinguished by streamers, the whole surrounded by a wall surmounted by a terrace. These establishments are frequently well endowed, besides the gifts which the people bestow under the influence of superstition, and which, in tea and money offerings, amount to large sums.

We cannot be surprised if the Church of Rome has directed her attention to this remarkable country. The abbots, monks, nuns, monasteries and convents, the established system of contribution, all appear ready prepared for her use; and if Buddhism could only be ejected from its ancient tenancy, and Rome have the opportunity of becoming the occupant of the deserted nest, in external things little alteration would be requisite. The Romanist missionaries speak with astonishment of the affinity which they found in the Lamanesque worship to Romanism. Messrs. Huc and Gabet, who entered Thibet in 1844, make the admission in terms such as these:

"The cross, the mitre, the dalmatica, the cope, which the grand Lamas wear on their journeys, or when they are performing some ceremony out of the temple, the service with double choirs, the psalmody, the exorcisms, the censer suspended from five chains, and which you can open or close at pleasure, the benedictions given by the Lamas, by extending the right hand over the heads of the faithful, the chaplet, ecclesiastical celibacy, spiritual retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water—all these are analogies between the Buddhists and ourselves."^{*}—*Ch. Miss. Gleaner, Sept., 1854.*

The Circassians.

THE word Tcherkesses, or Circassians, is one which this people know not. They never use it, neither is it understood by them. It is a word of Turkish or Tartar derivation. Their proper name and appellation is Adighe, and sometimes Agäjpse. Three languages are said to be spoken along the coast—the Adighe, Abasa, and Azra, southward to the frontier of Mingrelia. These languages are so different, that natives of any two, speaking only their own language, cannot understand each other. A few specimens of the languages will evidence this.

	AZRA.	ABASA.	ADIGHE.
<i>Man,</i>	Utrûs.	Tint.	Tzifu.
<i>Woman,</i>	Pkhûz.	Pkheûsh.	Shûz.
<i>Fire,</i>	Amptsha	Midje.	Markwa.
<i>Water,</i>	Adze.	Pze.	Psu.
<i>Earth,</i>	Anuip.	Aidza.	Jatu.
<i>Sea,</i>	Amashina.	Uishe.	Khu.

With respect to the religion of the Circassians, there is reason to believe that a profession of Christianity once prevailed in the land; now it consists of Mohammedanism and heathenism strangely mingled. The former is more countenanced by the chiefs; the latter among the population generally. An English gentleman, Mr. Bell, who resided for some time in the Caucasus, describes to us one of their religious rites at which he was present—the worship of Tshiblê, the spirit of thunder. A pathway along a valley's side led to an ancient portion of an oak forest, where several aged men were assembled, besides a host of younger ones

and boys, some seated on fallen trees, others on branches strewed on the ground, so as to form two sides of a square at some little distance from the largest tree, beside which stood erect one cross; many others in various stages of decay, which once had served a similar purpose, lying against it. In front of the cross were ranged, in rows, from forty to fifty small covered tables, on which were placed loaves of bread and masses of pasta, or Turkey-corn bread, with honey; while, at the rear of the cross, a great fire blazed, on which were suspended, from a transverse beam, sundry large kettles. Close at hand appeared the sacrifice of the day, two goats. After a considerable delay, during which the Circassians conversed or occupied themselves about their ordinary affairs, the goats were sacrificed, and eventually consigned to the boiling caldrons. A few individuals, who had remained uncovered at the tables, then proceeded to invoke the spirit of thunder, imploring general protection, and that the thunderbolt might be averted from themselves and their families. Cakes were then distributed: the shuat, or national drink of Circassia, being freely circulated. It consists of honey and water fermented, with the addition of a portion of millet-flour, and is served in immense wooden bowls, with one handle, cut out of one piece of wood. Notices were then given of similar sacred gatherings intended to be held, and the number and kind of victims to be sacrificed at each, whether goats or bullocks; so many for the cross, so many for abundance, and so many for averting the plague. The contents of the caldrons being at length duly prepared, one much-occupied person, in shirt and drawers, who appeared to act as chief-priest, divided the meat, assigning a portion to each table. These sacrifices to Tshiblê appear to take place whenever loss of life occurs by lightning. Among the more strictly Mussulman portions of the coast they are not practised, although the word Tshiblê is a common asseveration in conversation.

The worship of the cross is another singular superstition amongst a people who have ceased from the profession of Christianity. In the northern parts there are numerous crosses, each of which has its special day. One singular cross is found among the hills of Sashe, not far from the coast. It hangs from the arm of a huge old oak, to which it is affixed by an iron wedge. The hooks by which it is suspended have attached to them various offerings. Some of the crosses are

^{*} "Travels in Tartary, Thibet, and China," vol. ii. p. 50. National Illustrated Library Edition.

iron, and others gilt. Various movements have been made from time to time amongst the people to remove them, lest the Russians might, on the ground of their existence, anew claim the country as having been originally Christian. Some, however, protest against the profanation, and they are permitted to remain, and sacrifices continue to be made to them. Each head of a family brings with him a table for refreshments: goats are sacrificed, tapers lighted, some being placed on the heads of the goats at the moment of sacrifice, others on the cross. The tables are arranged in front of the cross, each person as he passes them taking off his hat. The cross is then approached by three or four individuals, who say aloud a short prayer for the averting of temporal evils and the obtaining of temporal blessings. One from amongst them, as he draws near to the cross, holds in one hand some of the viands taken from the tables, and in the other a bowl of shuat. The eatables are then distributed amongst the assembly.

Another of their religious *fêtes* connects itself with the usage that every boy after a certain age be presented to God, and that an animal be sacrificed for him. This is generally attended by a large concourse of people of both sexes. A grove of venerable oaks is selected, where, in the midst of some green spot, stands a cross. Here, as usual, are arranged the tables, loaves of bread, masses of pasta, &c. These are contributed by the different hamlets around; and each hearer, on his arrival, handing his cap to the priest, kneels before the cross and bows his forehead to the ground. The ceremonial commences with a short prayer to Ta-skho, the great God, the chief-priest, as he pronounces it, holding towards the cross a wooden goblet filled with shuat in his right hand, and in his left a large cake of unleavened bread. Other goblets and cakes continue to be handed to him, and are by him similarly presented; the whole congregation, ranged in ranks behind him on their knees, with their caps off, repeating aloud the form, and at its termination bowing their foreheads to the ground. The shuat and cakes being distributed, the sacrificial victims are brought forward—a calf, a sheep, and two goats. Each, held by two men, is placed in front of the cross. The priest then pronounces a benediction over it, pouring some shuat on its forehead, and singeing some of the hair there with one of the wax tapers which burn at the foot of a tree behind the cross. The animals are then

led away to sacrifice, and the assembly breaks up into conversational parties, the chief-priest excepted, who remains in front of the cross, his head uncovered, a mantle over his shoulders, and a staff in his hand. From thence he superintends what appears to be his principal business, the apportioning of the meat to the different tables.

Painful it is to behold a free and interesting people, near to us when compared with many of the far-off lands which the gospel has reached, and yet in utter ignorance of true religion, and necessarily under all the evils attendant on so great a want. The isolation in which they have been kept by Russian cruelty and ambition in a great measure accounts for this. They have been for generations hemmed in by unceasing hostility, and few Europeans have been enabled to visit their mountain fastnesses. Engaged in a perpetual struggle for liberty and all that man holds dear, the Circassian is distinctively a warrior, and all else is of little importance in his eyes. His principal thoughts are expended on his horse and his armor. They are said to have amongst them many valuable armorers, who manufacture a large portion of the weapons which they wear, some of them being very beautifully inlaid with silver. Their swords, also, often inlaid and richly ornamented with gold, are said to be as finely tempered as the blades of Damascus.

Let us hope that the iron despotism of Russia may soon be crushed in these regions, and opportunity be afforded to us of seeking their true welfare and improvement.—*Ibid.*

Treatment of an Idol, near Tanjore.

It appears that a certain individual who wished to escape from the fury of his enemies, visited the idol which he was wont to worship, and addressed it in the following manner:—"O thou, my divine protector! I have a great favor to crave of thee, to bestow upon me, a miserable sinner. Some evil-minded men, who wish my destruction, are at this moment busily engaged in putting their evil intentions into full force against me; hence I, a poor helpless creature, being totally unable to extricate myself from their diabolical clutches, humbly beseech thee to lend a listening ear to this my urgent prayer, and graciously to grant me thy immediate

protection. If thou art truly an almighty being, as is believed by all thy worshippers, thou wilt surely enable me to escape from their revenge, and grant a clear demonstration of thy real divinity, in the confounding and vanquishing of my bitter adversaries. I shall patiently wait a week, to learn whether thou art such a being; and I sincerely vow before thee, that, if I escape from their diabolical snares, I shall offer thee the best sacrifices, as a token of my gratitude, for thy providential deliverance of me from such imminent danger."

Agreeably to this resolution, he waited for the close of the week with intense anxiety; but being disappointed, he ran up to the idol, and in a fit of great rage, first severed its nose, and then the rest of its members: leaving it a mere stump, as a grand testimony of its total impotency, and as fit only to be cast to the moles and to the bats.

Rev. Mr. Winslow, in forwarding this article, communicated originally to the *Christian Instructor*, (Madras,) appended to it the following remarks:—

The above is not an isolated case of abuse towards their objects of worship by the benighted Hindus. Nothing is more common than threatening the gods, in times of famine,

sickness, or other calamity, with banishment, if they do not interfere and grant relief. Sometimes they put the idols in chains, sometimes they leave them to starve for want of offerings, and sometimes they even turn them out of the temples. Yet the absurdity of these things never seems to strike them; they still adhere to the system, and by turns flatter and praise the gods with little fear and no love. They have no idea of performing any acts of worship from love; and they have so little reverence for the dumb objects of their adoration, that they sometimes think to coerce them. The Brahminic system, indeed, teaches in various ways that the gods can be coerced. The man who performs penance gets power over the gods, so as to oblige them to bestow gifts contrary to their will. So, also, those who repeat mantions. Thus they commonly say, "The Brahmins are greater than the gods; for the gods are under the power of mantions, and the mantions are under the power of the Brahmins; so that the Brahmins are greater than the gods." They therefore need *instructions*, not only from the publications of the Tract and Book Society, but in every other form, to turn them from these vanities to serve the living God.—*Free Church Record*.

Board of Foreign Missions.

NEW YORK, NOVEMBER, 1854.

Recent Intelligence.

MISSION HOUSE, October 13, 1854.

INDIAN MISSIONS.—We have received letters from the Choctaw Mission to the 11th of September; Chickasaw, to September 1; Seminole, August 9; Creek, August 9; Iowa, August 30; Ottawa, to September 29. The Seminole school closed its term with 27 pupils, of whom 19 were Seminoles, 9 boys and 10 girls; five were Creeks, and three were children of the missionaries. Mr. Lilly says: "With some difficulties and disappointments, we have however had much to encourage us. Among

some of them considerable seriousness is manifest. They have all improved in their studies, and can all read except three, who have been with us but a short time." We regret to learn that Mr. Lilly's health is quite feeble, and that they have met with another bereavement, in the death of one of their children. — In the manual labor boarding-school among the Ottawas, 28 boys and 20 girls had been under instruction. Three or four of the boys, impatient under the restraints of the school, had left it without leave; but the scholars generally, Mr. Dougherty says, "have been docile and obedient, attentive to their

studies, and have made considerable improvement." Religious services are conducted in the school-building for the Indians regularly on the Sabbath; and they are said to be "gradually improving in habits of sobriety, industry, and economy; and since they have got settled on their own land, they appear contented and ambitious to improve."

We notice with some concern that the price of provisions, particularly of Indian corn, the principal kind of food, has greatly increased among the Chickasaws—so that the expenses of the boarding-school will probably be considerably greater than during the last year.

MISSIONS IN INDIA.—We have received letters from Lahor, July 10; Lodiana, July 8; Ambala, July 8; Agra, July 10; Futtchgurh to July 21; Allahabad, to July 26. A school at Gajuranwala, a town of 15,000 inhabitants forty miles north of Lahor, had been commenced and placed under the superintendence of the missionaries. One of the young men educated by them, Elisha Swift, was the headmaster, and eighty boys were scholars. The missionaries expected to visit this town occasionally, on preaching tours, and would then be able to look after the school.—The peaceful death of Miriam, a young native convert, is mentioned by Mrs. Porter at Lodiana. She desired to depart and be with Christ.—Mr. Jamieson speaks of the continued ill-health of his wife, as likely to involve the painful necessity of their return to this country, at no remote period. He writes also that "one of the Pundits we have often met at Hardwar came to see me a short time ago, and to my surprise declared openly his disbelief in Hinduism, and his belief in Christianity. He is a promising man of 26 years of age. I doubt not there are many other cases similar to this, and that time will reveal them. The Lord will bless his word and fulfil his promises to his servants. Oh that we were all more awake to his glory, and could feel more that the conversion of the heathen to God is a great fact!"—Mr. Ullman, at the request of some of the school-boys, had "commenced a course of public lectures in Furrukhabad on the Bible as the Word of God, and the genuineness of the Scrip-

tures. All the boys of the higher classes in the school, the teachers, and whoever else wishes to be present, attend these lectures."—At Allahabad two young persons were admitted to the church, one of whom is Thomas Janvier, a student in the mission college, and the other is a daughter of a man employed formerly in the printing office—both giving pleasing evidence of piety. Two of the members of the church had been called away by death, and also a man who had been a teacher in connection with one of the mission-schools, though not a Christian by public profession—of whom Mr. Munnis says, "We hope he is now enjoying the rest which remaineth to the people of God." Of Ganesh, one of the departed church members, who was formerly employed on the press, Mr. Hay writes, "His general walk and attendance at worship indicated an intelligent and living faith. I hope he is among the ransomed of our Lord." And of Rebecca, wife of George Douglas, the other church member whose death is reported, Mr. Owen says, "When the fatal nature of the disease of which she died became known, she received the intelligence with entire calmness, saying it was better to depart and be with Christ. I visited her frequently, and believe she was ready to meet her Lord. She was brought up in the Orphan Asylum, and the faithful instructions she received from Mrs. Wilson and Mrs. Freeman were blessed to the saving of her soul. How many kind friends at home, who have contributed to the support of this institution, may also have been instrumental in her salvation!"

MISSION IN SIAM.—A letter of the Rev. S. Mattoon, of June 3, has been received, which speaks of the missionaries being in usual health, but having nothing new to report in their circumstances or their work.

MISSIONS IN CHINA.—We have received letters from Canton to July 20; Shanghai to July 14; and Ningpo to July 8. We regret to learn that the health of Mrs. Happer had been for some time feeble, but it was hoped that rest and change of residence to Macao would be of service to her. She was accompanied to Macao by Mrs. Kerr and by the

scholars of her school, whose parents thus gave a gratifying proof of their confidence in the mission family.—The new brethren, Mr. Preston and Dr. Kerr, had entered on the study of the language, and the latter on many professional labors among the natives. He says, "I have become somewhat acquainted with the operations of the mission, and am much gratified to see so many evidences of prosperity and of the assiduity with which our associates have been engaged in the great work."

At the latest date, great disturbance and excitement prevailed on account of the city being attacked by the insurgents. Fighting was then going on, and much blood was shed. The missionary ladies had all left Canton for Macao except Mrs. French. The foreign factories were guarded by foreign vessels and troops. Mr. French expresses the opinion confidently that the city will fall into the hands of the revolutionary party, and he adds, "Foreigners have more to fear from fire and from a lawless rabble than any thing else. I fear this state of confusion and anarchy will continue for a long time. Remember us continually in your prayers, and remember especially this down-trodden and wretched people." The boys' boarding and day-schools had been greatly reduced in numbers by these troubles. We trust that our missionary friends have been kept in safety by a kind Providence. Two American and one British war-steamer were at anchor in the river, ready to receive foreigners on board in case of danger.

At Shanghai and Ningpo the mission families were all well, and their work was going on as usual. Mr. Culbertson gives news of three days' later date from Ningpo. An attack had been made by the Portuguese on the Cantonese; and if the latter had not fled, but had returned the fire, the missionaries would have been in much peril. The later accounts from the insurgents do not wear an encouraging aspect as to the religious views of their leaders. Mr. Culbertson, on the invitation of the U. S. Commissioner, had made a visit to Nankin on board the war-steamer *Susquehanna*, proceeding some sixty miles above the city. No

satisfactory intercourse was had with the insurgent officials. High claims were made by them of the divine authority of their leader to receive tribute from all nations—pretensions which prevented any thing being done by the Commissioner.

MISSION TO THE CHINESE IN CALIFORNIA.—The Rev. W. Speer, under date of September 15, mentions his being "oppressed with the variety and weight of labors" imposed upon him, but says his health is much better than it was in China.

MISSION AT BUENOS AYRES.—Letters have been received from Rev. T. L'Hombal to the 14th of August. Their general complexion is encouraging. He had commenced a French service in the North American Chapel, kindly placed at his use for that purpose. And he had enjoyed the privilege of instructing and afterwards admitting to the communion of the Church a young lady of Roman Catholic parentage. Much interest was manifested in his labors by the minister of the Scotch Presbyterian church, and also by the minister of the chapel in which his French service was held—a minister of the Methodist Episcopal Church. Mr. L'H. had found a few Protestant people among the French population of perhaps fifteen or twenty thousand souls.

DEPARTURE OF MISSIONARIES.—The Rev. Marcus M. Carleton and his wife sailed in the ship *Jacob Bell*, from this port for Singapore, on the 4th of October, on their way to the mission in Siam. Mr. Carleton is a member of the Presbytery of Connecticut. About the same time, a party of missionary teachers and others set out for the Creek, Chickasaw and Choctaw missions, in company with Mr. Wilson, one of the Secretaries. As the stations of some of this company may be determined after reaching the Indian country, we omit for the present a particular notice of their several spheres of labor. All these missionary friends are commended to the blessing of God, and will be remembered, we hope, in the prayers of His people.

Donations

TO THE

BOARD OF FOREIGN MISSIONS,

IN SEPTEMBER, 1854.

SYNOD OF ALBANY.—*Pby of Londonderry.* Newburyport 1st ch to con MOSES PETTINGELL, Mrs. MARY B. PETTINGELL, Miss SARAH CALDWELL, WILLIAM PRITCHARD, Mrs. ELIZABETH CUSHING, Miss PHEBE HARRON, JOSEPH MORRIS, and SAMUEL TODD 1 m's 23d. *Pby of Troy.* Malta ch 8. *Pby of Columbia.* Jewett ch 8. 266 00

SYNOD OF BUFFALO.—*Pby of Michigan.* Lyon ch, James S. Roger 16 00

SYNOD OF NEW YORK.—*Pby of North River.* Smithfield ch 6. *Pby of Bedford.* Croton Falls ch Sab sch to ed Hy. Thos. Lee 12.50. *Pby of New York.* Wallabout ch mo con 14.19; Madison Av ch mo con 30; Chelsea ch 'a member' 20; Williamsburg church mo con 25.17; Yorkville ch mo con 11.20; New York 1st ch ann coll in part 2000, 2119 06

SYNOD OF NEW JERSEY.—*Pby of Passaic.* Newark 2d ch mo con 7.32. *Pby of West Jersey.* Camden ch 6.50. *Pby of Susquehanna.* Wyalusing ch 8; Canton ch 15; Towanda ch 3; Burlington ch 4; Friendsville ch 2; Silver Lake ch 1. *Pby of Burlington.* Mount Holly ch 30, 76 82

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Kensington ch 23.50; Tenth ch mo con 58.92; Penn ch, Miss Ellen Rose 20; Second ch Sab sch miss soc to ed Eleanor Cuyler, Mary Rice, James Nassau, and William Daulty 100; Sixth ch 'a member' 100; Port Richmond 1st ch Sab sch 6.31. *Pby of Baltimore.* Annapolis ch 25; Baltimore Co., Md., 100. *Pby of Carlisle.* Silver Spring ch, A. Cathcart 5; Tom's Creek and Piney ch, Margaret Stewart 4, Susan Row 2.50, Miss McKeekar 2.50, Barbara Hinters 1, Dr. A. Annan 5; Margaret Withrow 10, Stirling Gault 2, John Gault, 1, Miss Horner 1, John Thompson 5, Silas Horner 5, James McAllister 3, Jacob Shawmoker 5, Smith Barr 2, Alex. Horner 5, A lady friend 5, Miss Margaret Stewart 2. *Pby of Northumberland.* Rohrsburg ch fem miss soc 10.50, 509 23

SYNOD OF PITTSBURGH.—*Pby of Blairsville.* Ligonier ch 12.30; Cross Roads ch 9.50. *Pby of Redstone.* Long Run ch 31.90; Connelleville ch 62; Dunlap's creek ch 32.57; Greensburg ch 28. *Pby of Ohio.* Pittsburg 1st ch 'a member' 1.50; East Liberty ch Adonijah, bal to con Mrs. ROBERT H. HEBERTON of Philadelphia, 1 m, 20, 187 77

SYNOD OF WHEELING.—*Pby of Steubenville.* Steubenville 2d ch 3.66. *Pby of New Lisbon.* Liverpool ch 5; Rehoboth ch, Ladies 10, 18 66

SYNOD OF OHIO.—*Pby of Wooster.* Canal Fulton ch 7.25; Sugar Creek ch 5.55; Jackson ch 16; Chipewa ch in part to con ANDREW ELLIOTT 1 m 20.75; Northfield ch 25.56; Springfield ch 15, 90 11

SYNOD OF CINCINNATI.—*Pby of Miami.* Springfield ch, Infant; Sab Sch 10 00

SYNOD OF INDIANA.—*Pby of Madison.* Hanover ch 4; New Washington ch 13.50. *Pby of Indianapolis.* Shilo 1st ch 2.57. *Pby of Palestine.* Palestine ch 7, 27 07

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport.* Peru 2d ch 11. *Pby of Crawfordsville.* New Hope ch 5, 16 00

SYNOD OF ILLINOIS.—*Pby of Peoria.* Farmington ch 11.50; Middleport ch 11. *Pby of Chicago.* Genoa and Coon Creek ch 2, 24 50

SYNOD OF IOWA.—*Pby of Cedar.* Muscatine 1st ch 20 00

SYNOD OF KENTUCKY.—*Pby of Louisville.* First ch mo con 23.75; Second ch mo con 12.40; Mulberry ch 29.35, 66 80

SYNOD OF VIRGINIA.—*Pby of West Hanover.* College ch mo con 43.57, Robert C. Anderson 2.50; Finney Wood ch 34.13; Blue Stone ch 10. *Pby of East Hanover.* Richmond 2d ch mo con 27. *Pby of Montgomery.* Salem ch ann coll 65.75, 183 95

SYNOD OF NORTH CAROLINA.—*Pby of Orange.* Hillsboro' ch 18.70. *Pby of Fayetteville.* Wilmington ch juv soc 10.25, 28 95

SYNOD OF ALABAMA.—*Pby of Tuscaloosa.* Pleasant Ridge ch 21.10; Gainesville ch Sab sch to ed J. L. Kirkpatrick at Corisco 4.90, 26 60

SYNOD OF MISSISSIPPI.—*Pby of Louisiana.* New Orleans 2d ch Sab sch to ed John A. Steele 23.75; New Orleans 1st ch mo con's 50, Sab sch to ed William Gardiner, Andrew Brown, George H. Shephard, Joanna Lloyd, Eliza Smith and Cynthia Bunce Perles 150, 223 75

SYNOD OF TEXAS.—*Pby of Brazos.* Houston ch 43.15, Sab sch to ed Miller Texas at Ningpo 40, 63 15

Total from churches, 84,001 52

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.—Rec'd from Treas'r of Synod for sup of Messrs. Campbell, Caldwell and Woodsides in Northern India 800 00

LEGACIES.—Merrittstown, Pa., Legacy of Miss Caroline Johnston 25; Washingtonville, Pa., Bequest of Rev. John H. Rittenhouse 18, 40 00

MISCELLANEOUS.—An Old Presbyterian 25; White Deer Valley, Pa., Chas. A. Luiberg for church in Favale 5, and for Bible distribution in Italy 5; New York, A lady 75; A. B. S. a mite in support of the Master's cause 20; Source unknown 15; Harrisburg, Pa., Mrs. Martha Simonton 5, N. Burnett 2; Shirleysburg, Pa., John Brewster 80; Chatham Run, Pa., John Hamilton 5; A reader of the Presbyterian Banner 5, 242 00

Total Receipts in September, 85183 52

SPECIAL CONTRIBUTIONS FOR THE WALKER.—Amount previously reported, 89798 73
New Berlin, Pa., Master Bruce Adams 1; Columbia City, Ind., Mrs. Ruth Walker 2, 3 00 9,801 73

WM. HANLIN, JR.,
Treasurer.

DONATIONS IN CLOTHING, &c.—Ladies of Rehoboth ch Ohio, one box clothing 57.65; Pleasant Prairie ch, Ill's, Ladies, one box clothing 20; New York Friends, one box clothing; Female For Miss soc of Deerfield ch, Ohio, one barrel clothing to con Mrs. SALLY A. LAZARUS 1 m 78.

THE FOREIGN MISSIONARY.

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The Preparatory Work of Christian Missions:

AN ADDRESS DELIVERED BY APPOINTMENT OF THE SYNOD OF NEW YORK IN THE RUTGERS STREET PRESBYTERIAN CHURCH, OCTOBER 17, 1854, BY THE REV. DAVID IRVING, MINISTER OF THE CHURCH OF NORTH SALEM, N. Y.

THE grand work of the Church in heathen lands at the present day is preparatory—a destroying rather than a building up—a gathering together of material for the erection in the future of the vast spiritual temple. The position of things is analogous to that in the time of the King of Israel. The temple could not be built till the Jebusite had been removed, and the surrounding enemies destroyed, or rendered powerless. This was effected under David, the man of war, who also largely collected gold and silver for that costly work, when it arose in all its beauty and magnificence under Solomon, the man of peace. *Now*, the Church is emphatically militant in heathen lands. Her sons are men of war, aiming at the destruction of every false system, as well as bringing together materials for the building of Zion. *Now*, is to be regarded as the *beginning* of that work—when the end shall come is known only to the Ancient of Days; that it will come is everywhere the language of prophecy, but ere it arrives, many a Rabbah must be beleaguered, and many an Ammonite lick the dust. Present systems and institutions

must be overthrown or remodelled, and a gradual or rapid transition from darkness to light, from confusion to order, according to the decree of Heaven.

This is a truth the Church forgets. Impatience amongst us is stretching her restless eyeballs to catch a sight of the topmost stone as it is laid upon the finished building. Selfishness—cold, un pitying, atheistic selfishness—is exclaiming, “How long, O Lord, how long?” To such, we say the foundations have only been laid broad and deep in solid rock, and are now arising above the surface. From another quarter we hear a different cry, though it is waxing fainter and more faint, that “the time is not come, the time that the Lord’s house should be built.” The providence of God is, however, showing the folly of the latter as well as of the former sentiment. He is giving sufficient encouragement to the Church’s efforts to bid her go forward, and only sufficient, we believe, to assure her that the time is not yet, when the desert shall rejoice and blossom as the rose. Every such feeling is a reflection upon the wisdom and purposes of the Almighty—an unwillingness to comply

with the terms and behests of Jehovah—arraying the will and opinions of a mortal against the knowledge and fixed intentions of the Sovereign of the universe.

When we survey the entire field, the resources of the enemy, the stupendous and gigantic systems of moral evil inwoven into the very being of their devotees, pervading and moulding social, political, and religious institutions, running back into the remotest ages, led on and elevated by a subtle, malignant, and rampant priesthood, giving birth to rites and ceremonies which carry with them a resistless fascination, feeding the worst passions, and binding their votaries in fetters of iron; when we consider the strength of prejudice, the perversity of will, the debasement of mind, the power of caste, the deadness of conscience, the hardness of heart, and all the numerous evils that follow in the train of inveterate and degrading superstitions, and then consider the force led against this formidable and combined array of opposition, the paucity of numbers, the feebleness of means at their disposal, their ignorance and helplessness, their slender qualifications, their scattered position, and all these backed by the apathy and indifference of many in the Church at home, together with discouragements often from Christian Governments abroad, and we have a success far outstripping the means employed, and which calls upon the Church to arise in her strength, increase her energy, and her efforts, both material and spiritual, for the conquest of nations to the Prince of Peace.

We are then to bear in mind at the outset, that the work before the Church is twofold—the *destruction of heathenism, and the establishment of the religion of the Cross*—the supplanting of human and satanic devices by the counsels of the Godhead—eradicating the most monstrous absurdities, the most bewitching forms of error, by the simplest and sublimest of truths, and accomplishing the whole through the instru-

mentality of renovated but feeble man. Her work thus defined, and as preparatory for the great and final triumph, is, to labor cheerfully, willingly, submissively, and unceasingly for God, carrying out the last command of her Head and King, and leaving results to Him who has determined that "the glory of the Lord shall cover the earth as the waters cover the sea."

I. This is then the first preparatory means which the present work is developing—*imbu- ing the Church with a missionary spirit*. That the Church is missionary is everywhere a scriptural truth. To embody and diffuse the doctrines of the gospel does she exist. Her paramount business is to make aggressive movements upon the kingdom of darkness, till the number of the redeemed is completed, and God's purposes of grace are fulfilled. This is Heaven's will, clearly expressed, so that all who come under the influences of the Cross are obligated to make known to others the message of salvation. With this spirit was the Apostolic Church baptized. Under the impulse of the Redeemer's last command, her sons went everywhere preaching the Word. Soon, however, did a different spirit control her, and as soon was her onward extension arrested. Shorn of her beauty and strength, she was paralyzed for ages, and was incapable of exerting any moral power in the earth.* In this state she continued till the Reformation, when in the principles then inculcated lay the germ of the world's evangelization. This truth was, however, only gradually developed. Warring for doctrinal truth, the Reformers' energies were

* Whilst we speak thus of the Church as a whole, there were at times, in different periods of her history, some of God's chosen ones, as the Caldees, Waldenses, and others, who, breathing the spirit of their Master, prayed and labored for the dissemination of the gospel in other lands. The same is true of the Reformation. There were some anxious for invading Heathen as well as Papal countries with the living preacher, but great obstacles existed for the carrying out of such a purpose.

directed to home, and, thus absorbed, they and their successors forgot that progression is the law of the Church, and that this law cannot be violated with impunity; they forgot the evangelistic character of Zion, and did little or nothing for the extension of Christ's kingdom abroad. It was not till four years after the death of the earnest, indefatigable, and devoted Xavier, who could boast of seven hundred thousand converts to the Romish faith in India alone, that the Reformed Church of Geneva sent forth a few missionaries to South America. Overlooking the charter of her King, she gradually sank into a spiritual stupor, from which she is not yet entirely free. Excepting a few spasmodic efforts here and there, nothing was done by any Protestant Church, in her *Church* capacity, till 1733, to make known to savage tribes the mission and death of the Son of God. To the Moravians does the honor and glory belong of conceiving and carrying out as a Church the last legacy of her ascended Lord; and to her self-denying efforts, her fortitude, zeal, and liberality, does the Christian Church owe much of that missionary spirit which has animated and pervaded her in these latter days. The Baptists of England sixty years later followed her example, who boldly led the way to the East, and at once began the attack upon the strongest citadel of moral evil. After them came the London Missionary Society, composed chiefly of Calvinistic Independents, who invaded another portion of the kingdom of darkness. Since then, other Societies have been organized in different portions of Christendom, all aiming at the destruction of error and the diffusion of truth.

Still, at the beginning of the present century, how little had the Protestant Church done, and how little was she aware of her evangelistic character! Look at the dates of the formation of the different Missionary Societies, and you have an index of the missionary pulse of the Church. Only five

out of some twenty leading Missionary Societies had an existence before 1800, while three of these were but recently organized, and a fourth confined its operations mainly to this country. This need not, however, excite our surprise, when we find the Bishop of St. Asaph stating publicly in the House of Lords in 1783, that "the obligation said to be incumbent on Christians to promote their faith throughout the world, had ceased with the supernatural gifts which attended the commission of the Apostles!" and thirteen years later, we have the sentiments of the majority of the Church of Scotland thus expressed:—"To spread abroad the knowledge of the gospel among barbarous and heathen nations seems to be highly preposterous, in as far as it anticipates, nay, it even reverses, the order of nature." To aid missions by collections called forth the following remark:—"For such improper conduct, censure is too small a mark of disapprobation; it would, I doubt not, be a legal subject of penal prosecution."* When the English Church awoke to some sense of her responsibility, few of her sons were willing to go forth as missionaries, but she had to go to another Church and another land for men to be supported by her means, which called forth the remark of the *Journal des Débats*—"We think the Episcopalians too lordly ever to take up the trade of our Franciscan friars."

When we come to our own land, we find a similar feeling in the Churches; no general organization for carrying the gospel to heathen lands was formed till 1810.

In 1796 the New York Missionary Society, composed chiefly of Presbyterians, was organized, and soon after established a mission among the Chickasaws. In 1803 the General Assembly sent forth her first missionary, Rev. Gideon Blackburn, to the Cherokees, where he labored till 1810. (See Dr. Green's *Presbyterian Missions*.)

* Hetherington's *History of the Church of Scotland*, pp. 379, 380.

In 1799 the Massachusetts Missionary Society was founded, and in 1802 the Baptist Missionary Society of the same State. These Societies, however, embraced Home as well as Foreign Missions. (See Judson's *Life*, Vol. 1, pp. 44—46.)

It is true that before this period, Societies were formed, missionary magazines published, missionary sermons before Associations and General Assemblies preached; still, little was done, in the way of funds and men till Judson, Newell, and others, offered themselves to go to heathen lands as foreign missionaries. This event amongst ourselves, as that of Carey in England, awoke the slumbering energies of Zion, directed the thoughts, the prayers, and the alms of some of her children into a new channel, which have been gradually bearing fruit in an increase of zeal, devotedness, sympathy, and heavenly love, and which have returned in manifold blessings into her own bosom, and rendered her members happier and holier. Now, the Church is settling down upon sound, substantial principles, and is acting more from a calm sense of obligation. Duty to the heathen is taking a deeper hold of the public mind. The missionary box and missionary paper are everywhere to be met. Missions is heard constantly from our pulpits, and forms part of the business of our Church Courts. It is taught in our households, and is identified with our prayers, and with much of our literature. On this latter point, what a difference in sixty years! When the "Evangelical Magazine" was started in England, a promise was given that *one page* monthly would be devoted to missionary intelligence; and there are some here who no doubt know that it was often with difficulty that this pledge could be redeemed; but now, hundreds of thousands of pages teeming with missionary news pour monthly from the presses of Christendom, and are read by those interested in this great work. Then, with these important facts, funds are increas-

ing, and the missionary is no longer deemed an enthusiast or a madman by many in the Church, while he and his cause command the respect and confidence of many "that are without." Still, while the Church is thus being imbued with the spirit of her Head, her real power is not yet developed. She has to "lift up her voice with strength;" to consecrate her revenues to the Lord; to be controlled by love, Christ-like love—burning in every heart, and flowing out into every appointed instrumentality; and when this is attained, then we may look for the kingdoms of this world becoming the kingdom of our Lord and of his Christ.

II. Whilst this state of things has had to be produced in the Church at home, *her sons have had to remove evils* produced by nominal Christians in heathen lands. This is another preparatory means.

Says a British writer: "In every country of the East, Christianity has been introduced to the people along with the invariable and odious associates of unprincipled ambition and commercial rapacity."* If this has reference to nominal Christianity, it is true, but real Christianity was slow to follow the friends and worshippers of mammon. The Dutch have everywhere neglected the religious improvement of the natives in the East, and have even prevented the Word of God from being disseminated among them. For many years the English had no chapels or chaplains in India. They cared nothing for their religion, and virulently opposed every attempt to acquaint the Hindu with the truths of the gospel, until overpowered by the religious sentiment at home.

It was not, however, what they neglected to do, but what they did, that has proved one of the greatest hinderances to missionary success. In their lives they acted out none of the truths of our holy religion. They

* Crawford's *Indian Archipelago*, Vol. 2, Book 6, chap. 4.

kept neither the first nor the second tables of the law. Their violent behavior, official rapacity, fierce contentions, unscrupulous conduct, commercial dishonesty, judicial baseness, combined with intemperance, licentiousness, scepticism and profanity, leavened the heathen mind with hostile prejudices, and inspired them with hatred and detestation of every thing that savored of Christianity. Nay, say the first Protestant missionaries to India, "The abominably wicked life of the Christians has generated one of the most obstinate prejudices in the native mind against Christianity itself. . . . They look upon Christians as the very dregs of the world—the vilest and most corrupted people under the sun." Both before and after this we have similar testimonies scattered through the works of travellers from every continent and *almost every* island of the heathen world. Says a traveller in India in 1665: "It is a most sad and horrible thing to consider what scandal there is brought upon the Christian religion by the looseness and remissness, by the exorbitances of many which come amongst them, who profess themselves Christians, of whom I have often heard the natives say thus: 'Christian religion, devil religion; Christian much drunk, Christian much do wrong, much beat, much abuse others.'"^{*} A similar sentiment was uttered to Brainard by one of the Indians of this country. "Why," said he, "should you desire the Indians to become Christians, seeing the Christians are so much worse than the Indians? They lie, steal, and drink worse than the Indians. They first taught the Indians to be drunk. We will not consent therefore to become Christians, lest we should be as bad as they." Well might the Danish missionaries, in the deepest sorrow, exclaim, "Better, infinitely better, if never any Christians had been among them."

We all know the deleterious influence an inconsistent professor exerts upon the com-

munity among ourselves, and how such an example is at once laid hold off by the enemies of the Cross. How much more must this be true in Pagandom, when the missionary brings before the mind unacquainted with the doctrines of the Bible, the purity of its morals, the renovating and sanctifying power of its truths, its fitness to the wants and constitution of man, the comforts and hopes which it affords, and the blessed effects which follow from a reception of its dogmas, and he points you to those who are called Christians, immoral in their lives, fraudulent in their dealings, cruel and vindictive in their dispositions, haughty and overbearing in their manners, giving a lie to every assertion of the man of God, and thus at the outset neutralizing all his efforts to do them good. Then, with this carnality and impurity, Christians have become idolaters and Mussulmans. Hinduism has been praised and regarded equally with the Scriptures of Divine origin. Mohammedanism has been extolled as a beautiful religion. The Hindus have been represented as the happiest of mortals. Yea, says a British officer, "Whenever the Christian religion does as much for the lower orders of society in Europe, as that of Brahma appears to have done for the Hindus, I shall cheerfully vote for its establishment in Hindustan." The only regard the first Governor of Calcutta paid to Christianity was, that he *buried* instead of *burned* his Hindu wife. Warren Hastings sent an embassy to the Grand Lama to congratulate him on his incarnation.* These and other obstacles of a like nature had their influence in steeling the minds of many to the teachings of the Bible.

But this was not all, though powerful in itself to increase the repugnance of the heathen to Christianity. Men bearing the name of Christ, have carried with them evils destructive of life, and subversive of all that

* Calcutta Review, 2; pp. 294, 312.

* Cal. Rev. 6, art. 1. Maurice's Indian Antiquities. Handbook of Bengal Missions, pp. 14, 15.

is pure, lovely, and of good report. New England has sent forth her rum, France her brandy, British India her opium, to imbrute the intellect, deprave the heart, and render it more impervious to the truth; and when, through a liberal but irreligious education, as in Calcutta, the native mind was cast adrift from Hinduism, without any settled principles, at that very juncture a thousand copies of Paine's "Age of Reason," with other of his theological and political works, were sent from the United States, which were rapidly purchased, and which aided powerfully to confirm their infidel tendencies. How often is it true now that demoralizing poisons of one kind or another accompany the missionary in the same ship, to counteract his efforts, or to contradict his teachings! Every heathen land has received the evil before the good.

When Protestant governments have borne rule, they have thrown all their influence against Christianity and in favor of idolatrous and anti-Christian errors. This has been particularly so in the East. The Dutch have ever acted on the principle of a selfish commercial policy. A temporizing political expediency has characterized British rule. Every thing that could be done to perpetuate existing institutions and religions among the natives was tried. A Mohammedan college was organized in India for Mussulmans; then a Sanscrit college, whose object was "the preservation and cultivation of laws, literature and religion of the Hindus;" then colleges, where every thing that savored of Christian truth was excluded. With these, a protection of idolatry, a regulation of its rites and a profiting from its practices; a withdrawal of its patronage; then an attempt to suppress the translation of the Holy Scriptures; expelling the first missionaries from her shores, and, when harbored by a neighboring power, restraining them in the exercise of their functions, and establishing an imprimatur for theological works. As late as

1816 the following order was issued by the Indian Government: "That missionaries were not to preach to the natives, or suffer the native converts to do so; not to distribute religious tracts, or suffer the people to do so; not to send forth converted natives, or to take any step, by conversion, or otherwise, to persuade the natives to embrace Christianity."

We have referred only to Protestant powers, but when we come to Romish nations—to France, Portugal and Spain—their rapacity, cruelty, cupidity, and lust for gold and power—their religious impositions, duplicity and dissimulation in India, China, Abyssinia and other lands—the impiety of the Romish priesthood—shrinking from no deceit, heathenizing Christianity, changing only the name of some of the idols—parading the Virgin Mary through the streets, with all the ceremonies and processions of Hinduism and Buddhism—decoying the natives by fraud or force, baptizing thousands and tens of thousands, without the least conscious change of sentiment or of heart, so that many have acknowledged that all they knew of the Christian religion was that they had been sprinkled with water! And wherever Jesuitism has been, we have another mighty impediment to the reception of the truth.* Not only has the missionary of the Cross had to contend with all the injurious influences connected with such nominal converts, but they have everywhere met with more embittered opposition from baptized than from pure paganism. When Protestant missionaries first visited Southern India, the natives were filled with all kinds of fear and suspicion, and looked upon them as designing men, ready to entrap them by sinister dealings or fraudulent practices.

Here then was another mighty obstacle to be removed or overcome ere the truth could obtain a lodgment in the heart, or be

* Steinmetz' History of the Jesuits, book viii. Mackay's Jesuits in India.

even heard with deference, or treated with respect; and though in some places it is still influential for evil, the heathen begin to distinguish between nominal and real Christianity, and whether those who bear its name bring forth its fruits.

III. Another preparatory means has been *to prepare the minds of the people for an acquaintance with and reception of the truths of the Gospel*. For this purpose much has had to be done, and yet the opinion has been prevalent that all that the missionary had to do in heathen lands was simply to announce the truths of the gospel to their inhabitants—to contrast its beauties, its meliorating and transforming effects, with the debasing and demoralizing power of their religious systems, and that instantly they would lay aside all their prejudices, all the effects of early education, all the fascinating influences that gather around the various rites and ceremonies of their faith—all the prestige connected with its being the religion of their fathers—its suitableness to their natural tastes and desires, and its adaptedness to their senses—and for what? For a religion that opened a war upon their idols, customs, opinions and laws; a religion that offered but one God and one Mediator, through whose atonement eternal happiness could only be obtained; a religion exclusive in its claims, and that denounced their forms of worship as idolatrous, their deities as nothing, their rites as obscene, their practices as wicked; a religion that presented a new code of morals, and that tolerated nothing inconsistent with its own pure spirituality! Is such a religion loved and cherished by the dissipated and depraved amongst ourselves, where they are either instructed in its doctrines, or influenced by its precepts and examples? If not, why should we expect the simple but rigid tenets of the Bible to be at once espoused by the fierce Polynesian, the stupid Hottentot, the bigoted Mussulman, the pantheistic or sensual Hindu?

Take only one false system—Brahminism—the master-piece of Satanic cunning and strength—a system, says Foster, “That gives one the idea of immensity, filled with what is not the value of an atom—infinity combined with the very abstract of worthlessness.” Is it to be supposed that this system, so powerfully captivating to the senses, possessing every shade of belief, from “transcendental theism” down to the most monstrous fictions of an almost illimitable mythology, legislating for every act of life, adapted to every order of mind, gratifying every taste and passion, and exerting its powers upon the mental and social habitudes of the people. Is it, I say, to be imagined that the strict spiritual doctrines of the Cross, which, they say, are only of yesterday, can obtain a home in their hearts at once, much less overturn their religion, which they believe to be an eternal emanation of Brahm? In Hinduism we have every false religion of the world combined. We have Theism, Atheism, Pantheism, Mysticism, Materialism, Spiritualism, and debasing idolatry—all wielding a power that is almost omnipotent for evil, and not one predisposing its votary to the sublime and sanctifying truths of Heaven.

Amongst such a people, in one part or other of the world, clinging to and controlled by one or other of these systems of error, were the missionaries cast. Ignorant of every thing but perhaps the name of the people to whom they were sent, they had to acquire the language or languages of the country, and most of them (at first) without dictionaries, grammars, or helps of any kind; not a verse of Scripture printed, tract or religious work issued in the vernacular tongue; not a forerunner, as the Baptist, nor a gradual preparation of the people by means of the Septuagint and the various settlements of the Jews for apostolic labors. Besides getting ready for preaching, the Bible had to be translated, tracts and school books written, and grammars, vocabularies,

and dictionaries prepared. Among some tribes characters had to be invented, language constructed, arranged, and presented in a written form; schools had to be established and taught for a time in many places; scholars were with difficulty obtained, and when procured were often scattered by the wiles of cunning and interested priests. Then, with these, other duties devolved upon the missionary. He had, and still has to superintend or aid in the erection of churches, dwellings, and school-houses. He has had to be printer, paper-maker, mechanic, physician, and attend to other collateral objects, entirely foreign to pastoral labors in this country.

After the missionaries became acquainted with the language and also the superstitions and religions of the people, they encountered another obstacle in conveying the leading doctrines of the Scriptures so as to be understood. This arose not only from the poverty but perversion of language. When they preached to a heathen congregation, the majority had never been trained to think on religious topics, and were unable to grasp the novel ideas inculcated. Either new terms had to be invented, which had to be constantly explained, or words employed, which conveyed a meaning different from the intention of the speaker. Terms that are to us *realities*, to the Vedantist are mere abstractions. Speak to him of the Supreme Being, and God is to him nothing but an ideal existence, without natural and moral perfections, and that besides it there is nothing. To reason with such is of no avail, for all things are illusory, and he himself does not exist; but to an idolater this name calls up one of his numerous deities. Warn them against the effects of sin, and their minds may turn to some bodily defilement or natural evil, which to us is no sin. Commend to the Hindus holiness, and you urge them to bathe in the Ganges. Tell them of the necessity of regeneration, and their thoughts immediately advert to the doctrine of trans-

migration. Mention the *believer* and *word of God*, and these, to the followers of false prophets, mean *Mussulman* and the *Koran*; and thus with almost every doctrine and name of the New Testament. Idolatry has invested every term with something fabulous, monstrous, and absurd. In their books are scattered many moral sayings akin to many in the Bible. When these are uttered, they instantly quote their precepts or proverbs, and thus what is good in itself becomes to them an evil—to rivet their chains more firmly around them. Then in some dialects there are no words equivalent to what we mean by conscience, atonement, repentance, church, &c.* An intelligent missionary states that a sermon might be preached as explicit and plain as idiom and style would make it, and yet the uninstructed Hindu would not get a single Christian idea from it, but would construe the whole in favor of his own belief. The same may be said of almost every pagan nation and tribe.

Surely these are difficulties which are not to be removed in a day or a year. But to these we have to add the moral obliquity and obtuseness of all. Some tribes, as Moffat shows us, have scarcely a moral sense left, and nearly all in Pagandom have no higher principle of action than self-interest. Given up to a reprobate mind, they are filled with all unrighteousness; they put darkness for light, and light for darkness. Capable of distinguishing right from wrong, many have subverted all moral distinctions. Lying is at times a virtue.† Killing an insect or a cow is as great a crime as killing a man. A violation of the whole second table of the law is not so abhorrent to God as changing one's religion. Virtue and vice are often confounded with ceremonial purity or uncleanness. Sin is easily destroyed by ablutions, pilgrimages, or pe-

* Life of Carey, pp. 149, 150. Miss. Chronicle, vol. 9, p. 185. Duff's India.

† Institutes of Manu.

nances; heaven is won by merit, and self-love is the end of action.

Such is the condition of the heathen world, and such are some of the hinderances to its immediate evangelization. The missionaries have not gone among a people merely inclined to evil, but *saturated* with it, and surrounded by influences that tended to increase their vileness and perpetuate, their blindness. They have had not merely to remove erroneous notions, and meet sophistries, but they had to correct perverse modes of thought, and gradually leaven the mind with religious truth. Taking all these circumstances into account, together with the extent of the heathen field, the consolidated and enormous power of moral evil everywhere rampant, the vast mass of mind under its influence, the difficulties in the way of confessing Christ, the small number of laborers, the deleterious influence of tropical climates upon their constitutions, and we have a work of the most gigantic character, and one which few have grasped in all its magnitude, as they look for results far outstripping the agencies employed. It was this very work that drove the Abbé Dubois from Southern India in despair, after an incessant toil of twenty-five years, and that made him declare that the people were "lying under an everlasting anathema," given over for ever to a reprobate mind, and that the time of conversion had passed away;" but it is a work that shall succeed, for the mouth of the Lord hath spoken it.

There is one other preparatory means to which we might refer—the *raising up of a native ministry*; but time will not permit, though it is one of vast moment, and one that from the very nature of the case must be the result of time and much care.

From this view of missions, and which we believe to be the right one, we see at once the strength of the enemy, the nature of the conflict, the means to be furnished, and the work to be achieved, and the whole telling

us the necessity of combining *patience with faith*. The work, from its very magnitude, must be slow and laborious. Impatience or despondency will neither accelerate nor accomplish it. It is our province patiently to wait upon God, and to labor in faith; to exercise faith amidst discouragement and thick darkness; to take firm hold of the throne; and, combining energy with this faith, we will attempt and expect great things. Whilst the present is one of activity, the future is one of hope. What though we see only the streaks of the morning gilding the horizon we have in the very circumstance the assurance that darkness will flee away. Christ lives. His promises are yea and amen. The covenant is sure. Here we walk by *faith*, not by *sight*.

This subject sets forth the true ground of action — *principle*; *undying, heaven-born principle*. This sees the enterprise carried into the future. It overlooks magnitude of numbers and obstacles. It is guided, not by what is now accomplished, but what will be. It views God at the helm of the universe, and every measure, whether prosperous or adverse, as in some way furthering his cause, and ushering in the "Jubilee of the world." It falters not at the sixty years of unavailing toil on the wandering Calmucs, or the thirty years on the hardened Nicobars. Whilst it does not decry subordinate motives, it rises above them all to the throne of Jehovah. Swaying the soul of the believer, it removes him from fitful impulse, or short-lived sympathy, to steady, faithful, and unceasing efforts.

Like the star, unchanging,
Like the star, unchanging,

it ever glows until it flourishes in the sanctuary above.

Lastly, *the success achieved bids us go forward*. Whilst much has to be done, much has been accomplished. "It moves," said the condemned Galileo of our earth, as he was borne back to his dungeon. So we say it moves. The little stone cut out of

the mountain without hands is in motion, and is increasing in size and power. It has destroyed many an idol, converted many a heathen temple into a church, wrought wonders in the social, civil, and moral life of many a community, and its course is onward, destroying that which is earthly, implanting that which is heavenly, and destined in time to fill the earth.

Christianity moves. No system, however gigantic, grovelling, or puerile, can stand before it. Adapted to the universal wants of human nature, no obstacle can resist its power. The degraded Hottentot has been reclaimed; the fierce and savage cannibal has been transformed; the vindictive New Zealander has been subdued; the heart of the Greenlander has been warmed; the bigotry of the Mussulman has melted away before the Prophet of Nazareth; the enslaved African has been made free by the Holy Ghost; the "twice-born" Brahman has been humbled and brought to the Cross; the lofty and self-complacent Chinese has been renovated by the blood of Christ; yea, every system of superstition and error can show its wounds, and point to the inroads made upon it by the truth as it is in Jesus.

The cause of missions moves. This not only at home, as we have seen, but also abroad. Look everywhere—in Greenland and Lapland; the numerous Indian tribes of this continent; in Africa, West and South; the island groups of the Pacific; in Australia, Central Asia, China, and Western Asia; among the mountains of Caucasus; at the foot of Lebanon; on the plains of Shinar; in the holy city; among the Jews; and in the very capital of the Turkish Empire. In these and other portions of the mission field are found nearly 1400 ministers and 200,000 communicants;* and almost all these, besides those who have died in the faith, gathered within the last forty years. Then it lives in Madeira, Tahiti, and Mada-

gascar—it lives as of old, in despite of edicts, persecutions, and death. It lives in Christian schools, seminaries, tracts, and the numerous translations of the Word of God; and from every quarter it is gaining strength for mightier achievements upon the kingdom of darkness.

The world moves. Not backward, as some would have it, but forward. Knowledge is everywhere advancing; the spirit of inquiry is aroused; the world's commerce is controlled by Protestant nations; the two gold fields of the earth belong to the same power; nearly every Pagan country is open and accessible to missionary labor; Hinduism, Buddhism, and Islamism are waning; the thunder of the Vatican creates but little terror; a wonderful reformation is going on among the Armenians and Nestorians; a still greater revolution in China; Europe is heaving with the throes of a mighty conflict, to verify there and in China the remark of Foster, that "God always followed in the track of the conqueror, to bear away the spoils." The elements of moral strife are in motion, marshalling their forces for a great and, it may be, protracted contest; but the end is sure. To this end all things are tending; every day the consummation is drawing nearer when Christianity is to rule the earth. Let this bright and animating prospect, then, cheer us in our labors, and stimulate us to more believing prayers, and to greater devotedness and zeal. And from the future let us look to the present as the field of our efforts, when we have to work up to the measure of our ability, sow beside all waters, consecrate ourselves, every faculty and every purpose to the Lord, and seek in every possible way to diffuse the glory of Christ's name, until the earth shall be vocal with his praise, and until he shall proclaim from his mediatorial throne that he has seen of the travail of his soul, and is *satisfied*.

* Lowrie's Manual of Missions, p. 71.

A Visit to the Sweepers' Quarters.

THE Mihtars or Sweepers are the lowest of the numerous classes of society in India. Strictly speaking, they have no caste; being thrust out of and beneath all the orthodox Hindu castes. The Supreme Being having made them only for the service of the orthodox, did not bless them either with caste or religion. Therefore, according to the decree of heaven, they are considered and treated by the Hindus as unclean, and are compelled to live outside of the city wall as if they were lepers, whose touch is contamination. The English generally call them Sweepers, because they are employed to sweep streets and the houses of other people. But by a refinement of compensation they are called "Mihtars" by the natives. The word Mihtar signifies prince. So that their loss and want of respectability is covered by a name, (as is often the case in this world.) In only one sense is the name appropriate. They are truly princes of dirt.

They have all the various kinds of dirty work assigned to themselves exclusively. All that is unclean, ceremonially or really, is their natural inheritance; and over this inheritance their sway is unlimited. They are the scavengers, the vultures of India. They have no scruples, like the Hindus or Mohammedans, about meats and drinks; nor are they in the least fastidious as to the kind, quality, age or state of preservation of that which they eat. The leavings of others and the offal which would be thrown away by other people seem to be sweet morsels to them. They have, as if by necessity, become filthy in all their ways and habits, even to a greater degree than the other inhabitants of this country. But still they are men. Their souls are none the less souls; as diamonds in dirt are none the less diamonds. The spark of immortality and the inborn consciousness of God's existence and sovereignty, and of man's dependence and obligations, though smothered, have never

yet been extinguished, or entirely crushed out of their down-trodden hearts. And hence they feel that they must have some kind of religion, although man (their born brother) should endeavor to cut them off from God and the glories of heaven.

How shall *they*, poor, vile, ignoble creatures, approach to the High and Holy One? How ascend from lowest depths to highest heavens? They must have a ladder, a mediator, for they feel the common want of humanity. But they had not the prophecies and gospel of the Lord Jesus Christ; and being left to their own inventions, they have established one Lál Beg as their mediator, in whom they put their trust, hoping for salvation in some way. They have no religious books, and hence there is a great diversity of opinion among them. And there is not much certainty as to who Lál Beg was, or what he did. They say that he is the Great Head Sweeper in heaven. His followers are called Lál Begees. They are very ignorant, idolatrous and superstitious. At another time more may be said of their creed, rites and ceremonies; at present, after these explanations, an account of a visit to their village may not be uninteresting or useless.

A few days ago, instead of going into the Bázár, as usual, the catechist, William Basten, and I went to the Mihtars' village to preach the gospel to them. We took our stand under a wide-spreading tree at the head of the principal street where they are in the habit of assembling. Soon a motley multitude gathered around, wondering what brought "Sáhib log" to such a place. An old, rickety, dirty chair, cast away by some Englishman, was speedily brought, and the "princes," squatting on the ground all around, signified their readiness to hear. I commenced by urging upon them the necessity of learning to read, especially that they might be able to read the Word of God. They replied that they had no school, no books, and no *ilm* (science) except of the tongue.

Some said, "We have no one to teach us: we are low and stupid." Some were base enough to say that God had made them with inferior natures, like the lower animals, that they might serve others and do all the dirty work in the world, and therefore, "what had they to do with learning or religion?" But these were overruled, and the majority acknowledged their duty and expressed their willingness to learn, should the way be opened. And not a few, boldly, with some rising spirit of independence, declared that the Brahmins had originated the system of caste to serve their own selfish ends; but the time had now come for the Mithars to rise and gain the superiority; for according to the course of the world, those who had for a time been exalted should be brought down, and those who were low should gain their turn of exaltation.

Thus far we had proceeded, not without interruption and confusion, when an unruly, yelping cur, whose voice had mingled with the human voices, was seized and carried away struggling; and the old chair was replaced by two cleaner and more substantial ones, which were hustled into the crowd by some considerate natives. After this, a running discourse and discussion was carried on with somewhat less interruption and noise; William and I taking it alternately until it was time to return home. On the whole, the poor creatures were very respectful and attentive, and as quiet as they well knew how to be. We endeavored to impress upon them the true nature of God and the plan of salvation through Jesus Christ, and to stir up within them the latent spirit of manhood. Their attention was called to the importance of learning to read, and the necessity of having a Divine Revelation, such as the Bible, without which they had no Sun and must abide in darkness. This they seemed to feel, and confessed that Lal Beg had given them no written word, but he was their prophet, and had made oral revelations. Some, half-laughing, pointed to a dirty, dis-

colored little man, with a close-fitting skull-cap on his head, a number of strings of huge beads around his neck and arms, a beggar's bag at his side, a *rosary* in one hand, and the long stem of a "hookah" in the other, which he applied to his mouth with somnolent gravity, and evident inward satisfaction, as he inhaled and puffed the vile smoke. He could be compared to nothing else than a first edition of a Romish monk. He was too stupid to say any thing, though they who pointed to him said they received the words of God from his mouth, partly from his own innate power, and partly handed down by *tradition* in the true "succession," as I suppose. He was the faithful keeper of their consciences! And no doubt *pious indulgences* to sin, and absolution too when needed, could be obtained from him on moderate terms! But the time of their delusion and depression is nearly at an end, I hope, and the time of their redemption and elevation draws near. Each of their souls is in reality far more precious than the diamond, "Koh-i-Noor," which drew a world's attention and admiration at the World's Great Exhibition. Yea, much more valuable than all the precious things of all the world. And are they worth praying and laboring for? Unlike the "mountain of light," they might contain within themselves the "light of immortality;" and when gathered, cleansed, and polished, may shine for ever as jewels in the crown of the King of kings.

J. H. ORRISON.

Ambala, Aug. 18, 1854.

Woman in India.

BY THE LATE MRS. SEELEY, OF THE FURUKHABAD MISSION.

EVERY one who knows any thing of India is aware, that the females of this country are in a most ignorant and degraded condition.

Though much has been said and written on the subject, and many philanthropic, and especially Christian, hearts have been made to bleed at the sad pictures which have been drawn, still the half has not been told: none

but those who have *seen* can realize the deplorable state of woman in this benighted land.

The first great cause of this degradation may be found in their *religion*. They are idolaters. They see God in every thing, even in themselves, vile and polluted as they are. They worship trees, rivers, birds, fishes, stones, herbs, flowers, beasts, heaps of earth, and images of the greatest variety, which their own hands have made. God has declared, "They that make them are like unto them: so is every one that trusteth in them;" and surely they could not well occupy a lower position in the scale of being than the great Jehovah has here assigned them. Incredible as it may appear, the most repulsive of all animals, too, the serpent, not unfrequently receives their homage. Affecting instances of this may be seen in the rainy season, when these reptiles make their appearance among the dwellings of men. The Hindus have a great fear and dread of these creatures, and often worship them, that they may not be bitten; then, again, if they are bitten, the same act of devotion is performed by friends, in order that their lives may be spared. Poor deluded people! They often find, when too late, that all their efforts will not save them, and apply to the missionaries for help when life is so nearly extinct that human aid can be of no avail.

But the superstition and idolatry of the females are most forcibly illustrated when some fearful disease, like the cholera, is prevailing in the country.

I well recollect such a season, last year. It was one of great excitement. During a few weeks, hundreds were its daily victims, and it was most humiliating to see the infatuation of the women.

There was one particular place of worship, which, though inferior in its appearance, seemed to be preferred above all the others in the vicinity; and here crowds might be seen, at any time of day or night, generally with an offering of Ganges water, rice, or flour, paying their blind devotion to a block of stone placed upon a small platform under a tree.

As soon as any particular village was attacked with this dreadful scourge, the women formed themselves into procession, and taking their little ones in their arms, went and begged their gifts from some neighboring village; then, with lighted torches in their hands, marched back, and not unfrequently spent the whole night in dancing, singing,

and beating their tom-toms, in adoration of an idol whose wrath they hoped to appease, and thus avert the judgment from themselves and their friends.

The Hindus seem to have a kind of reverential fear of some infectious diseases, and it is said that they actually worship that loathsome and dangerous one, the small-pox.

It is, I think, an established fact that women are everywhere more religious than men. In Christian countries we look upon this as a wise and gracious provision of God, but here, where idolatry reigns, we can scarcely help wishing it were otherwise, for in this land, as elsewhere, *mothers* have the principal training of their offspring. I have often thought their assiduity in endeavoring to instil into the minds of their children their own false ideas of God and religion, would put to shame many a Christian mother. As soon as their little ones can lisp *one* word, they are taught to call upon "Ram;" they always accompany their parents to bathe in the cleansing waters of the holy Ganges, and are never allowed to lose a single opportunity of witnessing the rites and ceremonies of Hinduism. One of the most affecting scenes I ever beheld was a Hindu mother teaching her unconscious infant to clasp its little hands in devotion to an ill-shapen block of stone. Such exhibitions as this make us feel most forcibly the truth, that India will never be Christianized until *mothers* can be brought under the enlightening and sanctifying influences of the holy gospel.

Another important cause of the degradation of Hindu females is the manner in which they are looked upon and treated by the other sex. In Christian lands, respectable women generally receive all the kindness and attention which they could desire from those whom God has made their superiors. But how different here, where they are in almost every sense *mentals*!

In many cases even the *birth of a daughter* is considered a calamity, and it was no doubt this feeling that gave rise to the dreadful sin of infanticide, which has prevailed so extensively here, but is now, we trust, effectually *checked* by the English government.

Although this inhuman practice is generally abolished, nothing but time and proper instruction will eradicate the idea which seems to have taken so firm a hold of the minds of many of the people of India.

The degradation of one class of Hindu females is manifested by the fact that we

not unfrequently see them occupied in taking care of swine. In any country, this would be esteemed a low, servile employment; but here it is peculiarly so, because this animal is so extremely filthy and disgusting in its appearance; also because it is considered unclean by all classes of Hindus, as well as by the proud, self-righteous Mohammedans. It is used mostly for sacrifice, and kept only by those who are entirely without caste, and consequently out of the list of real Hindus.

True, these are few in number when compared with the whole population; still the condition of those in the higher ranks is scarcely less deplorable. Indeed, I have sometimes thought it more so, because they are so entirely debarred from every means of moral and intellectual culture.

Their life is in some respects like that of a *nun*, as they are generally kept in entire seclusion from all society except their nearest friends, and never go out unless in the most private manner.

Wives never eat with their husbands, and I suppose seldom hold free, familiar conversation with them. It is highly improper for a woman to use the name of her lord, either in speaking to him or of him; and we very seldom hear a man speak of his wife, or if he wish to say any thing about her, he does it in such a singularly indirect manner, that a person unacquainted with the usage of the country would have no idea whatever of his meaning. When walking together, the wife is generally seen a short distance *behind* her husband, instead of by his side, as is universal with us.

Perhaps all these peculiarities are attributable more to the influence of *custom* than to any idea of *female inferiority*; but, whatever be the cause, such apparent inequality must be a great barrier to domestic happiness; and when such is the state of public opinion, how can we expect woman to be respected? How can we expect her to occupy that position which our Creator so graciously assigned her, when He placed her in the garden of Eden—a *help-meet* for man?

Hence, marriages are generally contracted by parents long before the parties are at all capable of judging or choosing for themselves, and several years often intervene after their espousal, before the ceremony of marriage takes place. During this time they never meet, and though they may hear of each other, have no opportunity whatever

to cultivate an attachment, or become in any degree prepared for the important event in anticipation.

Discontent and unhappiness in the conjugal relation are, as may be supposed, frequently the result of this unnatural and degrading custom, and I have no doubt that some of the better and more intelligent wish it were otherwise: indeed, many acknowledge the *evil*, but at the same time say *they* are helpless; it is an established custom, and unless they conform to it, their friends will forsake them, and they will become outcasts.

If the espoused or real husband of a Hindu female die, she is doomed to perpetual widowhood. It is a disgrace for her to labor, but she must never think of marrying again, even though she perish for the necessities of life.

Formerly many poor widows preferred burning on the funeral-pile of their husbands. I recollect reading an account of one of these dreadful inhuman sacrifices, where the pile was lighted by one of whom we should have hoped better things: he who perpetrated this *horrible* deed was "the only son of his mother, and she was a widow." Poor infatuated child! as though it were not enough that he had just gazed for the last time on the cold remains of his departed father, he must now bid defiance, as it were, to filial affection, and amid the acclamations of thousands, set fire to the wood which was to consume *her* who gave him birth—*her* who had loved him so fondly, and had ever been his unflinching friend and constant companion! Was this the only return he could make for all a mother's care and anxiety? What base ingratitude! and yet, I suppose these deluded people looked upon this as a heroic and praiseworthy deed, one which would secure the eternal favor of the gods.

Suttees are now so generally abolished that we seldom hear of one. The consequence is, that widows have no choice but to spend the remainder of their days in retirement, despised and neglected by every one, even their nearest friends; and all this the poor female must suffer, not because she has been guilty of any crime, but simply because God in his all-wise providence saw fit to remove her husband from this world, or perhaps one whom she never saw, but to whom she was betrothed. Thus we see how unreasonable, how cruel, are the demands of merely human law, and how heavy is the yoke which Satan places upon the neck of the poor heathen. When, oh! when will they

be made willing to sit and learn at the feet of Him who has said, "My yoke is easy, and my burden is light?"

Polygamy is also a fruitful source of female degradation in India. To a Hindu there is but little either sacred or binding in the conjugal relation. If a man happen to take a dislike to his wife, it is neither a disgrace nor a sin for him to forsake her, and take another whom he may prefer, or if he choose, he may have several wives at the same time. Among these, he of course has his favorite, and this state of things must be the inevitable cause of jealousies, bickerings, and an almost unlimited amount of unhappiness. What a contrast is here presented to the society of true Christians! With them marriage is looked upon as one of the most sacred institutions of a wise and benevolent God; and wherever we find the divine precepts and commands concerning the duties to be discharged in this relation violated, there we almost inevitably meet with immorality, vice, and misery in every form which the unregenerate hearts of men can desire.

That the sin of polygamy is universal in this country is not true, but that it prevails at all is a most lamentable fact—for where *such* is the state of society, what is woman? What can we expect her to be, where she has not the slightest encouragement to chastity or virtue?

Again, Hindu females are degraded because of their extreme ignorance. The prejudices of the mass of the people against the education of their daughters are so strong that we seldom find a woman who has been taught even the simple process of reading. I believe it is one of their maxims, that "the less a female knows, the better," and this idea is fully exemplified in their practice. With the lower classes their knowledge is limited to their own domestic duties—cooking and taking care of their children; and the manner in which these are performed shows how little *skill* is required. These housewives and mothers apparently have not the least ambition to be neat or cleanly, and probably have no idea whatever of the solemn responsibility resting upon them as guides and examples to their own households.

Thus, one generation after another comes on to the stage of action and passes off without any improvement, either in mind or body.

Their being so entirely debarred from every source of moral, social, or intellectual information, leaves the mind in a state of vacuity which renders it far more suscep-

ble to impressions of a low, debasing nature. The consequence of this is, that the women are more superstitious and bigoted than the men, more easily attracted by any thing which is new or exciting, and extremely enthusiastic when their attention is once arrested. They are fond of shows, and whatever is designed to please the fancy; but only the lower classes are ever seen at public places of resort.

I was deeply impressed with what I saw not long since, when visiting the wife and other female friends of a Nawab, or Mohammedan ex-king. Although we were expected, we were obliged to wait some time, during which, we sat and conversed with his Highness. We were at length admitted into a kind of court about a hundred feet square, in the centre of which was placed a charpoi, or low bedstead, covered with a sheet, and on this were seated three high-born women. When we entered they raised their eyes, but did not make the usual salutation of eastern countries. I think, however, their apparent impoliteness may have been owing more to diffidence than to any idea of their own superiority. We seated ourselves on chairs which had been placed near them for our use, and endeavored to enter into conversation with them, but they manifested little interest in what we said, although the remarks made were of a general character; and it was with difficulty that they were induced to answer a few simple questions. His Highness, however, relieved our embarrassing position by his affability and freeness. These princesses were surrounded by a great number of females, from the infirm old woman to the prattling child, most of whom, I suppose, were servants. A few were in direct attendance; others were cooking, others eating or smoking, while some (undoubtedly the happiest portion) were enjoying sweet repose upon the hard brick floor of the court. There were, of course, some distinctions in the dress and general appearance of the females composing this motley group; but there was, also, a striking similarity. *All* were heathen—*all* were ignorant, degraded women; and with the royal family there was a listlessness, apathy, and indifference which excited in our minds feelings of disgust and sincere pity.

They were engaged in chewing the pan-betel-nut, &c., so much used here, and it is my opinion that scarcely an idea of any thing else passed through their minds, during the

time we were with them. When his Highness was asked, if his wife could read, he replied, "No, this is not the custom." *He* manifests some desire for intellectual improvement in studying the English language, and often makes inquiries about things connected with the sciences. I think, too, that he would be glad to have his wife educated; but, high as he is in rank, he considers it impracticable, to introduce a custom so contrary to the long-established usage of eastern countries.

It is stated that there are places in the mountains of India, where the people are so devoted to their religion, that as soon as their daughters are old enough to take care of themselves, the deluded parents consider it their duty to give them up to the *dance*, or in other words, to lives of sin and shame. Thus these poor creatures live and die victims of the most cruel slavery, and perfect strangers to every feeling of delicacy, refinement and virtue, which should characterize the sex.

This appears to me worse, if possible, than infanticide, and to every Christian it is sad, indeed, to think that there are in the human family *any* so utterly destitute of morality, so degraded and so ignorant of what is right and wrong in the sight of a pure and holy God, as these poor heathen.

We hope and believe that such instances are rare exceptions, and that the time is not far distant, when they will be entirely unknown.

It would be very natural to conclude, that in a country, where the condition of females is such as has been described, they must have little or no *power*, but this is a great mistake; it is seldom acknowledged, but always felt, perhaps in no other part of the world more extensively and effectually than in Hindustan. Although it is written in the Shasters, "never take counsel of a woman;" and the people profess to take the precepts here inculcated as their guide, still, their every day practice shows that it is far otherwise.

We not unfrequently hear of individuals, who, through the instrumentality of missionaries or other pious persons have been *almost* persuaded to be Christians, and again drawn back into fetters of idolatry and sin, by the irresistible pleadings of mothers, wives, or sisters. It is also stated, that cases have occurred, in which Europeans of rank and education were so much under the control of native women, that they have actually

performed their ablutions in the Ganges, worshipped the sacred stream, and repeated all the prayers, &c., common among Brahmins. Such instances are, we trust, entirely unknown at the present time, and that they have ever been witnessed, though a most humiliating fact, is worthy of being noticed as a sad proof of the strength of *female influence* in India. Were this influence properly directed, what might it not effect in this vast land, teeming as it is with millions of immortal souls. But now, how dark, how disheartening the picture presented to our view. Still, we must not look too much on this side of it; there is a bright side. There are faint gleams of light, which, when viewed with the eye of faith, bid fair to dispel the gloom which now hangs over us. God has said, and will he not perform it? that the time will come, when a nation shall be born in a day; and may we not hope and believe that such a day will yet dawn on idolatrous, caste-ridden Hindustan.

Something has already been done in various parts of this country for the amelioration of the condition of females, and we trust the time is not far distant, when philanthropists and Christians of every name will unite in one determined, persevering effort for this hitherto neglected, down-trodden portion of the human family.

As the result of what has been accomplished, we occasionally meet with isolated instances of women, who approach somewhat nearer to the position which they might and ought to occupy as rational and immortal beings.

In these cases, we are forcibly reminded of *her*, out of whom our Saviour cast seven devils; and, although they are still so few, we cannot but look forward with strong hopes to the influence of the rising generation, when they come to take their places as wives and mothers.

The prejudices of the more enlightened Hindus against female education seem to be gradually giving way, as they see its good effects; and this ought to be a strong encouragement to Christians, to go forward with invigorated faith and zeal in this glorious work; trusting in the promise of Him who has said, "In due season we shall reap, if we faint not."

E. M. S.

The Annual Meetings of Calcutta.

My stay in Calcutta, while waiting for a passage, happened at the time when the Annual Meetings of the various societies here are held, corresponding, in a degree, to the May meetings in London and New York. I have thought that it might be interesting to the readers of the *Foreign Missionary* to have a brief account of them.

Calcutta is the only place in this part of India where there is a Christian community, large enough to secure a good attendance at such meetings. At Agra we have men enough to form committees to manage such organizations; but the greater part of the subscribers always live at distant places, and the decidedly religious part of the community is not numerous enough to preserve public meetings from a discouraging thinness. It has, therefore, been with peculiar pleasure that I have attended such meetings here. To see, in this heathen land, a large audience of Christian men and women, containing civil and military officers of high rank, merchants, pastors, and missionaries,—and especially to see many native Christians and East Indians with them,—was a spectacle that foretold good for India. And for me these meetings were peculiarly interesting. I had been for fifteen years up the country—not, indeed, deprived of the means of grace—but without the advantage to be derived from the gatherings of Christians, to stir up, encourage, and strengthen each other. They were, therefore, highly delightful to me: they gave me a foretaste of what I hope to enjoy during my visit to my longed for native land.

The first that I attended was that of the Seaman's Friend Society. The attendance was pretty good, but not so great as at some subsequent meetings. The Report stated that preaching had been regularly maintained at the Bethel by ministers of various denominations on Sabbath days, and that the regular agent of the Society had kept up a service on a week day evening. He had visited all the vessels that had been in this port, and distributed a large number of Scriptures and tracts. One of the addresses was by the Rev. Mr. Lacroix, of the London Missionary Society. Mr. L. is of a fine soldierly figure, his hair grizzled by time, but his body large, upright, and athletic, and his countenance the very index of benevolence and kindness. His unaffected zeal and affection were very delightful. The chairman

of the meeting, the senior Scotch chaplain, made here and there most appropriate remarks, pleasantly seasoned with an evangelical spirit, and showing the strongest desire for the spiritual welfare of seamen. Many officers of vessels in port, and seamen, were present. This society seemed not to be quite sufficiently supported; but it is gratifying to find that it can maintain itself in tolerable efficiency.

The next in order was the Annual Meeting of the Calcutta Auxiliary Bible Society. This was presided over by the aged Bishop Wilson. His prayer at the opening of the services consisted of merely the passage of Scripture beginning—"As the rain cometh down from heaven, and the snow," &c., changed into the form of a prayer by a few verbal alterations. This Society is well supported, and is engaged in securing a more perfect revision of the Bible in Bengali, and in publishing the Scriptures in that language, and in some of the neighboring dialects. It also pays for part of an edition of the Hindi Bible now being printed by the Agra Bible Society at our press at Allahabad. A chaplain of the Establishment, a London Missionary Society's missionary, the pastor of the Free Church, and myself were invited to speak. Some of the addresses were eloquent and heart-stirring; but one was so long that no time was left for me to do more than to state the outline of what I would have said. The speeches were, however, much more about the British and Foreign Bible Society than about the local one. One piece of doubtful policy is entertained by this Society—that of paying the travelling expenses of missionaries while on tours for preaching and distributing books. But it is probable that this kind of agency will soon be replaced by that of men engaged especially for this purpose. I afterwards attended a business meeting of the committee, at which this question was nearly decided.

During the next week the Meeting of the Tract Society was held. It was interesting because the detail of the work that is being done was so; and it was somewhat painful, because the amount of what ought to be done, and could not for want of funds, showed that the Society could not more than half overtake the work it is intended to perform. The experience of this Society is the same as that of ours in the Northwest: as compared with the Bible Society, it receives but trifling contributions. Why this should be so, I cannot perceive. I believe that the

distribution of tracts fully doubles the usefulness of the Scriptures. I attempted to illustrate and press home this thought in a speech that I was invited to make at this meeting. I was sorry to learn that about forty Bengali tracts are out of print, and there are no funds to put them to press.

The next, and I am glad to say, the largest of all the public meetings, was that in behalf of the City Mission. The effort to sustain missionaries to the poor nominal Christian population was commenced only during the past year. There are very many Europeans, East Indians, and Portuguese living about the city, some of them extremely poor, who are very degraded, even to the extent of forming what one of the speakers at this meeting called, "the opprobrium of Christianity." It has been very common for the more respectable natives to say to missionaries, referring to that class of the population, "Would you have us become like these people?" About the beginning of 1853, a retired merchant, who had made money in Calcutta, and had learned the misery and degradation of these people during his residence here, sent a donation of eight thousand rupees (nearly four thousand dollars) as the nucleus of a fund for a city mission. The ministers of the Presbyterian, Episcopal, Independent, and Baptist churches immediately concerted plans to commence the mission, and held their first public meeting in April. They raised a subscription, and began looking for men to do the work. At first they had considerable difficulty in finding any suitable agents, and were obliged to take up with two men who could not be employed in the work all the time, but gave such part of each day to it as they could spare from other employment. But since that time they have found five others, principally, as I understand, drawn from the army, having been privates in the European regiments serving in this country. Some of these men entered upon their work so lately as November. Of course, the Report which has now been given could not tell of much more than these steps taken to commence the enterprise. They have divided the city into seven portions, and appointed one man to each. In that part where the poor descendants of the Portuguese principally live, a man has been appointed who understands their language—indeed he is a converted Roman Catholic from their own class. Over each of these divisions is a superintendent, some of whom are ministers of different

churches, and some are pious laymen. An experienced city missionary has been selected in London, and is expected out this year to take the superintendence of the whole.

The chairman of this meeting was the chief magistrate of Calcutta. In his address he said that he was confident this mission would be the best auxiliary that he could have, and that he believed it had already produced some effect in that direction.

One of the speakers dwelt upon the effect of the mission, as affording an answer to them who object to missions to the heathen because all the poor and degraded of our own religion are not yet attended to; and he showed, with well deserved and caustic severity, that no one of these objectors was found amongst the supporters of this mission.

I could not help noticing that the greatest applause was drawn forth by those sentences, in the several speeches, that most distinctly recognized the Catholic unity of all Protestants, and those that most clearly attributed all the work of salvation to Christ and his spirit.

The missionaries of different societies usually have an address in one of the churches, accompanied with praise and prayer, on the first Monday evening of every month. The next morning they meet together, with such friends as may be invited, at one of their houses and spend an hour and a half in devotional exercises. After this they breakfast together, and then have a business meeting, in which they consider such matters as may come before the conference. I missed the meeting in January, as it was held so soon after my arrival that I had seen none of the brethren, and was ignorant of what was to be done. In this month, I attended the Monday evening meeting in the Free Church. The address was given by one of the ministers of the Scotch Established Church. The next morning the conference was held at the house of one of the Baptist Missionaries. The questions that were before the meeting related to a petition to government to suppress the book-swinging festival, and whether colportage, with the view chiefly of selling books, were yet practicable in Bengal. The conference was moved to consider the first question by the recent suicide at Kâli Ghat. As to the last, the conclusion seemed to be that the people are not ready to buy the Scriptures and tracts sufficiently to make such a plan successful.

It is pleasant to see how some of the first

laymen in Calcutta attend these meetings, and take part in the discussions. Their presence and aid ought to be considered a full testimony to the faithfulness of the missionaries: they know all the missionaries' plans, they witness all their labors; and if they were not faithful and laborious, it is not likely that sensible and disinterested men, who see them daily, would continue to aid and countenance them.

JOS. WARREN.

Calcutta, Feb. 10, 1854.

"Interesting Inquirers."

A FEW months ago three strangers from the provincial city of Hangchow were shown into my study. On being asked their reason for coming, they replied, "We come to hear the truth;" but as this is a common profession I scarcely believed them. On further inquiry, however, I found that they were acquainted with some of the facts and doctrines of the gospel; and this was explained by one of them reminding me that he had been at my house and received books two years before. These he had shown to his friends, and having business at Ningpo, they had now come to learn more of this new doctrine. After some conversation, I gave them New Testaments, and invited them to come again the next day. They arrived at the appointed hour, and after some remarks on the scenes of the crucifixion which they had just read, one of them, an elderly man, handed me some well-written verses of which the following is a translation:

"ON REVERENTIAL FAITH IN THE GOD OF HEAVEN."

The mercy of Heaven is vast
God's spirit is boundless,
Causing the sun and moon to revolve
Producing and cherishing all things.
Bestowing benefits far and wide,
And exhibiting a tender regard for human life.
Whence come our bodies? What man can tell?
We can only trace them to the first man,
Who was created by our Heavenly Father.
The Spirit of God is living and real;
Without form or body, eternal, inextinguishable.
Omnipresent, and brilliant as the sun and moon.

If we worship toward the vault of heaven
We will certainly obtain his influences.
In this life men incur many kinds of sin,
And in their blindness know not how to obtain pardon.
Fast bound in spells they wander in the ways of error,
Do not revere the God of heaven, but worship dumb
images of Budha,
What use is there in entering their temples and offering
them incense?
They are but carved wood, or moulded earth, the work
of artisans!
How can they answer prayer? How can they be-
stow happiness or virtue?
Some abstain from animal food
Through the vain desire of becoming genii,
But meats are the gifts of High Heaven,
And may lawfully be eaten.
It is Jesus the true God, who blesses the world,
It is He who bestows happiness and redeems sin,
Whose merciful protection all enjoy.
If every man will reverently believe,
Not one will fail of Heaven."

These verses discover a clear view of the spirituality and unity of God, together with the spiritual worship which he requires. They repudiate distinctly the errors of the Buddhist and Taouist sects; and assert the sinfulness of man; the divinity of Christ, the atonement he has made for sin, and salvation by faith. And whatever may be thought of their poetical merit, it will not be denied that they contain the marrow of the gospel. Now the writer obtained all this knowledge from his own reading, without an hour of oral instruction. While such instances, (and they are not rare) encourage us in the printing and distribution of books; they should also convince Christians at home that their contributions for this end are not in vain.

When these strangers were taking leave to return to their native city, the elderly man, whose name is Choo, again handed me a few verses.

"I came in search of truth, and providentially met with one who could converse with me of mysteries. The true doctrine is intricate, full of wonders and leads to essential happiness. Repentance and renewal are like a bright day after rain. The first day with a new heart is a day of happiness.

The first particle of truth I learn must be put in practice.

Presented by one who seeks instruction."

The three friends came again about a month after, and remained with me several days, engaged in the study of the scriptures. The two younger men came on business; one of them is a silk dealer, and the other a trunk manufacturer; but Mr. Choo said that he had made this journey of more than a hundred miles purely for the sake of learning more of the gospel.

During his visits, I learned that his mind had been prepared, in a remarkable manner, for the reception of the truth. He belongs

to a small sect who profess to be Eclectics, combining the morality of Confucius, with the belief in a future state of rewards and punishments, derived from the Buddhists, but not following them in the worship of images, celibacy of priests, abstinence from animal food, &c. Indeed, in all respects this little sect seems to be prepared for the gospel much as the Karens of Burmah. They number but a few scores in Hangchow, though there are probably more in other places. They urged me to visit them, and I shall not fail to do so, as soon as quiet is restored to this now distracted country.

Ningpo, July, 7, 1854. W. A. P. MARTIN.

Missions of other Churches.

Baptist Mission at Ningpo, China.

LETTER FROM DR. MACGOWAN.

The Gospel among the Insurgents.

April, 1854.—Two of our native brethren, having volunteered for the perilous enterprise, have been sent to Nanking to publish the gospel among the insurgents, and to obtain information respecting their religious character. We have but little reason to believe that they will succeed in their attempt to pass the lines, as they have been instructed not to make the effort, if it be attended with risk. Yet the possibility of success justifies the undertaking, so important are the objects we have proposed to ourselves in this mission. The brethren have not gone at their own charges, and we believe that they will be preserved from danger, while we pray that the glory of our Redeemer may be advanced by them. The brother who is a soldier in the imperial army has now been more than a year from us; but we are encouraged to believe that, though deprived of Christian society and encouragement, he remains loyal to the Captain of his salvation.

Another soldier has become a regular attendant on our services, and has joined the Bible class. Like many others who have gone thus far, he may turn back; or, like a few, he may rejoice our hearts by confessing

Christ before his countrymen. He was introduced to us by an inquirer of greater promise, a young apothecary whom I cured of opium-smoking.

Can opium smokers be reclaimed?

Opium-smokers are such a hopeless class that some do not believe it possible to reclaim them from the fatal habit, and have no confidence in any religious professions they may make. That their cure, however, is possible, I have abundant evidence in my practice, and therefore the conversion of such may be expected. The aged disciple whose loss we were called to deplore three years ago, was of this class; and a few days since our Episcopal brethren baptized an opium-smoker whom they had placed under my care for treatment, and who is undoubtedly reclaimed from the vice of opium-smoking. I ought, perhaps, to add, that this patient is not considered sufficiently converted to be admitted to communion.

[By inserting the following paragraph we are not to be understood as sustaining the intimation near its close. We are aware of no peculiarity of missionary work in China that would lead to the adoption of measures not justifiable elsewhere. In pagan lands no less than in Christian, the line between the convert and the unbeliever cannot be too dis-

tinctly drawn. "He that is not for us, is against us; and he that gathereth not with us, scattereth abroad."—*Ed. Miss. Mag.*]

Class of Probationers.

When inquirers possess a general knowledge of Christianity, and profess to believe it to be true, and are unexceptionable in their conduct, they are deemed fit subjects for receiving the initiatory ordinances of the Christian faith, which is administered according to the rites of the established Church of England, "sponsors" sharing the responsibility; and after a probation of uncertain length, they are permitted, if their piety warrants it, to partake of the Lord's supper. Hence the number of baptisms and the number of communicants are not the same. The objections which are chargeable against a system like this are too obvious to be named; but there are advantages connected with it which can only be appreciated by those who have had missionary experience in China. Many natives, who have long been under Christian instruction, have found themselves separated from their countrymen without being any nearer admission into the church, and have thus been led to relinquish the pursuit of truth; and the want of some means of retaining them under instruction and of affording them encouragement, and of committing them, as it were, in favor of the gospel, has been felt. It has seemed to some persons a desideratum to have, or rather to recognize, (for it will exist,) a party which is not against us. And while seeking, as the all-important object, the regeneration of pagans, not to discard judicious plans, calculated to form for us a body of adherents. The system alluded to above possesses advantages of this kind. And it is one which may be consistently followed by our brethren who practice pedo baptism. Its advantages, however, such as they are, might perhaps be secured in a manner which would not conflict with our Scripture views. The peculiar nature of missionary work in China authorizes the adoption of measures, which, in other lands, would be futile, if not reprehensible. Further experience may clearly suggest these. And it seems possible that among them may be found something analogous to the "class" system, without its objectionable features.

Our city is in the safe keeping of a body of Canton pirates who have "returned to allegiance," as it is literally rendered from the Chinese;—a free and truthful version would be, that they are villains bought over by the

authorities, whose pay is greater on land than their booty could possibly be afloat. Corresponding with these are their neighbors the Macao Portuguese. Between these two parties the native coasting trade has been stopped, merchants have been distressed, and the people generally made to "eat bitterness," as they express it. These rival powers are vowing mutual extermination. But like all bad men, they are deficient in courage, and the desired consummation is not likely to be realized.

"Christian" ceremonies—Judas Iscariot.

It comes in the way of our duty to record some proceedings which took place between the "Pagans" and the "Christians," under our own eyes in this city last Sabbath. It should be premised that the day was "Easter," and that the preceding "Friday" was "Good." On Good Friday, the "Christians" exhibited their religious zeal after a fashion peculiar to the maritime members of the Greek and Roman churches. As it produced an impression upon Asiatic pagans, a description of it may serve to edify American heretics. A full-sized image of Judas Iscariot, made of straw and cotton cloth, was placed on board a lorcha. Around this representation of the traitor were gathered several crews. With vociferous cursing and swearing, the "Christians" fell upon the unconscious object of their rage, spat upon it, and kicked it; boxed its ears, slapped its face, thumped and pommelled it all over, while some, more zealous, gnashing their teeth, rushed upon it with their knives, stabbing and ripping it with feeling, as if it had been a pagan enemy. Finally, before it was knocked and cut out of shape, it was run up the yards; and as it twirled about, it was saluted with the most vituperative abuse. After dangling till night, it was cut down and allowed to go adrift. Thus closed a ceremony which the Chinamen ventured to call marvellous. Those Lusitanian sons of the church, like their Hibernian brethren, who, in my youthful days, flourished at the Five Points, aided their devotions with stimulating beverages, and, on that and all the following day, were religiously fuddled. Unhappily a party of them attacked some "heathens," one of whom they barbarously butchered. Ordinarily they can kill Chinamen almost with impunity; but the deceased was one of the Canton pirates, in whose keeping our city is placed, and consequently we had an exciting "Easter." One of the pirate-

ships was cleared for action, and came alongside the lorchas to which the "Christian" murderers belonged. The fight was averted by Dr. McCartee, whose house would otherwise have soon been riddled by shot. His remonstrances and those of the English consul, as well as the American flag, which the doctor put out of his window, induced the pirates to make their attack on land; particularly as the Portuguese had deserted their vessel. A house in which they sought refuge was attacked, and after some bloodshed, the Good Friday and Easter festival closed,—the "Christians" suffering an ignominious defeat, and the pirates rejoicing in having humbled and scattered a body of Europeans.

Ningpo as a Missionary Field.

Ningpo was formerly the most promising field of missionary labor in China. But the arrival of these "Christians" has changed the aspect. Since the fight of Easter, we have had placards posted on our houses, holding us and our doctrines responsible for a catalogue of crimes, some of which could not be named, perpetrated from time to time on individuals and families by Portuguese. "There are none," says the anonymous placard, "who say that the doctrine of Jesus which you preach in churches is not good; but why come thousands of leagues to teach us, and not stir an inch to instruct those men? Our indignation is rising like the waves of the sea, and our anger like mountains. Take care that the whole of you are not smashed together; it may be difficult to distinguish between gems and stones."—*Missionary Magazine*, Nov. 1854.

Baptist Mission among the Bassas, West Africa.

JOURNAL OF MR. GOODMAN.

Tour in the Bush—Out-fit and Escort.

March 1.—In accordance with previous arrangements, brother Vonbrunn and myself started from Bexley this morning on a second tour, with a view of seeing the interior and also of preaching to the people. After experiencing no small difficulty in obtaining boys to accompany us and carry our baggage, we set forth, fifteen in number, at about eight, A. M. The reason of so many accompanying us may be found in the mode of travelling to which we are obliged to resort. We cannot here, as at home, take a few dollars in our pockets and start out. Money does not

pass. We must have *goods* for every thing and somebody must go and carry them. Then, there is our luggage proper, i. e., clothing, bedding, &c., and, lastly, some *guns* must be carried for fear of leopards, &c.; so that, putting all these things together, they make quite an amount to be carried.

After a walk of about three or four miles, we reached Tom Peter's town. We had previously engaged him to go with us as guide. Soon afterwards we reached Ta's place, through which we passed without stopping. Travelling on, up hill and down, over logs, and stones, and roots, about three we reached Hwebli. This is a place of perhaps seventy-five inhabitants, and took its name, which by way signifies Baboon-town, from the great strength of its people. Here we were very kindly received; and as I was very tired, we concluded to tarry for the night. The chief gave us a goat, which we killed for our suppers. This giving of gifts, though it may seem to be, and very often is, a mark of real good feeling, nevertheless not unfrequently is a source of great annoyance. If a man gives you a gift, he expects one in return, of equal, and, from a stranger, of, far superior value.

After supper, we called the people together in a large open kitchen, and I preached from 1 John v. 11. The congregation numbered about fifty, and gave good attention, as I attempted to break to them the bread of life. The gospel has been often preached in this town, though but little is yet seen of its results. The distance travelled to-day is about twenty miles.

Bassa Farms.

2.—Started this morning at half-past six. Found the path very unpleasant, owing to the heavy dews, and our having to pass through many old farms, where the thick grass has completely filled up the way. The people here never make a farm in the same place for two successive years. They think nothing will grow the second year. Each year they make a new clearing. But so rapid is the growth of vegetation, that, but for the absence of large trees, you could not in three years tell where a farm had been made. This second growth is much like the growth of shrubs that covers the oak openings of the western states, being much thicker than in the forest. That part of our journey which lay through these old farms was invariably the worst, not only on account of the grass, but also of the large logs with which the path is encumbered.

Beautiful landscape—Reflections.

After about an hour's walk, we reached the Mechlin river, which we crossed in a canoe. Passing through one or two small hamlets, we reached Kpobli. This is a small town in Princes' country. Here we stopped, and took breakfast. We then walked for some hours through a beautiful country. Hill, valley, and plain followed each other in quick succession. One spot in particular took my attention. We had been passing through a low marsh, when, all at once, we began to ascend. We climbed up a sort of staircase of rocks, till we reached a spot some two or three hundred feet high. Here we had a splendid view, the most extensive I have yet had of this part of the country. I could not but think what a beautiful land this might be, could religion and civilization here exert their salutary power. O, when shall Africa's day dawn? When shall her long, dark night flee away before the light of the Sun of Righteousness?

About three o'clock, A. M., we reached Kudrubli. This, once quite a flourishing town, is now so fallen to decay as scarcely to contain forty or fifty people.

Here, as at Hwebli, we were courteously received, and though it was not late, we determined to remain for the night. Supper being over I preached to the people from Judges iii. 20—"I have a message from God unto thee." About thirty were present, who gave good attention. Distance passed today, little more than twenty miles.

Life in the Forest.

3.—At seven A. M., we again started. After walking about two hours and a half, we reached Geihweo's place, a small town, situated on the edge of what is called the "big bush." This is the last place we shall pass, ere we reach the borders of Kaigma. Here we took breakfast, and the boys cooked the rice which was to last them through the forest. After breakfast we again took up our line of march. This afternoon, for the first time, I suffered for want of water. We walked three hours without being able to get any; and though this may seem but a short time, I felt it not a little. Just about sunset we reached the centre of the forest; and here, caravan-like, we halted for the night. There was, to be sure, no long train of camels to unlade; but each one, depositing his burden as he came up, at once set about making preparations for the night. Some booths were soon constructed, under which we were to

sleep. We had walked twenty-five or thirty miles during the day, and were very tired. Nor was our encampment altogether devoid of the picturesque. We had built four or five fires, and as the day went out, their wavering light lit up the scene, with a fitful glow. By and by out came the stars, and soon the firmament was bright with living fires. The boys had made my bed by driving four sticks into the ground, placing on them two poles longitudinally, and then on these last bamboo poles. I had them bring a few handfuls of green leaves, which I strewed over the poles, and then, wrapping myself in a quilt, I turned in. As I lay there I thought, O how I thought, of home and loved ones, loved ones far away here, and loved ones, O how far away in America! Then I thought of the past, and with deep regret that I lived so long and done so little for Christ; so very little in comparison with what he has done for me. Thus, full of saddening, though, I trust, not unprofitable thoughts, I fell asleep.

4.—Rose from our forest bed, and after a cup of coffee proceeded on our way. Brother V., who had been ill before, was quite sick this morning. I had rested well and was quite refreshed. Once during the night, I heard or fancied I heard the tread of some wild animal; but on stirring the fire the noise was heard no more. After travelling about two hours and a half, we came to a beautiful little brook, where we halted and took breakfast. While waiting for brother V. to come up, I picked my way along the rocks in the bed of the little stream, till I came to quite a little cascade. The little brook gathered itself up, and made a leap of twelve or fifteen feet over one solid rock. Having accomplished this feat, on it tore, as if it would say, "Here I go, who's afraid?" During this morning's walk, we saw numerous traces of elephants. About noon we emerged from the forest, and soon reached a small town, where we stopped to rest and dine.

African death-wail—Groundless excitement.

After a couple of hour's delay, we once more started, and at four o'clock, P. M., we reached Kaigma, or as it is now called, Ziobli. By this latter name I shall hereafter designate it. On entering the town, we proceeded directly to the large kitchen, and were soon surrounded by all the principal men of the place. We stated the object of our coming, and though, at first, they were a little suspicious, their suspicions soon wore off, and they received us with the utmost cor-

diality. We found Zio, the head man, mourning for his mother, who had recently died. Twice during the evening did we hear that loud and bitter cry, which the natives set up when mourning for the dead. It is a sort of prolonged howl, and I should think would rarely fail to produce mournful feelings in all who heard it.

Not long after our arrival, there came running at full speed some ten or fifteen young men. The perspiration was pouring off them; their guns were cocked, and they were evidently in a state of no little excitement. The cause of the commotion was our humble selves. A woman who saw us as we entered the town, ran away to the farm with the intelligence that many Americans had entered the town, and she supposed they brought war. This was enough. Away go cutlasses, billhooks, &c.; guns are snatched up, and the strife is, who shall reach town first. On coming in and finding friends where they had looked for enemies, they seemed not a little pleased. But they had come to town and must have some sport. So they brought out the big drum, and placed it before our door, and got the man with the war horn; and all being ready, the noise began. They drummed and they blew, they danced and they shouted, till the whole town rang again. After the noise had continued some time, brother Vonbrunn went out and spoke to them. At his request they desisted, and were soon quietly seated in the house for the purpose of hearing God's word. I preached from Luke ii. 14. The congregation numbered but about thirty, and paid good attention as I endeavored to set forth the peace-imparting nature of the gospel of Christ. At the close of the exercises, Zio, on learning that the next day was Sunday, of his own accord told his people, not to go to their farms, but to stay in town.

The Sabbath—Discouraging labors.

5.—Sabbath.—This holy day finds me far from friends, in a heathen town, trying to work for Christ. In reflecting on my situation this morning, I was led to ask myself, "Why am I here?" I strove to look faithfully into my heart, and I felt that I could use the apostle's language, "The love of Christ constraineth us." At ten, we called the people. I preached from 2 Cor. v. 10. The people listened attentively, while I strove to set before them the certainty, the nature, and the results of the coming judgment, and urged them to be prepared by faith in Jesus

Christ. About fifty-five persons were present, quite a number of whom were women. Zio, who, the night before had ordered his people to stay in town, was himself absent, thus showing that he felt little interest in the matter of his soul's salvation. The night before he had said that God's word is true, and may not be disputed, and that though he could not control the hearts of his people, he had his own, i.e., he had his own feelings on the matter; though his absence did not lead me to suppose that his feelings were by any means of the right kind. His excuse was, that he went to call more of his people; but if so, I do not think they came. At 2 P. M., we again had a meeting. I spoke from Luke xiv. 15—24. About forty-five were present. At our evening worship very few were in beside our own boys. Thus closed the day. Seed has been sown; and may He whose it is to prepare the heart cause that it fall into good ground and bring forth much fruit.

6.—The history of to-day presents little worthy of note. I have been occupied mostly in looking about, talking, &c. It being one object of our journey to procure some boys for the mission school, I spoke to-day to Zio about it. He made me no definite promise, but will take the matter into serious consideration. This town was once visited by brother Croker and once by brother Clark. Kaigma, who was then chief, is dead, and Zio, his brother has succeeded him. The place has a beautiful location on high and dry land, being, as brother Croker observed, several hundred feet above the sea. It is surrounded by a palisade and entered by gates.

African warfare.

Just outside the gate, on one quarter of the town, are three skulls, and by that on the opposite side are two others. These are skulls of enemies slain in or before the town. Some time since, one or two of Zio's brothers, jealous of his authority, stirred up war against him. They formed an alliance with Duawi, chief of Zuzo, and the agreement was that Duawi with his forces should attack Ziobli on one side, while they with a body of men hired from the Goolahs, should attack the other. Could this scheme have been carried out, the allies would doubtless have carried the day. As it was, they just failed. The force led by Zio's brothers reached the town, and in the night made their attack. One of their bravest warriors scaled the barricade; and had not his great anxiety to kill Zio hurried him on, Ziobli would have been lost.

Instead of firing the town, as he might easily have done, he ran through it looking for Zio. He killed several, and was at last killed by one of Zio's men. As soon as the enemy got within the town, one of Zio's brothers cried out, "The enemy! The enemy!" supposing Zio would answer, and thus his place be discovered. But Zio being a crafty fellow, suspected the plot, and said not a word. The enemy were finally repulsed, and one of Zio's brothers, who was so badly pierced with thorns as to be unable to get away, was overtaken and put to death. Not long after, Duawi and his forces came up, but were beaten off with loss. By these successes Zio's power was more firmly established than ever, and as a consequence his pride was not a little increased. He seems to be a shrewd old soldier. As full of nonsense as a boy, he is feared rather than respected by all about him. He is a very expert hunter, and was formerly a very strong man. He took a young elephant alive, and compelled it to walk home to the town. He has also taken a live leopard. These things have given him a name. He strikes me as being a pretty fair specimen of an African chief, full of pride, and fearing nothing but the power of a civilized government. His war with Duawi was protracted, till the Liberian government sent an ambassador and ordered them to desist, which they very soon did.

Rapid depopulation.

I am very much disappointed in the size of the town. In brother Croker's time it contained from eight hundred to a thousand people; now one hundred and fifty is a high estimate. There are within the palisade 144 houses. Of these, twenty-six are kitchens; while of the remainder, not more than one quarter are inhabited. While the war was going on, these houses were occupied; but since its close, the people are scattered abroad. About thirty miles north of this place is the Bi mountain, the highest in the Bassa country. We propose setting out to visit it on the morrow. This evening I preached from Acts viii. 35. The congregation numbered about forty-five, and listened with attention.

7.—Set out at eight A.M., on our visit to the mountain and the people in its neighborhood. We had expected to reach our destination to-day and to return to-morrow. But as we have already learned, we have laid out too much work. We passed through several small towns without halting, and

about sunset reached, not our journey's end, but a little place called Kboili. The head man urged us to stop with him all night, and promised to go with us on the morrow as far as Dyeikba's, the principal town in that section of country. We concluded to stop, and nowhere have we been more kindly or more heartily welcomed. After supper we called all the people in the little town together, and brother V. addressed them. He was listened to with the most marked attention, especially by Kboi, the head man. I think this is the finest specimen of a Bassa man I have yet seen; and were he a Christian, he would be "the highest style of man." I never think of that man without a prayer that he may be converted to Christ. He seems desirous of visiting the mission, and I hope will soon do so. One effect of our journey through the country will be to open the paths, so that many will visit us who otherwise could not.

8.—After a good night's rest, we proceeded on our way. Passing through a town of perhaps sixty houses, and crossing two good-sized streams, about 11 A.M., we reached Dyeikba's. This is the largest town in this part of the country, though, like all the rest, it has many unoccupied houses. Its location is pleasant, and the breeze it enjoys from the mountain, delicious. After partaking of some refreshments, as it was too late to visit the mountain to-day, we called the people together, and I preached to them from Mark xvi. 15. About fifty were present, and the best of attention was given.

The ransomed slave.

At this town we fell in with a man whom Mr. Vonbrunn redeemed from slavery some years ago. I do not think I ever saw gratitude more clearly manifested than in the case of this man. On seeing brother V., he was literally speechless with delight. During our stay, it was his greatest happiness to be near Mr. V. O, if Christians would but feel like this ransomed slave toward Him who has redeemed them, how devoted would they be to him, and how earnestly would they strive to do his will.

The mountain and cave—Superstition.

9.—Set out according to arrangement, and, after passing through a beautiful tract of country, we at length reached the foot of the mountain. This is rather a long back of land than a simple summit, being on its top some four miles long. The part to the

foot of which we had come was the end, and presented a bold, rocky headland, rising perhaps four thousand feet above the level of the sea. Commenced to ascend, and walking and climbing about three or four hundred feet, we reached the mouth of a cave. As I drew near it I was astonished at hearing a noise not unlike the far-off beat of waves upon the shore. It was caused by the rustling wings of a host of bats that inhabit the place. Clambering down the rock, we stood within.

The passage in which we now found ourselves seems to have been formed by some powerful convulsion. The sides, floor and roof, are of solid rock, and the latter looks just as though somebody had laid it there for the very purpose it serves, as a covering for the space below. This entrance is about twelve feet wide, seven feet high, and thirty feet long. That it is only the entrance I feel satisfied, though, as we had no means of striking a light, we could not venture any further exploration. I afterwards learned that there is a sort of traditionary tale current among the people, that many years ago one of their warriors entered the cave, where we did, and passing under the entire mountain emerged on the other side. While at this place, we had a melancholy example of the superstition of this people. Scarcely had we entered the cave, when several commenced praying to it. I could not understand them, but brother Vonbrunn did, and reproved them for it. I threw one or two stones back among the bats, and they afterwards said that the god of the place was angry, and that it grew suddenly dark.

I had supposed we were to ascend the mountain at this spot; but it is inaccessible. Accordingly we retraced our steps, and, after a walk of about seven miles, reached the point of ascent. Here we began to climb;—up, up, up, feet and hands, bushes and roots, all being in requisition to help us along: After an hour and a half of such labor, we reached the top of that elevation. It was a beautiful spot, though by no means the highest point. This was two or three miles from us, and about a thousand feet higher than where we stood. I wished to go there, but was told it was impossible, that no one had ever succeeded in reaching it, &c.; and I was obliged to content myself with what I had already seen. We wished them to cross the mountain, and, going round the head of it, get a view from all sides; but our guides objecting on account of the distance,

we were obliged to return. About three o'clock P.M. we were again at Dyeikba's, and so excessively fatigued that I was unable to hold a meeting in the evening as I had intended.—*Ibid.*

Scotch Free Church Mission in Caffraria.

Baptism of Fingo Converts.

A letter from the Rev. G. Laing, of Lovedale, informs us that, on Sabbath the 26th of March, no fewer than twelve converts—eight men and four women—were received by baptism into the church. These persons are all Fingoes, with one exception, a Caffre. They had been in the class of catechumens for some time previous, and before baptism they were examined by the session as to their knowledge of the gospel, and their experimental acquaintance with divine things. To these he adds the following interesting particulars.

"I rather think I have not noticed the baptism of a wife of Mabanhlos, a Fingo chief, at Macfarlan, where Mr. M'Diarmid is acting as missionary. The name of this person is Ubizo, and she was baptized on the first Sabbath of January of the current year. This person had been under the instructions of the Wesleyans near Fort Peddie, and has been taken up by us where they left her. Various instances have occurred of persons having come in from other parts of the country, who had been to some extent taught to read, and otherwise instructed, where they were formerly residing. When such persons are desirous of becoming the followers of Christ, they make themselves known to us. When they wish to adopt the opposite course, or, it may be, are induced to do so by their relatives, they are at no pains to discover themselves. The other day I found a striking example of this. When speaking to some people at a Fingo hamlet in the neighborhood, I observed a young wife with a child in her arms, rather interested in what was going on, and I was led to address a few words. She discovered an unusual degree of intelligence; I soon found that she could read the Caffre New-Testament. It was soon also apparent that she had attained a considerable knowledge of English, and could understand an ordinary conversation in that language. I asked

her if she attended the preaching of the gospel. She said, "I cannot attend at present, as I am watching the garden (i. e. corn land,) on account of the birds." Did you go before you required to watch?" She answered in the affirmative. "Who taught you to read?" "A Mr. Walker." "Where does he dwell?" "At Somerset." This young mother was all painted over with the unseemly red paint, and covered with a blanket. I thought such a dress ill befitted her indeed. I afterwards found that the husband was opposed to Christianity, and this probably accounts for the circumstance that one who had made such encouraging progress in learning should have concealed herself from the missionaries. After I had visited some sick people at the same place, I went to her husband, who is an agreeable young man, and who offered no opposition to religion, though I was told by a Christian at the place what his views were. It seemed to me—I hope I may not be disappointed—that there was some good thing towards

the Lord God of Israel in the heart of that young woman.

Increase in Congregation at Lovedale.

Last Tuesday we received an accession of fifty-three Church-members, being the greater part of the native Christian communicants of Birklands, formerly under the pastoral care of the Rev. Henry Calderwood, and lately under that of the Rev. Joseph Gill. Twenty-two of these are men, and thirty-one are females. Including those lately baptized, the number of the native church-members at Lovedale is now 160.

Within the last two weeks there has been an increase of fifteen candidates, so that the number taken out of this class by baptism has been more than filled up. They amount at present to thirty-nine, so that, under the divine blessing, at no distant day, we may reckon on this infant church as numbering 200 members in full communion.—*Record Free Church of Scotland, Sept. 1864.*

Miscellany.

Peacocks in India.

THE accompanying engraving represents a religious faqir feeding a peacock. The writer of this notice has never seen a faqir dressed just as this one is represented by the artist, but there may be such; for some of the sects have queer and various fashions.

From about the district of Alygurh, which lies next to that of Delhi, eastward, through all Sirhind and the neighboring territories towards the north and west, the peacock is held to be very sacred. One of the gods is sometimes represented as riding on a bird of this species, and the bird is therefore held to be very holy; and often the natives hold it to be a god itself. This faqir probably thinks he is doing a very meritorious thing in feeding a peacock; he supposes the gods will be pleased with him for it; he hopes thereby to purchase some thousands of years of happiness in the next world. Poor man! He has not known the Bible.

While travelling through the doon of Dehra last year, the writer inquired of the inhabitants if they allowed these birds to be shot. They replied, that they could not help themselves if gentlemen would shoot them, but that they did not like it, and usually managed to prevent it. In Sirhind they go further than this: a few years ago two young English officers, who had not been long enough in India to learn all the customs of the people, were out shooting, and killed a wild peacock. The natives of the neighboring villages resented it, and pursued the young men with the intention of killing them; and they had a most narrow escape. Similar things have happened several times; and there was once a report, for the truth of which there is, however, no certain voucher, that a private English soldier was mobbed to death for this cause.

In the provinces lower down the Jumna river the pea-fowl is not held to be so sacred, though it is in high honor there too. They



FAQIR FEEDING A PEACOCK.

may, however, be killed without bringing the sportsman into any danger. On a journey up the Jumna to Agra, the writer killed several for the table, and some of them were very fine. It was with a certain degree of regret that he did so, for they are a very great ornament to a landscape. We were often called out of the cabin to see one, or a group of them, standing on the perpendicular peaks of the river bank, with their graceful figures sharply marked against the deep blue sky beyond, and their gorgeous colors glittering in the sunlight. They are found wild in that region in great numbers. More than twenty were counted at once, when they had come down to the water to drink.

Near the Mission House in Agra, about half way down the side of a deep water-course, lives a faqir, in a grove of trees. He has pet pea-fowls, and has allowed them to multiply so that they are a prominent object now. Their screams are sometimes an annoyance at the Mission House. They

doubtless both amuse him and serve to draw Hindoo *parishioners* to him.

When men have not Christ they are never satisfied with their objects of worship, but are continually adding to them. J. W.

The Chinese Tea Shops.

THESE somewhat resemble the collection of tea-tables seen at the eating-houses in southern Europe, except that there the tables are placed out of doors, where gentlemen and ladies gather around them in the cool of the day, and call for a cup of tea or an ice-cream, or cakes and bread and butter. In China, the tea-tables, a dozen or two together, are placed usually within the house, having the doors and windows open. Here two or three, or more, Chinese men, not women, gather around each table, and over their tea-cups tell stories or report the gossip of the day.

Here the missionary, amid his way-side preaching, calls for a little while to rest after a weary walk, where he may also be sheltered from the sun; and seating himself by one of the tables calls for a cup of tea.

This, spoken in the language of the place, attracts attention; and, suspending the little tea-cup which is being conveyed to their lips, full of the fuming beverage of the country, each turns his almond-shaped eyes upon the stranger, surprised to hear this *fankuai* (foreign spirit) speak in the language of the celestial kingdom.

The missionary, perhaps, next asks the man nearest him his "honorable name." Still more surprised that this outside barbarian should know anything of civilization and the language of politeness, the company gather around him, and, as their curiosity gains upon their surprise, begin to ask a variety of questions; such as, "Why do you have so many buttons on your coat which are never used?" "Is it not very difficult to put your arms into such tight sleeves?" "How far is it to your honorable country?" "What do you have there to eat and drink, if you do not grow rice and tea?" Other questions lead on to the form of government, the rights of woman, the objects of worship.

Then the missionary finds a good opportunity for introducing his message, and speaking to them of "Jesus the only Saviour." At this name some are offended, having heard it spoken, but refuse in their thoughts to give him a higher place than that of a nobleman, or a sage, and think they are very liberal if they allow to Jesus a place of comparison with Confucius, and think the missionary very unreasonable if he presume to place him above their sage. At this place, which is filled with persons coming and going, or calling for tea, and with constant interruptions by questions irrelevant to the subject, the missionary can expect there and then to do little more than to direct the attention to the true God, and awaken an enquiry about this new religion. The bustle of the place must be exchanged for the quiet order of the chapel; and these first announcements of the gospel must be followed by instruction given with line upon line, and precept upon precept. For it is a mistake to suppose that it is easier to convert an ignorant sensual heathen, brought up in superstition, than a man in this country, who has been taught the Scriptures from his childhood. The heathen seldom receive the gospel on first hearing it. They sometimes think they do, but on examination it is found that they do not understand the most simple truths, and have not the least idea of breaking off from their sins, and

obeying the commandments of Christ. The novelty attracts them, and the promise of good pleases them, and they are ready to profess themselves disciples; but the missionary finds them as full of self-righteousness and sin as ever, and nothing but patient teaching, with the help of God's Holy Spirit, will convert them into true Christians. Think not, dear children, that the missionary's work is easy. No, it needs the utmost patience; but when he does succeed in bringing the heathen to Christ, he feels amply repaid for all his anxious labor.—*Juv. Miss. Herald.*

Poor Ned.

BEFORE the negro slaves in the West Indies were set free, a regiment of soldiers was stationed near to one of the plantations cultivated by the slaves. One of the soldiers had often seen a slave, named Ned, pass by, and one day called to him and said, "Ned, I will teach you to read."

Ned.—"Oh, massa, me too much pleased to learn read" (meaning, I should be quite delighted to learn).

Soldier.—"But, Ned, I will teach you to read only on one condition."

Ned.—"Oh, massa, me much pleased learn read. What dat 'dition, massa?"

Soldier.—"It is this, Ned, that if I teach you to read, you must teach another to read."

Ned began to learn. As soon as he had learned his alphabet, he called to another negro, "I say you, you want learn read?" "Ay, Ned; I no read, no buckra (white) man teach me read." "If I teach you read, you teach totter nigger read."

In this way the negroes went on, every one teaching another, until a large number had learned to read. The managers became apprehensive about it, and tried to put a stop to it. Finding it was all Ned's doing, they flogged him very severely till his back bled in many places. As soon, however, as poor Ned recovered from this, he began again to teach the negroes to read, and was punished more severely than before. Still he persevered, and the managers not knowing what to do with him, sent him to another estate, where he went on just in the same way, and so the negroes on this estate learned to read too.

When the slaves were set at liberty, the Bible Society presented every negro who could read with a Testament. A missionary

was asked how many negroes on Ned's estate wanted Testaments; he answered, "A good number can read, I suppose fifty Testaments will be sufficient." Instead, however, of fifty, *six hundred* Testaments were required for poor Ned's disciples.

Now, dear readers, why should not you be as active and persevering as poor Ned was? You say you cannot *go* to teach the little heathen children to read; no, but you can help to send others. You cannot do much, it is true; but there are many who do nothing, and they might help you in your efforts. Go, then, and tell all the people you are acquainted with about the poor perishing heathen. Tell them that money is required to send missionaries to them. Put your own mite into the missionary box, and invite others to do so, and get them to invite others still, so that all may hear about and do something in the good work.

Do you believe that the heathen perish, unless they be brought to Christ? Then *what is to become of your own soul?*—*Juv. Miss. Herald.*

Psalm lxxi.

YE distant lands, in God rejoice,
Approach, adore, and sing!
Revere His name, obey His voice,
And own Him for your king.

O God of mercy, God of might,
Soon, soon, let all that be
Around Thy glorious throne unite,
And yield their hearts to Thee!

Thy wondrous acts to us of old
Surpass our power to tell.
Approach, ye nations, and behold:
He is your God as well.

O bless the Lord, ye people, bless!
With us His love proclaim!
He brought us help in our distress,
He offers you the same.

—*Ibid.*

REV. H. F. LYTE.

Board of Foreign Missions.

NEW YORK, DECEMBER, 1854.

Recent Intelligence.

MISSION HOUSE, Nov. 13, 1854.

INDIAN MISSIONS.—Letters have been received from the Creek mission, October 13; from the Choctaw mission, October 12; from the Chickasaw mission, October 12; from the Seminole mission, to October 3; from the Iowa mission, to October 17: from the Omaha mission, to October 26. Generally the mission families were enjoying usual health. — We note as of special interest some degree of serious feeling on religion among the Seminoles. Messrs. Loughridge and Templeton, of the Creek mission, had preached at Oak Ridge on Saturday and Sabbath, as they returned from the meeting of synod. Mr. Lilly writes, that "a large number were present: the services were solemn and interesting, and the people attentive. Two were received into the church on profession of their

faith; two others were examined by the session, but their admission was deferred. We trust the Lord is beginning a good work among the Seminoles."—For information concerning the Iowas and Omaha missions, see the report of a visit to those missions by one of the secretaries, which will be found in the *Home and Foreign Record* of this month.

INDIA.—Our advices are dated at Lahor, August 18; Lodiana, to August 19; Saharunpur, to August —; Agra, to September 1; Mynpurie, August 19; Futtehpore, August 8; Allahabad, August 21. The missionaries were permitted to receive two members into the church at Lodiana, and four at Saharunpur. Two other applicants for admission at the latter station were deferred, concerning one of whom Mr. Campbell writes as follows: "He is a very interesting character, and the most sincere and satisfactory person of his

class I have met in India. He has spent the greatest part of his life as a religious mendicant. Some ten years ago he received from us a number of religious tracts, which he read carefully and then returned, receiving others, and meeting us from time to time at the Hurdwar fair, &c. He thus learned the way of salvation, through our Lord Jesus Christ. Some months ago he came to a decision, and resolved to embrace and profess Christianity, and to renounce Hinduism. His examination was very satisfactory, and was fully sustained, but wishing to avoid all appearance of haste, we deferred his baptism for three months longer."—Mr. and Mrs. Scott reached their station at Agra on the 29th of August.—Mr. Nundy reports a spirit of inquiry among the people at Futtehpore, and mentions the case of a young Hindu who had been giving much attention to Christian instruction, whose friends had persecuted him on that account, and confined him in a house, to prevent his having intercourse with the missionaries. Mr. Nundy says there are also other inquirers. We regret to learn that he has been called to mourn over the loss of his youngest daughter, an affliction which he feels very deeply, but appears to bear with Christian resignation.

MISSION TO THE CHINESE IN CALIFORNIA.—A letter from Mr. Speer, of October 13, has been received, which mentions his being on a visit to "the mining country towards the south," to seek the salvation of the Chinese in those parts.

ARRIVAL OF MISSIONARIES.—A notice of the arrival of the Rev. Joseph Warren and family, of the Agra mission, was inadvertently omitted at the proper time. They reached this port on the 19th of August, returning after an absence of about sixteen years on a visit, partly for health, and partly to make arrangements for the education of their children.—The arrival of the *Joshua Bates* at Hong Kong is reported in the newspapers, the ship in which Mr. and Mrs. R. Lowrie were passengers. Our letters from them were despatched from Angier, within a few weeks sail of China, at which time they were well, and their voyage had been a pleasant one.

DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS,

IN OCTOBER, 1854.

SYNOD OF ALBANY.—*Phy of Londonderry.* Newburyport 2d ch mo con 31. *Phy of Albany.* Schenectady ch 189; Princetown ch 46; Johnstown ch to con **PETER M. EWING, DAVID MILLER and PHILIP YANNEY 1 m's 93. Phy of Mohawk. Onida Depot ch 10, 368 00**

SYNOD OF BUFFALO.—*Phy of Ogdensburg.* Ogdensburg, N. Y., 'a friend to missions,' 5 00

SYNOD OF NEW YORK.—*Phy of Hudson.* West Town ch 27.17; Hamptonburg ch 17.43, less 7 for *Foreign Missionary*; Centreville ch 24. *Phy of North River.* Cold Spring ch mo con 10; Marlborough ch 4.50; Newburg ch 33.23, Sab sch 38. *Phy of Bedford.* Red Mills ch, S. S. Myrick 4; Patterson ch 9.60; Yorktown ch 4.30; North Salem ch 11; Rye ch, G. D. Craigin 25; White Plains ch 39.88. *Phy of Long Island.* East Hampton ch 61.74; Southampton ch, Shinnecock Indian Sab sch for Choctaw mission 1.11; Islip and Huntington ch's 24. *Phy of New York.* New York First ch ann coll add'l 500, mo con 115.45, Sab sch to ed *W. W. Phillips* 6.25, Miss L. Jaudon's class to ed *Fanny Phillips* 6.25, Teachers to ed *James Donaldson and Sarah C. Dow* 12.50, Young Ladies to ed *Mary K. Lowrie* 12.50, Mrs. Lowrie's class to ed girl at Canton 6.25, Infant Sab sch to ed *Walter Lowrie* at Spencer 6.25; Madison Av ch mo con 35.50; Greenbush ch 2; Chelsea ch mo con 11.60; Brooklyn 1st ch mo con 17.32; Forty-second St ch mo con 23.15, Sab sch Mrs. Hepburn's class, to ed girl at Canton 12.50; Newtown ch 38.50; Jamaica ch 50; Yorkville ch mo con 7.80. *2d Phy of New York.* Sing Sing ch, of which 15 from Sab sch 150. *Phy of Connecticut.* Hartford ch 10, 1351 73

SYNOD OF NEW JERSEY.—*Phy of Elizabethtown.* Perth Amboy ch Sab sch to ed *Wm. Crowell* at Iowa Mission 25; Rahway 2d ch in part to con *Rev. GEORGE S. MOTT 1 d 50. Phy of Passaic.* Morristown 1st ch 104. *Phy of New Brunswick.* New Brunswick 1st ch 26; Rquan Village ch 6.50. *Phy of West Jersey.* Camden ch 6; Cedarville ch fem miss soc 20.00; Cape Island ch 11.25. *Phy of Newton.* Harmony ch 5; Belvidere ch 50; Lower Mount Bethel ch 50. *Phy of Raritan.* Pleasant Grove and Lower German Valley ch 15; *Phy of Susquehanna.* Wyalusing ch 4.79; Warren ch 5. *Phy of Luzerne.* Mauch Chunk ch 30; Summit Hill ch, of which 3.15 from Sab sch 12.25. *Phy of Burlington.* Burlington ch Sab sch to ed *T. L. Cuyler* 25, 446 32

SYNOD OF PHILADELPHIA.—*Phy of Philadelphia.* Crookville ch Sab sch 5; Philadelphia 7th ch mo con coll's 79.51, Sab sch 32.91; Tenth ch mo con 49.10; South Western ch 7; Treidiffen ch 40. *2d Phy of Philadelphia.* Allentownship ch 45; Cataque ch 10; Holmesburg ch 15. *Phy of New Castle.* Red Clay Creek ch 27.50; Lower Brandywine ch 6.50; Fags Manor ch, R. W. Brown 5; Doe Run and Coatsville ch's 38; Octorara ch Sab sch 17.16. *Phy of Donegal.* Slate Ridge ch 37; Middle Octorara ch 23. *Phy of Baltimore.* Bethel ch, family of Christian H. Beasler 10; Madison St ch 2.31; Governor Chapel 5; Ellicott's Mills ch Sab sch 8. *Phy of Carlisle.* Millersburg ch 25. *Phy of Huntingdon.* Lick Run ch 22; Williamsburg ch 80.25; Clearfield ch 16 09. West Kishacoquillas ch add'l 1; Sinking Creek and Spring Creek

ch's 268.77; Lower Tuscarora ch 225; Lewistown ch 25.27; Presbyterial coll 12.13. *Pby of Northumberland.* Great Island ch in part 61; Mooreburg ch fem miss soc 9, 1211 50

SYNOD OF PITTSBURGH.—*Pby of Blairsville.* Strongstown ch 1.25; Fairfield ch 12.74; Pine Run ch 15; Leechburg ch 10; Sab sch 3; Mechanicburg ch 7; Cherry Run ch 4; Warren ch 6.05; Boiling Spring ch, Mrs. Jane McLaughlin 10; Elders Ridge ch 10.34; West Lebanon ch 5.90. *Pby of Redstone.* Brownsville ch 20; Rehoboth ch 48; Dunlap's Creek ch 1.50; Laurel Hill ch fem miss soc 22.68; Tyrone ch 8.22; Round Hill ch 10.75. *Pby of Ohio.* Bethel ch to con MATHW MOORE 1 m 30; Miller's Run ch 23.50; Chartiers ch 11.25; Long Island ch, children of James H. Hamilton 4.20; John S. Hamilton, Jr., (a little boy) 50 cents. *Pby of Allegheny.* Plain Grove fem miss soc 56; Portersville ch 10. *Pby of Beaver.* Little Beaver ch 40; West Middlesex ch 14.91; Unity ch 25.67; Pulaaki ch fem miss soc 15. *Pby of Erie.* Franklin ch 24.10; Sab sch to ed Samuel Miller Eaton 6.25. *Pby of Clarion.* Callensburg ch fem miss soc 26.25; Concord ch fem miss soc 11.12; Bethesda ch fem miss soc 13.50; Rockland ch 5. *Pby of Allegheny City.* Allegheny City 1st ch, of which 49.66 from Sab sch 225.66, less 10 for Foreign Missionary, 729 54

SYNOD OF WHEELING.—*Pby of Washington.* Wheeling 3d ch 20.30; Burgettstown ch ROBERT PATTERSON to con self 1 m 30. *Pby of Strasburg.* East Springfield, O., Rev. John Knox to ed Joseph Knox at Canton 15; Corinth ch 20. *Pby of New Lisbon.* Yellow Creek ch 49.45; Poland ch 27.79, 162 54

SYNOD OF OHIO.—*Pby of Zanesville.* Zanesville, O. R. Winter 10. *Pby of Richland.* Frederick ch fem miss soc bal 4.93, children's coll's 3.54; Perryville ch 11; Loudonville ch 1; Hayesville ch 4; Hopewell ch 8; Orange ch 8. *Pby of Rocking.* Alexander ch 11, 61 47

SYNOD OF CINCINNATI.—*Pby of Miami.* Muddy Ran ch 22.20. *Pby of Cincinnati.* First ch, of which 6.64, mo con 36.17; Fifth ch ann col 15.05, mo con 8.25; Walnut Hills 1st ch 31. Springfield ch 22.84. *Pby of Oxford.* Oxford 3d ch, Mr. Wolfe and daughter 5 each 10. *Pby of Sidney.* Logansville and Degraff ch 5. *Pby of Findlay.* Harmony ch 7, 166 52

SYNOD OF INDIANA.—*Pby of Vincennes.* Princeton ch 8.30. *Pby of Madison.* Hanover ch mo con 6; Pleasant Township ch 11; Madison 1st ch 136.20. *Pby of Indianapolis.* Shelby Co., Ind., J. M. G. 2; Franklin ch 37. *Pby of White Water.* Bath ch bal 5; Nashville ch Sab sch 1.36. *Pby of Palestine.* Palestine ch 5, 211 86

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport.* Tipton ch 10. *Pby of Lake.* Valparaiso ch, of which 10 from Sab sch in part to con Rev. J. C. Brown 1 d 22.55; Salem ch 7.56; Tassinong ch 3.55, 103 06

SYNOD OF ILLINOIS.—*Pby of Schuyler.* Macomb ch to con Mrs. OLIVE P. STEWART 1 m 35; Popes River ch 13; Monmouth ch 41.20. *Pby of Peoria.* French Grove ch 10. *Pby of Rock River.* Galena South ch 107.04, 206 24

SYNOD OF WISCONSIN.—*Pby of Milwaukee.* Milwaukee ch Sab sch to ed John M. Buchanan 10; Plover ch 2.12, 12 12

SYNOD OF IOWA.—*Pby of Iowa.* West Point ch 6. *Pby of Cedar.* Iowa City ch 20; Du Buque ch mo con coll's 76; High Prairie ch 2.45, 103 45

SYNOD OF MISSOURI.—*Pby of Missouri.* Millersburg ch 5. *Pby of St. Louis.* Pine St ch mo con coll's

25.90, Sab sch 8.35; Carondelet ch, Mrs. Dr. Geodrich 1; Central ch Sab sch to ed S. J. P. Anderson and Anne McElery 25; St. Louis, Mo., Mrs. Lyon 4.50, Angus and Theodore Lyon 50 cents each, A. F. and Caroline Peck 2.50. *Pby of Potots.* White Water ch 23.40, 95 65

SYNOD OF KENTUCKY.—*Pby of Louisville.* Second ch mo con 27.10; Chestnut St ch mo con 18.80. *Pby of Transylvania.* New Providence ch 7; McAfee, Ky., Peter R. Dunn 10. *Pby of West Lexington.* Lexington 2d ch ann coll 250, mo con coll's 40.80; Lexington 1st ch mo con coll's 27.60. *Pby of Ebenezer.* Presbyterial coll 12.20, 393 50

SYNOD OF VIRGINIA.—*Pby of Lexington.* Harrisonburg ch 6; Augusta ch Sab sch 1; Union ch ladies miss soc 25; Rocky Spring ch 4.75; New Providence ch, colored members for African Missions 15.25. *Pby of Winchester.* Lewinsville ch 10. *Pby of Montgomery.* Big Lick ch 24.25; High Bridge ch 15; Covington ch 10; Falling Spring ch 16.45; Mountain Union ch 12, 138 70

SYNOD OF NORTH CAROLINA.—*Pby of Fayetteville.* Mineral Spring ch 5; Ben Salem ch 10, 15 00

SYNOD OF NASHVILLE.—*Pby of Knoxville.* Knoxville ch 40 08

SYNOD OF MISSISSIPPI.—*Pby of Mississippi.* Lake Providence and Pecan Grove ch's 49 00

SYNOD OF MEMPHIS.—*Pby of Chickasaw.* Presbyterial coll in Zion ch 54; Waterford ch 8.55; Hope ch 5; Centre ch 5. *Pby of Memphis.* Salem ch 8.30, 80 86

SYNOD OF TEXAS.—*Pby of Western Texas.* LAYACA ch 10 00

Total from churches, \$5,961 73

LEGACIES.—Biloxi, Mi., Legacy of Donaldson C. Murphy dec'd 559 41; Chatham, N. J., Estate of Sarah A. Bonnell, dec'd 50; West Middletown, Pa., Legacy of Samuel Smith, dec'd 470.25; Worth, Pa., Interest on bequest of Mrs. Sarah Marquis, dec'd 6; Pittsburg, Pa., Estate of Thos. Patterson, dec 50 1185 66

Less exp. on acc Corwine Estate 2 00 1133 66

MISCELLANEOUS.—N. Y., Rev. F. G. Clark 2; Miss Mary Ann Barhydt 50 cents; Proceeds of Gold Watch 80; B. 36 cents; James Williams of Iowa Mission 10; Two Ladies 1000; N. Y., S. J. Beebe 50; J. E. Manning 2; Norristown, Pa., 1st ch 50; Shippensburg, Pa., Miss Jane R. Wilson 5; Honey Grove 5; A friend 5, 1219 86

Total Receipts in October, \$8315 26

WM. RANKIN, JR.,
Treasurer.

DONATIONS IN CLOTHING, &c.—Ladies of Lawrence ch N. J., one box clothing for Chickasaw Mission 69.30; One box clothing for Chippewa Mission, of which 25.62 from Ladies miss soc of Fredericktown ch, O., and 5.25 from fem miss soc of Waterford ch O.; Ladies of Beach Spring ch, O., one box clothing 36.69; Ladies of Concord and Pleasantville ch's, one box clothing for Chippewa Mission 122.32; N. Y., A Lady 13 garments; N. Y., Ladies 32 garments; Ladies of Vienna 1st ch N. Y., one box clothing 54.50; Ladies of Paqueta ch, Pa., one box clothing for Otco and Omaha Mission 63.62; Ladies of Middletown Point 1st ch, N. J., one barrel clothing for do. 28.88.

Edward O. Jenkins, Printer, 114 Nassau Street.

THE FOREIGN MISSIONARY.

Missions of the Board.

Suttee in India.

THE *Agra Messenger* quotes from the report of the local Sudder Adawlut, a remarkable case of suttee. The woman, an inhabitant of Shahjehanpore, a year and a half after her husband's death, determined to perform the rite. The Thannahdar held her relatives under recognizances to prevent the deed. Shortly afterwards he heard that she had died. He went to the spot, and saw the corpse, which was hurried to the funeral pile. There the widow rose up, shouting Ram, Ram,—an exclamation, by-the-way, of disgust and not of triumph,—and was burned alive. The relatives were imprisoned, but the Thannahdar appears to have escaped. —*Friend of India*, July 20, 1854.

IN explanation of the above, and for the information of some readers, it is proper to state:—

1. The practice of burning the widow alive with the dead body of her husband was formerly very prevalent amongst the Hindus. So much merit was believed to be acquired by this act that it was said to secure the salvation of the woman, her husband, and many of her and his relatives—the number of them is differently stated by different authorities. And the salvation spoken of was not of the highest degree, which is held to be absorption into the divine essence; but it was supposed to be some millions of years of happiness in one of the heavens of the gods, when the wife should wait upon, and enjoy felicity with her husband, after which, both should be born again in high stations in this

world. All widows did not burn; each one that did so professed a special vocation for it. An occurrence of this kind was supposed to confer great honor upon both the families connected with the parties. Monuments were often built to commemorate the deed. Some of the ashes of the two bodies were gathered up and thrown into the Ganges, and some were enclosed in an earthen vessel of peculiar form. These vessels were sometimes buried in the ground, and a small chapel erected over them. A few years ago a rich Hindu built a flight of steps, leading down to the Ganges in front of the temple of Shesh Naáz (the serpent that holds the world on his head), at Allahabad. The people found the foundation of one of these chapels in making the necessary excavation, and under it the earthen vessel of ashes. The builder of the ghât had a recess made in the stone wall to enclose the vessel, and protected it by a stone door. The Hindus, who go there to worship and bathe, turn aside and make an obeisance in honor of the lady who suffered there. At another place near the same city are two or three of the chapels still standing, where the same kind of worship that is given to the idols of the people is performed in honor of the suttees. A few miles from the city I saw a tall column surmounted with the urn of ashes of the suttee.

2. At first the English Government did not think it safe to prohibit this practice.

Horrible as it is, it had a great hold upon the affections of the people. The government went no farther than to order that due notice should be given to the English magistrate, and that he should attend to the case and ascertain that it was really the woman's wish to be a suttee; and if he were satisfied of this fact, he had to give his warrant to permit it. Conscientious and humane magistrates were much distressed by this state of things, and exerted themselves, by persuasions and delays, to save the unhappy women. There was, not long since, a woman living at Allahabad, who once attempted to be a suttee, while the civil law was as above stated. The magistrate attended at the place, and did his best to persuade her to live. He was accompanied by an East Indian Baptist Missionary, who formerly lived at Allahabad, and who told me this story. When the earnest exhortations of both these gentlemen could not prevail, the magistrate allowed the matter to go forward, but resolutely refused to permit the woman to be bound on the funeral pile, or to be covered up with the fuel, as was the usual custom. In consequence of this, no sooner did the fire touch her than she leaped from the pile, and extinguished her burning clothes in a puddle that was near by. The Hindus would have knocked her down and thrown her again upon the pile, but the magistrate would not permit it. She recovered, but lost caste by not burning. Her friends, however, were persuaded to give her a little money, with which she set up a little shop for the sale of grain in small quantities, and became afterward a person of some consequence in the bazaar.

3. In the time that Lord William Bentinck was Governor-General of India, this practice was prohibited by law, along with certain other kindred abominations, such as inciting pilgrims to drown themselves at Allahabad, or to throw themselves under the wheels of Jaggannáth's car at Sooree, and offering infants to the sharks at Saugor and the alliga-

tors of the Ganges. The Hindus contended strongly for these privileges, and even subscribed money and sent an agent to England to carry on the contest in Parliament; and a European gentleman was found to undertake the agency for them! But they did not secure the privilege of murdering religiously; and yet the disturbances, which timid political men had feared, never occurred. After these practices had been thus prohibited in the territories of the English, the government exerted itself, with praiseworthy industry and humanity, to secure their abolition in native states; and the success of this movement has been nearly perfect.

4. But Hinduism will not, and cannot, improve in its essential character. There have been occasional suttees in spite of the law, like the case reported above. All sorts of evasions have been practised. Some years since, a young woman professed a call to be a suttee. Her friends pretended to rebuke her; but she said, according to their report, that she would jump upon the funeral pile of her husband in spite of them. They pretended that to hinder this they had shut her up in an outhouse, while they went to burn the body of her husband. During their absence the outhouse burned up, and she with it. The Hindus rejoiced much in this supposed proof of the vitality of their religion, and said they were sure that *she* was the first thing that took fire, and that miraculously. About three years ago the Rajah of Pashete, a nobleman in the upper part of Bengal, died. The gates of his residence were immediately closed, and in less than two hours his body was burned in the yard. It was said, and universally believed, that as soon as the Rajah was dead, his widow called her son and placed the mark, called Tilak, on his forehead, that designated him as his father's successor, and then proceeded at once to burn herself as a suttee. The government immediately instituted an inquiry into the affair; but perjury, and the

production of a woman to personate the victim, prevented a legal conviction.

5. A "Thannahdar," an officer mentioned in the above extract, is the native head of the police of a small division.

6. The word "suttee" is the designation of the woman offering herself. It is derived from the word "sut," true. Thus the woman who burns herself to death with the body of her husband is called preëminently "the true woman."

J. W.

"I'll send them to Jesus."

A LITTLE boy, who had just entered his third year, was busily engaged in admiring some pretty shells which his Mamma had just given him. He was asked if he would send them to a brother absent in America. The answer was, "No, Mamma; but I will send them to Jesus."

This little boy, although so young, has learned something of Jesus and the love we owe him; a baby sister, too, had been lately taken to the Saviour's bosom, and in the simplicity of his heart he thought this would be a fitting mode of expressing his gratitude to this Almighty Friend.

And now, dear Christian friends, will you stoop to learn a lesson from this little child? Are you willing to give your treasures to Jesus?

M. R. P.

India: Furrukhabad Mission.

JOURNAL OF THE REV. J. E. FREEMAN.

Rest for the weary—Talk with weavers and pilgrims—Preaching in villages—The Ganges Canal—The Gospel preached to Mohammedans—A day of fatigue.

Nov. 9, 1854.—We left home for the purpose of attending the mela at Bateswar, on the Jumna, below Agra. Hulási and William went with me to aid in preaching the gospel. On arriving at our tent we went over to a collection of people that were cooking their evening meal after closing their work for the day. We spoke of the blessing of rest to the weary in this world

of toil, and then of that rest for the weary where the wicked heart and wicked men cease from troubling, in the kingdom of Heaven. They listened with attention, and approved of our words as very good, but said they were poor farmers, and unlearned. We replied that they had money to give to their gods, and knew how to worship them. Could they not give a little money to learn to read, and also spare a little time to worship the true God, and seek blessings from him?

Nov. 10. — We walked two miles and then rode in to our tents. Went out and conversed with a company of weavers who were returning home from the city, telling them of the garment of salvation needed by us all and provided for all that will come to Jesus for it. They said their teachers never thus instructed them, and that they would rejoice if all their teachers would thus talk to them of salvation. After breakfast talked with some Sitá Pádris, going to Jagatnáth, Orissa, over one thousand miles distant. We spoke of the true religion as being by its Divine Author adapted to all men, all times and all places. Therefore these long journeys of severe toil, exposure, and heavy expenditure could not have been commanded by God our creator, as the multitude could never make them.

At 3 P. M. we went into the village, where we gathered a small audience. William preached on the folly of worshipping any but the true God. Hulási answered some inquiries about sin—what is it—whence it came, and where will it end. I took the penitential psalm—explained the fall of Adam, and its effect upon all the human race. As sin was the same among all people, we needed a common remedy, a Saviour for all men. We were listened to with great respect, and at the close several came for books, to whom we gave, if they were able to read.

Nov. 11. — As I was preaching, one wished to know why the rains had not fallen in their season, and why the people were thus punished? We answered that punishment was designed for our good, to bring us to reflect upon our ways, and to cause us to think more of our God and Saviour, and of the life that is to come. Several of our hearers were women, who gave good attention.

On our first and second day's marching we passed the great Ganges Canal that empties into the Ganges at Caunpore, and

its branch that empties into the Jumna above Allahabad. The Ganges Canal from Hurdwār to Caunpore, is the largest canal as to width, depth and length that is to be found in the world. The expenditure in its completion will be very great, but it is supposed that the revenue from the sale of the water for irrigation will produce a high percentage on the immense outlay. About ten years have passed in active labor, and about six more will pass before it is entirely completed, though a considerable portion of it is now finished. The canal is principally if not wholly for irrigation. To-day we saw the first poles that have been erected for the telegraphic wire. All this made us feel that we were in a land that might speedily meet with a great change. Knowledge will run to and fro, and we will hope that many will turn unto the Lord.

In the afternoon went again to the city, where we had a large audience of educated Mohammedans. We had a long discussion about various points of religion. They preferred discussion, but I prefer the simple preaching of the gospel. They do not like it as it destroys all their false hopes of enjoyment here and hereafter. Their religion teaches them to eat, drink, and be merry here as a preparation for higher and fuller pleasures of the flesh hereafter. The gospel that we preach teaches directly the reverse. Hence we press the gospel—its claims upon us—its fitness for us—and affirm that they only enjoy true pleasure and happiness who obey this gospel by believing upon the Lord Jesus Christ.

Nov. 12. — [This was a day of fatigue and exposure. The cart with the tent stuck fast in the sand. The harness of the buggy gave way. It was not easy to obtain help, nor could food be readily obtained; so that one meal had to answer for the whole day. Mr. Freeman continues:] About 9 o'clock we came to our resting place, and were able to get our tent pitched, and to go to rest just as Saturday closed upon us. I walked the whole way, and L. some six or more miles,—a day of excessive fatigue. Never had I a day like it, in India or out of it. We were like the man working his passage by towing the canal boat. But we are thankful to be here all safe, and have the prospect of doing good while here. Rest to the weary, how precious! Heavenly rest after our work is done! how it should stimulate us to cheerfulness and activity in our life of toil here!

Native laborers and Christian worship at the Mela—Preaching—Faqirs and their copiers—Self-deformed Faqir.

Nov. 13.—Rose early, and with Hulāsī and William went down to the river side, where we met two native preachers from Mathurā, and four from Chatawra, of the Baptist mission, all at their work. We joined in their work till near ten, when the native brethren asked me to conduct worship for them. They had rented a long room belonging to the temple. It opened towards the multitude, and thus we had a good opportunity of having hearers from without. After reading a chapter, I remarked on the day, our work, and the need we had of the Holy Spirit to assist and bless us in our work, that we might be a blessing to the crowds around us. The brethren sung a hymn to a native tune, which was heavenly music in such a place, and I closed the delightful service by prayer. A large assembly looked on the scene in deep thoughtful silence, and wondering what this should be.

After prayer I addressed the multitude as to the nature of our worship and how it was designed to lead us to God our Saviour, and to his kingdom of holiness. Returning for breakfast, came upon the tents of Rev. Mr. Pfander, his two native preachers, and one reader, of the Episcopal Church mission at Agra. Remained with them till their morning service was finished. At home during the heat of the day. Out at evening, and preached for some three hours to large audiences, who listened with interest to our message. Hulāsī spoke on salvation, from what, and its end. William presented Jesus, the only name under heaven given whereby men could be saved. I spoke of Christ as the way, the truth, and the life. There is that in light, truth, and love, that wins the hearts of men. Returning we came upon a large circle of people listening to hear three Faqirs singing and playing upon their instruments. I entered into conversation with these Faqirs, and then discoursed long to the people. A Brahman who was uneasy said we were keeping the people from giving their pice to these Faqirs. I said, I will wait a moment, that all may give who feel willing. None gave. Now, said I, as a matter of justice, I give these men six cents, which I did. We talked on till wearied out, and the audience increased till the last. One man interrupted us, saying, we were doing injustice to the three men. I replied, that the men had at first consented to our

preaching, and that the people should have no cause to complain of us. I had given that little silver piece, which was surrounded with but one or two copper pieces; I had given far more than they all. Besides they had come to hear the music, while I came to instruct these men; moreover the music of these men is like the copper, of little value, and perhaps poisonous; while the instruction we give is like silver, shining, reflecting, and of great value. Every countenance beamed assent and approval.

We met a man with one arm erect and stiff in its position, with the nails growing through his hand. Talked with him about the wickedness of depriving himself of a limb which God gave him to use for his glory. A large number whispered, true, true. There are very few of this class to be found at present. May the Brahmans of India soon become as scarce. Mr. Pfander came up and spent the evening with us. We passed a very pleasant evening in looking over the fields of labor, the work yet to be done, and the very few who are here in the northwest to prosecute it.

A Letter of the Rev. Gopeenauth Nundy.

Futteehpore, 8th August, 1854.

MY DEAR SIR:—You will be sorry to hear the affliction with which we were lately visited—the departure of our youngest daughter. She finished her course on the 30th of last month. She was unwell for the last two months, and suffered much of bodily pain: but now we humbly trust she is in the enjoyment of her rest. Viewing the subject in Christian light, we feel rather rejoiced that our little thing, having been freed from all sickness, and being washed of her sins by the precious blood of our blessed Redeemer, is in the enjoyment of eternal rest in the mansions of glory. Indeed, it is a blessed thought that our seven children are now composing that blessed assembly who surround the throne of the Lamb of God, and where we humbly trust soon to join them. This chastisement, though it may appear in our eyes as such, yet it is a mark of His great love. For, “whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” We would have been glad to enjoy the company of our little one a few days, or months, or years more; but when we think that in this world there is nothing

but sickness, sorrow, pain, and distress, and that it is not a place where we may expect rest, either to our body or soul, we feel happy that she has been freed from such a world, and gone to our heavenly Father. And now our humble prayer to our heavenly Father is that he may send down his Holy Spirit to sanctify this affliction to our souls and make it a means to win them from the world to Himself and to his service, and may he give us wisdom and grace to bring up the surviving children to his knowledge and for his service, and at last may he receive all of us into that glorious rest which he has prepared for all his redeemed people. My earnest desire to you, my Christian friend, that you will, knowing how we are placed, surrounded by heathen on all sides, and knowing how frail and weak creatures we are, pray to our merciful Heavenly Father to enable us to kiss the rod which was sent for our good, and bow down with submission, and say, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

This was the third death which took place within the last two months. First, an orphan girl; second, the youngest son of one of our catechists; and third, our daughter; but all of them, we humbly trust, are gone to a better place, and under the care of a better Person. This station is considered a sickly place, and no doubt it is so. Fever and ague are the most prevalent complaints. We have to take quinine just as regularly as our breakfast. The worst of it is that at present we have no medical man, and there has been none for the last three months. But our trust is upon our Great Physician who always takes care of his own people, and does what is best in his sight.

I hope the report of this branch mission, which was sent along with our mission letters by the last mail will reach you safely. [See *Record*, of November.] I have nothing new to communicate, except that there is a spirit of inquiry among the people about the way of salvation through the blessed Redeemer of lost man. At this time there is a great stir in the city on account of a young man, who, I humbly trust, is guided by the Holy Spirit to inquire of the true way of salvation. One day when we were preaching in the city, this young man came and stood, and heard with much attention the blessed truths of the gospel. For fear of the people who stood around him he could not speak out his mind, but no doubt the truth which he heard went home to his

heart. Next day, when he met one of our catechists, he had a long talk with him, on the subject of religion and appeared favorably disposed toward it. He took a copy of Din hukh ki tubhsib, (Search after true religion,) and went home. For about a month we heard nothing of him until the other day; we were told that he was much persecuted for truth's sake. He read this book which he had received from our catechist, and being convinced of the truth of the Christian religion commenced arguing with the Hindus and Mohammedans in the city against their religion. His friends took the book from him and burnt it, and since kept him in a house, from whence he was not allowed to go out, and there he was to hear the Mohabbatut-read and explained to him by two Pundits. Neither I can go to him nor he can come to me, but I have sent him another

copy of Din hukh, and a copy of the New Testament, and advised him to persevere to the course he has taken, trusting only upon him for whose sake he was persecuted. If the Holy Spirit has graciously commenced his work, he will finish it, and though the poor man is now persecuted and confined, yet in his appointed time he will bring him out and enable him to acknowledge Jesus Christ publicly as his Saviour. There are few more inquirers about whom I will say nothing now, as we often are disappointed. In the mean time I would beg that the friends to the cause of our blessed Redeemer will pray for these inquirers, that they may be strengthened from on high to overcome all the difficulties which may be yet awaiting them. My Christian regards to you and all the members.

Yours in Christ,
GOPEENAUTH NUNDY.

Missions of other Churches.

American Board Mission in South Africa.

Annual Meeting.

THE Zulu mission held its last annual meeting at Umlazi in June, 1854. All who are connected with it, parents and children, were present, the whole number having been fifty-three. It was a season of hallowed enjoyment. That not one of the entire missionary circle, old or young, should have been absent, must have awakened peculiar emotions. Such a spectacle is seldom seen in the journey of life. "To meet together once a year with our families," says the mission, "we find exceedingly pleasant and profitable. As we recount to each other our varied experience, our hopes and trials, our encouragements and discouragements, and join in the voice of thanksgiving to God for his mercies shown to us, and in supplications for his blessing upon us in future, and as we confer together in regard to plans for advancing our work, we feel that it is good to be together. Our hearts are refreshed by each other's sympathy and, we trust, by the presence of the blessed Spirit. We return to our separate fields of labor with our faith strengthened, with new zeal, with more brotherly love, and with more courage in our work."

Some idea of the way in which these brethren spend their time at these annual convocations, may be obtained from the following extract: "Besides our regular business sessions, much time has been given to exercises adapted to improve the mind and the heart. Essays have been presented by nearly every member of our mission upon some subject connected with the missionary work. The seminary class had a brief public examination. Our station reports were read. Morning and evening prayer-meetings were held, at some of which, special objects were presented for consideration and prayer. Sermons were preached, both in Zulu and English; and the Lord's Supper was administered on Sabbath afternoon." Mr. A. Grout, in writing from Umlazi on the 5th of July, speaks of the last meeting as follows: "We had a good and harmonious meeting. Our conclusions were all reached with good feeling. After the business was over, we had a prayer-meeting, at which the brethren spoke freely about their stations and their own personal feelings. From the representations there made, it appears that opposition to us has ceased; that the people seem to be favorably affected towards the missionaries; that in two or three of the churches, at least, a decidedly good state of religious feeling exists. At the

meeting nothing but kind, tender, humble sentiments were expressed; and prayer was offered with evident religious emotion. So we parted with strong hope that the Divine Spirit was with us; and we are now praying and looking for the Saviour in his chariot of salvation, riding among our people, conquering and to conquer."

Vacant Stations.

The thoughts of the brethren were often turned to the two unoccupied stations, Amahlongwa and Itafamasi, the former made vacant by the ill health of Mr. McKinney, the latter bereaved more recently by the decease of Mr. Marsh. In reference to the last event they say: "By the death of Mr. Marsh we have sustained a very great loss, such, indeed, as we should have said, that our mission could ill afford to bear, had it not been laid upon us by Him who is wiser than man. This brother was one of those whom none knew but to love; and those who knew him best, loved him most. Possessing a sound judgment, an unyielding firmness, united with great kindness, benevolence, and cheerfulness, and guided by a living and zealous faith, he was at once a very excellent man, a valuable missionary, and a shining Christian. We can make use of David's representation of a good man, and say of our departed brother, that he was like a tree planted by the rivers of water, beautiful with its never-withering leaf, and valuable for the fruit it bears in its season." "We would desire to receive all the chastisements which our heavenly Father has laid upon us as a mission with the spirit of good children, and be made thereby more diligent in our work, more submissive to God's holy will, and better prepared to follow those who have left us, when our appointed time shall come."

Educational Labors—The Press.

The mission describe their efforts to give the people around them some knowledge of books in the following language:

"The family schools at our stations have not varied much from what they were in former years. We are all accustomed to teach those whom we employ every day; and when there are others residing at our stations, schools are sustained, either by the missionary himself or by a native teacher, for the children of such as are desirous of instruction. Among the natives living at their kraals, the value of instruction is so totally unappreciated, and such is the fear that the missionary with his books will ex-

ert an influence over the minds of the young which shall cause them to forsake the customs of their fathers, that it is impossible to establish and sustain schools, except at our stations.

"Our infant seminary has now been in operation one year at Umlazi, under the care of Mr. Rood, who has devoted as much time and strength to it, as he has been able to spare from other duties. We have long felt the importance of having a school established in our mission, in which promising young men may be carried forward in a systematic and advanced course of instruction, with the hope that some of them may become assistants in our work. But, when we have examined the question of commencing such an institution, we have found it attended with several difficulties. We have no teacher, and no suitable books; and we have feared that the scholars could not be found, who would place such a value upon education as to be willing to make efforts and sacrifices for the sake of obtaining it. The trial during the past year has proved as favorable as we could expect. Nine young men have been willing to give their time, for the sake of attending the school; and they have made considerable progress. For the want of books, both the teacher and the scholars have labored under great disadvantages. The instructions have been imparted orally, and repeated and explained, till apprehended and retained in the memory. The Scriptures have had the first place in the course of study; besides which, reading, writing, geography, and arithmetic have received attention. If we had a man who could devote his whole time and strength to the school, and to the work of preparing books for its use, we should have strong hopes that, with the blessing of God, it would soon become the means of great good, and an efficient auxiliary in extending the knowledge of the gospel among the people."

The Epistle to the Romans, translated by Mr. Döhne, has issued from the press within the year under review. No other work has been printed.

Preaching.

"We have endeavored to give the preaching of the gospel that place in our system of labors which Christ has given it in his system of means for the conversion of men, and to make every other instrumentality secondary and auxiliary to this. Besides our regular Sabbath sermons at our stations, we have visited the people at their kraals, and

held occasional services with them; and a few young men from some of our stations have held services at different outposts on the Sabbath. But a very small proportion of the people among whom we live regularly listen to the preaching of the gospel. Aside from those connected with our stations, there seems to be a strong aversion, generally, to attend our services. It does not arise from any unfriendly feeling towards us personally, but from the opposition and distaste of the natural heart to the pure teachings of the gospel, and also from a prejudice against the entrance of any thing foreign, which shall displace the superstitions and customs of their fathers. This prejudice is much the strongest among the old and chief men, who, from their age and from native custom and law, are regarded with great respect, and exert almost as much influence over the people as did the chief priests and elders over the Jews in the days of Christ. This prejudice, thus encouraged, does much to keep the people away from our religious services. In this respect, as well as in some others, the state of things with us is very different from what it was at the Sandwich Islands.

"But if the people are not willing to come together at our stations to listen to the Word of life, can we not visit them, and preach to them at their kraals? Perhaps we have not done all that we can or ought to do in this way. We may say, however, that the Zulu kraals are not like the cities of India, with a population of thousands, but a residence of one or two men with their wives and children, numbering in all from fifteen to eighty souls. It is seldom that half that number can be found at their homes. The men are accustomed to spend most of their time in wandering from place to place, eating meat, or drinking beer, or hunting, or dancing. The women are in their gardens with their picks, or in the "bush" gathering sticks. The boys are on the hills with the herds of cattle; and the small girls are taking care of the infants; so that if we preach to them during the week, we must do it wherever we can find them, at the place of dancing or beer-drinking, or on the mountains, or by the way-sides and hedges. The scattered condition of the natives, their wandering and vicious habits, together with the state of the roads, and the difficulty of leaving our stations, makes the work of preaching the gospel to the Zulus generally very laborious and difficult.

"The want of a moral sense, and a failure to appreciate moral truth, is another discouragement which we find in preaching the gospel to this people. Conscience, and a perception of right and wrong, seem to have been overborne and submerged by supreme selfishness. The physical seems to have overcome the spiritual. With the Zulus, that is wrong which brings physical evil, and that is right which brings physical good and gratification. We are compelled to believe that every form of iniquity and sin, which is not restrained by a fear of physical punishment, and which promises sensual gratification, is openly and constantly committed. So that the little seed sown by our way-side preaching is cast among thorns, or on very stony ground, with no hope but what the promise of God affords, that it will find place to take root, and grow, and bring forth fruit.

"While we have these discouragements, we are also encouraged by having some regular hearers on the Sabbath, by the general friendliness shown to us personally, and by a gradual yielding of some of the superstitions of the people, and by the belief that light and knowledge are spreading."

The Churches.

In describing the state of the churches under the care of the mission, the brethren say:

"We cannot report any particular religious movement at any of our stations during the year. There have been a few cases of interest, which lead us to hope that the Lord has not wholly forsaken us. But others, whom we had regarded as Christians, have given us occasion to believe that some heathen and sinful practice was dearer to their hearts than Christ; and we have been obliged to sever them from the church. When we look at the moral character and education and habits of the natives, before they became acquainted with the gospel, we cannot be greatly surprised to find some proving themselves to be hypocrites and self-deceivers. They have grown up in the thick darkness, and in daily familiarity with all the abominations of heathenism. Their minds have become very dark by reason of sin; so that, under the influence of some selfish motive, they may alike deceive themselves and us, and become members of the church. While we use the greatest care, we still fear that some tares will at last be found with the wheat. We have those among us,

however, who give us not a little evidence that they are increasing both in knowledge and holiness. But our churches need, greatly need, the reviving and sanctifying influences of the Holy Spirit. We sometimes feel that we can wait no longer for the promised blessing, and that we will cast ourselves upon our faces, and with Jacob say,

'We will not let thee go, except thou bless us.'

Statistics.

The following table, prepared by the mission, exhibits the state of their operations; and to some extent shows the measure of their success.—*Miss. Herald, Dec. 1854.*

	Mapumolo.	Unvoti.	Esidumbini.	Umsundusi.	Isafamasi.	Inanda.	Table Mount'n.	Umlazi.	Izumi.	Amahlongwa.	Ifafa.	Untwaluni.
Whole number of church members,	43			10	4	27		56	21	2	1	
Number received during the year,	1			2		1		3	4			
Excommunicated,	5							2				
Infant Baptisms,	2							8	3			
Christian Marriages,	4			1		2		6	1			
Places for stated preaching,	1	1	1	1		1		3	1		1	
Average Sabbath attendance at station,	45	150	30	22		80		170	51		51	
Weekly religious meetings at station,	1	5	1	2		1		2	2		1	
Male pupils in schools,	11	6	10	10		15		19	15		10	
Female pupils,	14					24		34	10			
Readers,	4	60	5	5		41		62	20			

Scotch Secession Mission in Jamaica.

The Reflex Influence of Missions.

THE Rev. James Watson, Kingston, gives in a letter, dated 26th August, the two following instances of Christian liberality, which occurred on the 1st of August, at the Ferry, a station presided over by the Rev. Mr. Rose, as examples of the beneficial effect which the Calabar Mission is exerting upon the people of Jamaica:—

When we, the Jamaica missionaries, first set about planning a mission to Africa, when we entered into covenant and bound ourselves individually to go to Africa if called on by the rest of the brethren, our hope was that Jamaica was destined to be one of the instruments of spreading the gospel on that long-benighted continent; that the Church here would be the nursery ground whence should be reared those plants, that would afterwards exhibit their strength, send forth their blossoms, breathe their perfume, and shed their fruit in Africa. We did not then anticipate that the mere recital of our African efforts would react upon the Jamaica churches. That the very reiteration of the dark deeds of blood, of ignorance and superstition that should be wafted to us by the letters of our missionaries would produce an effect such as it is now doing on our churches here. Our churches regard this mission as peculiarly their own, they know

its origin, its history, its progress. They were personally acquainted with the first agents that began the work in Africa, and they have watched month by month, and year by year the gradual, the interesting progress which that mission has been making. The names of Jameson, Waddell, Anderson, and Goldie are household words in the abodes of our elders and intelligent members. They know these men, they have heard and seen them, and conversed with them; and their letters and statements have been to them as a modern Jamaica version of the Acts of the Apostles—a history of the church, and the events that are befalling it in their day. Jameson is their John, the beloved disciple, who being dead, yet speaketh. Waddell is their Paul, Goldie their Peter, Anderson their Apollos, and Edgerley their Cephas. The tidings of the church in Africa have reached the ears of the church in Jamaica, and have caused great joy to all the brethren, declaring all things that God has done with them; so that, as will be seen from what follows, the disciples here, according to their ability, are determined to send relief unto the brethren which dwell in Calabar.

At a meeting held at the Ferry on the first of this month (August) Richard Grant, a black man, stood up in the midst of the church, and after rubbing his hands for a few moments, and smacking his lips, and clearing his throat, and making two or three half

turns with his body, evidently at an attempt at getting up the steam for a speech, thus proceeded:—

"Well family! brethren and sisterin all, am a literate man; I can peak and I cannot peak. I hab tongue plenty, and I hab no tongue; but I cannot peak what I feel; I know not how to peak as me feel. I feel here (putting his hand upon his heart) peak it no, brethren, possible me Richard Grant to do so. I don't know what you feel, you must feel for yourself. But I will tell you I know de gospel; yes, yes, family, I tell you I know de gospel now, I feel it, I see it, I hear it. Oh, sweet massa Jesus! Brethren, gospel knock me! Once me no see gospel; this eye (putting up his finger to his eye,) no see. I think I see, but me blind after all, yearie. I I see and me no see. God plant dis minister servant here in de Ferry. I go hear; so me hear! me hear! me hear! and so me want to hear more; so me come again afternoon, minister say de pirit bear witness in man's pirit. I don't understand that God's pirit peak in me pirit; but, my friends, that word knock me, knock me. Den, Mr. Watson come preach repentance. I tell you, brethren, that word knock me hard. I thank God for that sermon. Brethren, hear Grant's word, I was blind, blind, but now me see. I see the gospel, thanks be to God and minister. I believe God all him say. I believe minister all him say. Before minister come,

me can't read, me can read now. 'Tis true, I feel it, Jesus die for me. I wont take the whole world for de Word of God. Now, my friends, what me was, our poor friends in Africa is. They blind, they deaf, they dumb, they dark, but *we* send dem de gospel, and here, my minister, here is Richard Grant's 1st of August offering for Calabar." (handing up 8s. [\$2.00] to Mr. Rose.)

This is a very remarkable man; most exemplary; one of the most useful men on the plantation; he has the best built house, has best regulated family, and is a man of great influence. His progress in acquiring the knowledge and power of reading is most extraordinary, as he is about forty years of age.

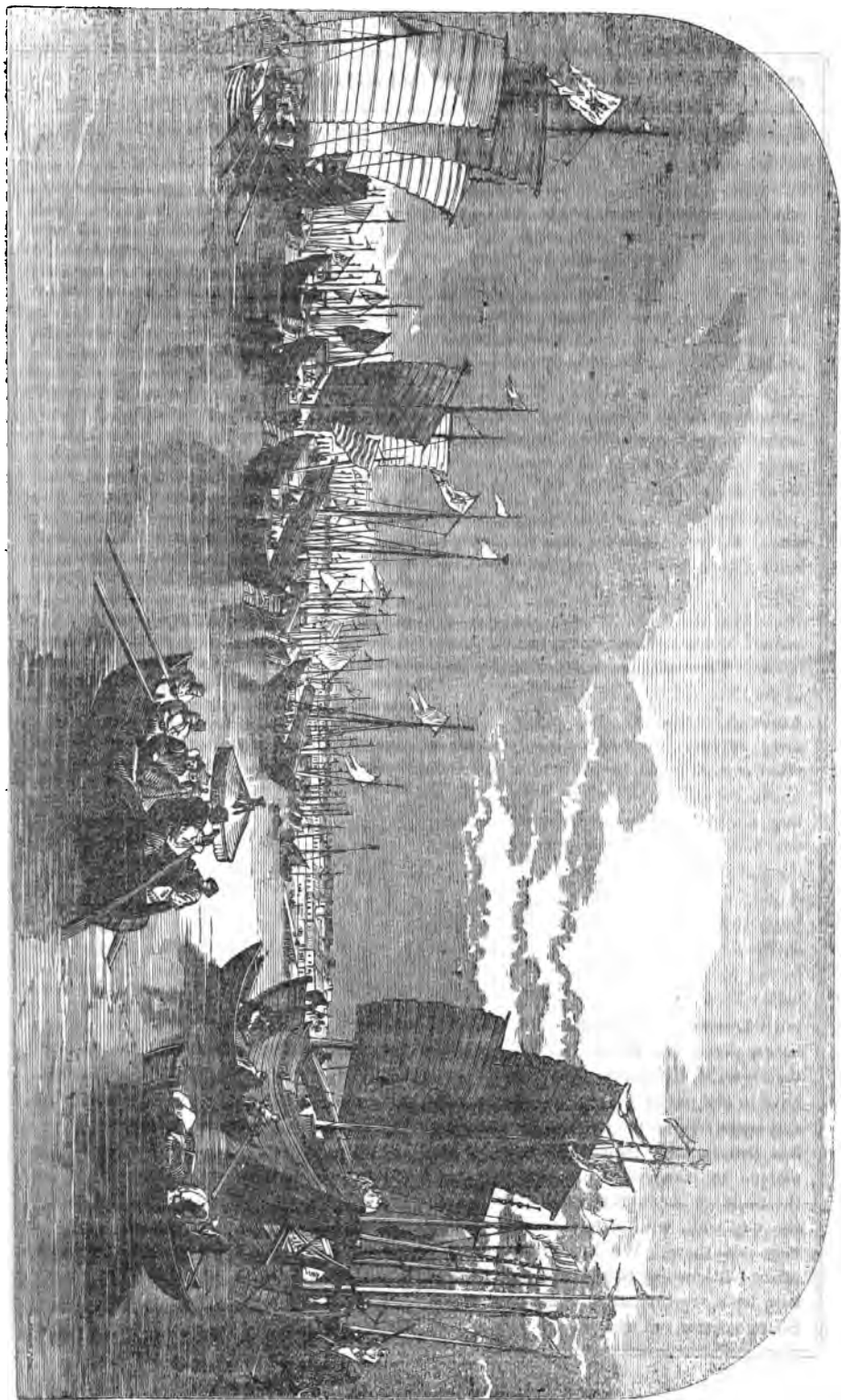
Ann Ellis, a young black woman, in her 20th year; is a fine instance of the saving power of the gospel. At the age of ten she had a desire to be a Christian, but had no opportunity until the gospel was brought to the Ferry by Mr. Rosa. The text—"Come all ye that fear," &c., was the means of her conversion. Her mind became very uneasy and increased so, until July, 1850, when light, love and joy sprung up in her soul; and ever since, increasing in knowledge, pure in conversation, and holy in life, she has maintained her profession. When not at work, she attends the day-school, and is now able to read the New Testament.—*Miss. Record, United Presb. Ch. Nov. 1854.*

Miscellany.

View of Shanghai, China.

We have here a picture intended to represent Shanghai *as it was*. It gives a better idea of the junks and the crowded state of the river, than of the city itself. Many of these junks come from the provinces south, and a few every year from Siam, while others are from the northern provinces,—and then there are a great many which never go out to sea, but sail through the rivers and canals. The commerce which thus flows into Shanghai makes it one of

the most important places in China. Rivers and canals are the great methods of travelling in that country, and there is no place near the sea, where communication is so direct with the various parts of the country. On the boats from the interior teas and silks are brought, and on the right hand of the picture, below the junks, are usually quite a large number of ships from various parts of the globe, ready to take the teas and silks to the countries from which they came; and in the same direction, were the picture ex-



tended, we should also see the houses of the foreign merchants occupying a large space below the Chinese city. The ground upon which Shanghai is built is very flat, so that but little of the city is seen, except a portion of the suburbs, between the city wall and the river. In the opening between the junks is seen a stone landing, or *modd*, as it is called, where the small boats—such as are seen in the picture—go and take persons or goods to the junks. One of these boats contains a custom-house officer, who has an umbrella raised over his head, and who appears to have been out with his attendants on official business.

But this picture represents Shanghai *as it was*. At the last dates from China, there had not been for months any merchant junks before the city, where in the picture it is so crowded. All had been driven away, and, instead of commercial activity, all was desolation. The houses, also, between the bank of the river and the city wall, for more than a mile in length, had nearly all been swept away by fire. The writer of this notice often saw, at a distance, the thick clouds of smoke ascending to heaven, with now and then a sheet of flame bursting high above the buildings, and then afterwards went through those ruined streets, and amid the desolation often met with a trunkless head, hung up as a token of revenge. Men hardly dared to pass there, for fear of being seized by the combatants, or struck by a cannon ball, where, a few months before, the thoroughfares were so crowded that one could hardly force his way. To get a view, therefore, of Shanghai as it is, we should have to blot out of the picture all the junks and boats, and on the shore look upon roofless houses, with their half-standing walls pierced by many cannon balls, while over the ruins we should see back from the river, the city wall, with a few cannon planted here and there. We hope, however, that peace will one day be restored, and the picture be a representation, not only of what Shanghai *was*, but what it is. J. K. W.

The Difference between two Churches —How accounted for.

THERE is a church—no matter where it is—of much more than the average size and strength of the churches that sustain the Board,—in fact, among the largest and wealthiest churches out of our cities, and with a congregation often numbering more than five hundred. In this church no copies of the "Dayspring" are circulated, no copies of the "Journal," and only three of the "Herald." Has this restricted circulation of missionary intelligence any connection with the interest felt by that church in the conversion of the world? Whether it has or not, the number who come together to pray for this object is small, and their contributions, considering their ability, will not be pronounced large. These, for the last five years, have been \$614 59, or an average of \$123 a year, of which we do not learn that any thing was given to the Children's Fund.

We will not undertake to say what it was the privilege of this church to do for this great cause, but will simply contrast their contributions with the contributions of another church, much smaller in numbers, with very much less pecuniary ability, and less than half as many in its congregation, but tolerably well supplied with the publications of the Board. This church has given for foreign missions, in five years, \$1,034 15, or an average of little more than \$206 a year, of which \$179 88, almost \$36 a year on the average, have been contributed to the Children's Fund. The concert has been sustained with a good degree of interest; and besides, there have been gifts that money could not buy. We cannot state with accuracy the contributions of these churches to other objects, but, without any fear of being in error, we will venture to assert that the church which has done the most for the cause of Christ abroad, has also done the most for that cause at home.

We are far from supposing, now, that this difference in favor of the smaller and weaker church, is owing wholly to the difference between them in respect to the circulation of missionary publications. Yet it has much to do with it. Indeed, an extended investigation among the churches, in respect to this matter, would, beyond question, show a similar result. The apparent exceptions, when thoroughly considered, would be found apparent and not real.

But we have another fact to present, with a slightly different aspect. This has respect

to a city distinguished for its rapid growth, and the enterprise and energy of its inhabitants, and getting to be quite as distinguished for the number and elegance of its houses of worship. In this city, at the concert following the meeting of the Board in Hartford, and in the house of worship of a pastor who was present at that meeting, there were only fifteen persons who came together for prayer.

Is this meagre attendance connected in any way with a want of knowledge of missionary operations? Whether it is or not, there is one fact in the case which is significant, if not decisive. In this city, with its great population, its numerous churches and ministers, no "Daysprings" are taken, no "Journals," and only seventy-three copies of the "Herald."

If any are disposed to think that these facts are not enough to base the conclusion upon, that the want of interest in missions is, to a great degree, owing to the want of missionary intelligence, let them institute an inquiry for themselves, and see whether the facts which lie within the reach of their own investigation, are not of the same character. True, a pastor, or some member of a church, whose heart is enlisted in the cause, will secure comparatively large contributions, though seldom without the dissemination of intelligence; and there may also be, for a time, a large number of publications circulated, while there is but a slight increase to the contributions—no corresponding efforts having been made to give outward activity to the sympathetic and benevolent feelings which were exerted. Yet it cannot be doubted that one of the essential things needed, to bring members of the churches nearer to the proper limit of benevolent effort, is an increase in their knowledge of what is doing and needs to be done, to bring this world to Christ. Let those, then, who are longing to have the interest in missions increase, see what can be done to furnish their respective communities with missionary intelligence.—*Journal of Missions*, Nov. 1854.

Loss of the Arctic—Loss of Heathen Souls.

A SHORT time ago, how great was the suspense respecting the condition of one of our steamers! As hope glided into fears, and fears into certainty, when the news came of the disasters which had befallen her, how intense the desire and how painful the anxiety

to learn the fate of her passengers; and how did the countenance change, as tidings arrived of the loss or the safety of friends! Now, if the loss of so few could excite such a commotion, and awaken such an interest wherever the facts were made known, what must it have been had the number been a hundred or a thousand-fold greater.

More than this, however, die daily in heathen lands, unfitted for heaven. Hundreds upon hundreds fall hourly into an awful eternity—nearly all of whom have never heard of a way of escape through Jesus Christ; and for them how little sympathy is felt, and how little is done to save those who are rapidly following them to share a like fate! How great was the indignation against the crew for deserting the passengers in the hour of need, and taking with them the principal means of escape;—but oh! how little of this feeling is there in the Church against those who are keeping from the millions of Pagandom the only chart by which they can safely cross life's troubled sea and reach a haven of rest! By putting forth a strenuous effort for their rescue and salvation we in no way imperil our own, but rather increase our safety, and every soul saved through our agency not only adds to its happiness but to our own, and sends a thrill of joy through heaven, greater and more enduring than any that was experienced on earth at the announcement of the safety of any passenger or officer of the Arctic.

We may blame officers and men for their indifference, cowardice, and disobedience, but in so doing we condemn ourselves: who has not acted like them? Satisfied with our own safety, have we not been heedless of those perishing, whose darkness and misery are ever crying and floating over the wide waste of waters, "Come and save us, for we are sinking into hell." Are not Judson's words as true to-day as when penned in his lonely home? "Many of our brethren in Christ at home are just as hard and immovable as rocks; just as cold and repulsive as

the mountains of ice in 'the polar seas." Then how disloyal are many to heaven's King, in shrinking from duty together, or obeying so feebly and reluctantly his last command.

The loss of life on the steamer was a measure occasioned by the crew not doing their duty, and promptly obeying the commands of their superiors. So it is here: souls perish because the church is unfaithful to her trust; while her children are so much absorbed in their own affairs as to think but little of those who so urgently need their aid. This does not, however, destroy the responsibility of any. Guilt gathers around such a course, and the performance of one duty will not compensate for the omission of another, especially when we are under positive obligations to discharge that other. Our duty to the heathen is imperative. It is not supplemental to our work, but is an essential part of it, and is to be discharged up to the full measure of our ability. This being so, let us then, dear reader, do what we can for the salvation of the lost, and not say with the unfeeling crew, "What are they to me?" or with the infidelity of Cain, "Am I my brother's keeper?"

D. I.

Romanist Missions.

IN 1540 the order of Jesuits was formed. It was intended for a two-fold object; one, *per fas et nefas*, to interfere with, trouble, and, if possible, arrest the progress of, the reformation in Europe; the second, to proselyte from amongst the heathen new converts to the church of Rome and, by such acquisitions, compensate that ambitious see for the territories of which she had been deprived by the religious awakening of the sixteenth century. Loyola and Xavier were the chosen leaders of these respective movements. How diligently the order labored in its European vocation, causing dissensions and divisions amongst Protestants, and introducing, wherever it was practicable, disorder and confusion, the page of history remains to testify. England, and the rest of the reformed nations, were filled with these secret emissaries. They were directed "not to preach all after

one manner, but to observe the places where they came. If Lutheranism prevailed, then they were to preach Calvinism; and if Calvinism, then Lutheranism. If they came into England, then they were to preach either of these, or John Huss's opinions, or Anabaptism, or any doctrines that were contrary to the holy see of Peter, by which their function could not be suspected; and yet they might still drive on the interests of the mother-church. There being, as this council (of Trent) were agreed, no better way to demolish the Church of England's heresy than by mixtures of doctrines, and by adding of ceremonies more than were at present permitted." By these two modes they labored to prevent the action and establishment of pure Christianity in England. Some of them pretended themselves to be teachers of the reformed doctrines, like Thomas Heath, who, when preaching in Rochester cathedral, let fall out of his pocket a letter which revealed his real character, and in whose trunk was found "a licence from the Jesuits, and a bull from Pius IV., to preach what doctrine that society pleased for the dividing of Protestants, and particularly among English Protestants."* It were well if similar letters were dropped from the pockets of all concealed Jesuits of the present day. No doubt we should then have some extraordinary revelations. Others proceeded insidiously to interfere with the order of service introduced by Elizabeth's injunction, to aim at the change of the Lord's table into an altar, and the gradual intrusion of Popish ritualities.

Abroad, in distant lands, commenced the missionary efforts of the church of Rome, Xavier leading the van. He landed at Cape Comorin in the autumn of 1542, and amongst the villages of the Pearl Fishery Coast, and in the kingdom of Travancore, is said to have made, during the three years that he remained, many thousand converts. Some thousands—we cannot venture on any precise number—such as they were, were collected. In 1606 the Madura missions began, under Robert de Nobili. But Xavier's Mission and De Nobili's were conducted under very different principles. Xavier, a sincere and earnest, but mistaken man, believing in the truth of the system to the propagation of which he had devoted himself, labored to make the heathen proselytes on conviction, and found himself unsuccessful. It is true,

* Strype, i. c. 52.

there was much pliability in the character of the natives, and, influenced by a variety of secular influences which were brought to bear upon them, they were easily persuaded to profess themselves Christians; but he soon found that the only element which could have given the work any thing of value in his eyes, that of honest conviction, was altogether wanting, and that his converts were like the *débris* washed in by the tide of to-day to be swept away to-morrow. He left India in disgust, abandoning a work which had no charms in his eyes because it was not genuine, and in 1549 originated other efforts in Japan.

De Nobili commenced a new system, that of compromise and disingenuous expedients. He and his associates hesitated not to infuse into their teaching as large a proportion of the heathen elements around as might avail to render it palatable to the heathen. They introduced themselves as Western Brahmans, of a higher order than any in the East. They assumed the dress and conformed to the practices of the Brahmans. They forged a fifth Veda, supplemental to the four existing Vedas of the Hindus. They incorporated the idolatrous rites of the heathen with the ceremonies of the Romish church, and they soon counted their converts by many thousands. But the name alone was changed: in principle and practice the proselytes remained as heathenish as they were before.

The same system of compromise was pursued in China. The Jesuit missionaries disguised their real object, and presented themselves under the aspect of literati. In that character they were received at court, where they were employed in the compilation of the Chinese calendar; and the idolatrous index to the whole empire, by which the superstitious usages of the Chinese were regulated throughout the year, was prepared by the *quasi* Christian missionaries, who deemed themselves at full liberty to do evil that good might come. The influence thus acquired was dexterously employed in forwarding their own particular object, while, in order still further to facilitate the work of proselytism, the converts were permitted to retain the use of the ancestral tablet, the stronghold of Chinese idolatry.

But the success of the Jesuits had provoked the jealousy of other monastic orders, and complaints were lodged against them before the see of Rome. In 1620 the feud commenced, and was carried on with varying success. Now the Jesuits, now their adver-

saries, were in influence. Contrary decrees were issued, and the church of Rome appeared before the world as the very personification of self-contradiction, indecision, and inconsistency. In 1645, Innocent X. condemned the use of the ancestral tablet and other heathenish usages permitted to the Chinese converts; in 1656, Alexander VII. sanctioned them; and again, in 1704, Clement XI. condemned them. In 1742, the Jesuits were forced to succumb. Their downfall was soon precipitated. They were expelled from Portugal in 1759; from France in 1764; from Spain and Naples in 1767; from Paraguay in 1768; and their suppression by the see of Rome took effect in 1773. The bull of suppression was dignified with the title of the Infallible, and was worded in the strongest language. "We do, out of our certain knowledge, and the fulness of our apostolic power, suppress and abolish the said company;" abrogate and annul its statutes, rules, customs, decrees, and constitutions, even though confirmed by oath, and approved by the holy see, or otherwise." "We declare all, and all kind of authority—the generals, the provincials, the visitors, and other superiors of the said society—to be for ever annulled and extinguished; so that the name of the company shall be, and is, for ever extinguished and suppressed." "Our will and pleasure is, that these our letters should for ever and to all eternity be valid, permanent, and efficacious, have and obtain their full force and effect, and be inviolably observed by all and every whom they do and may concern, now or hereafter, in any manner whatever. The reasons given in the same instrument for this irreversible determination are sufficiently cogent. "In vain did they"—preceding Popes—"endeavor, by salutary constitutions, to restore peace to the church, as well with respect to secular affairs, with which the company ought not to have interfered, as with regard to the missions, which gave rise to great disputes and oppositions, on the part of the company, with the ordinaries and communities of all sorts in Europe, Africa, and America, to the great loss of souls and the great scandal of the people; as likewise concerning the meaning and practice of certain idolatrous ceremonies adopted in certain places; and further, concerning the use and explication of certain maxims, which the holy see has, with reason, proscribed as scandalous, and manifestly contrary to good morals: from which maxims have resulted

very great inconveniences and great detriment both in our days and in past ages; such as the revolts and intestine troubles in some of the Catholic states." "Under the reign of Clement XIII. the times became more difficult and tempestuous; complaints and quarrels were multiplied on every side: in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which, weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities. Desolation and danger grew to such a height, that the very sovereigns, whose piety and liberality towards the company were so well known as to be looked upon as hereditary in their families—we mean our dearly-beloved sons in Christ, the kings of France, Spain, Portugal, and Sicily—found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces, these very companions of Jesus; persuaded that there remained no other remedy for so great evils, and that this step was necessary, in order to prevent the Christians from rising one against the other, and from massacring each other in the very bosom of our common mother, the holy church."

It was not long, however, before the Pacapacy became sensible of the heavy loss and detriment it had sustained in the suppression of this formidable order, the members of which, by their admission vow, are pledged to uncontrolled obedience to the Pope's will. In Europe, Bible Societies, in connection with the great central institution the British and Foreign Bible Society, grew more and more active and influential, Romanists as well as Protestants uniting in the work; Romanist bishops, deans, doctors of divinity, and priests, publicly recommending the devout reading of the New Testament from the pulpit, the professor's chair, and the press, while some from amongst the Romanist clergy actively engaged themselves in its disseminations.* Abroad, the mission-work of the church of Rome had lost that brilliant aspect of rapid progress and success with which for a season it had been crowned, and had fallen into a languishing condition. In South India the diminution of professed converts was so rapid as to portend at no distant period, their utter disappearance, unless extraordinary measures were resorted to. We have, on this point, the admissions of Romanists themselves. The author of "The Jesuit in India" asserts,

that in the beginning of the last century there were at least 1,200,000 Christians in the peninsula of India. Dr. Wiseman, in his lectures "On the practical success of the Protestant rule of faith in converting the heathen," availing himself of Dubois' statistics, states that "the native Catholic converts throughout all Asia might be estimated at 1,200,000," of which 600,000 were to be found in the peninsula of India. During the lapse of a century, therefore, they had diminished by one-half. The Chinese missions, according to the testimony of the same author, had reached a very critical state; a few European priests, introduced by stealth into the country, being alone available to keep alive the dying embers of Romish proselytism. In Japan, all had been crushed. Xavier reached Japan in 1549, and in 1586, 150,000 converts were reported. Elated with their success, and prematurely concluding this insular empire to be their own, the Jesuits, by their intrigues, provoked the jealousy of the secular powers. Restrictive enactments were issued. They were resisted, and persecution commenced. The Christians rose in insurrection, were defeated, and put to death in great numbers. In 1641, the Jesuits were expelled from Japan, and with them the Portuguese, whose introduction to supreme power they were supposed to have contemplated; nor did the victors rest until they had effaced every vestige of Christian profession from the islands. To Jesuit intrigues, and their consequences, may be ascribed the rigid exclusiveness which has so long shut out Japan from intercourse with other nations. It was in 1624, when the empire was convulsed with intestine commotions, that all intercourse with strangers was prohibited, except at the island of Firando, on the south-west, and the port of Nagasaki. To such an extent was native antipathy to the Portuguese and Romanist missionaries carried, that when, in the reign of Charles II., an English expedition reached the Japanese coast, soliciting a renewal of commercial intercourse, the English flag, ancient and jack, because of the cross contained in it, and its resemblance in that respect to that of Portugal, so displeased the authorities, that the expedition was required not to use it; and the proposition to permit liberty of trade refused, because the English king had intermarried with a daughter of Portugal, their enemy. The military organization of the Christian Indians in the reduction of Paraguay had fallen to pieces, and the only permanent results which re-

* See 12th Report of the British and Foreign Bible Society *passim*.

mained of Jesuit mission-work in that quarter consisted in the stern and unalterable hatred entertained by the interior tribes to the Christian name and faith. Prince Maximilian, in his travels in Brazil in 1815-1817, mentions the manner in which the women of one of these tribes—the Puris—on being presented with rosaries, of which they are very fond, tore off the cross and laughed at it. In short, throughout the whole range of Romanist missions a fearful reaction had taken place. The Dominicans, Franciscans, &c., to whose care the work had been confided on the suppression of the Jesuits, were found unequal to the emergency. A peculiar agency was needed, and what so likely to prove successful as the Jesuits? True, they had been suppressed by the bull of a preceding pontiff, and to reverse his decision would be an act of self-contradiction at variance with the pretensions of the church of Rome to infallibility. But such considerations have weighed little with her, when the interests of the present moment have been at stake, and fear, or ambition, or vindictiveness, have demanded a change of policy. Assuming herself to be infallible, she has often dispensed with even the appearance of consistency in her proceedings, and with unblushing countenance has enunciated, from time to time, the most opposite decisions. And thus the same order which, in 1773, Clement XIV. had suppressed with the forfeiture of his life, because, according to his conviction, the necessities of the church required it, was restored by Pius VII. in 1814. The language of the bull of restoration was as remarkable as that by which Ganganelli had hoped that he had for ever terminated the existence of this order. "We should deem ourselves guilty of a great crime towards God, if, amidst these dangers of the Christian republic, we neglected the aids which the special providence of God has put at our disposal; and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ the vigorous and experienced rowers who volunteer their services in order to break the waves of a sea which threaten every moment shipwreck and death."

With the restoration of the order of Jesuits commenced the more recent Missions of that church, which have been put forth with the view, not only of proselytising the heathen, but of counteracting, by every possible means, the efforts of Protestant missionaries. The Jesuits were called forth into renewed action on August 7, 1814, and

on May 3, 1822, was founded at Lyons, a new institution, entitled "*L'Œuvre de la Propagation de la Foi*," which in its official documents proclaims itself to be the "instrument prepared by God to support in these latter times the Catholic missions throughout the world." Bitter antagonism to the missionary efforts of the Protestant Churches is one of its most prominent features, nor is it scrupulous in the language it uses to alienate men's minds from them, and bring them into contempt. In its periodicals mention is found of "the extravagant salaries allowed to lordly missionaries of the Anglican Church in the East and West Indies; the immense sums swallowed up by the Methodist pro-consuls who rule it over the kings of the southern ocean; and the innumerable hawkers of Bibles, whose prudent zeal extends no further than to introduce along the coasts of China, with smuggled opium, the sacred writings which they profane." Derision is unsparingly flung on the efforts made for the collection of funds, and the results pronounced to be "absolutely null for the end proposed by the donors, that is, the conversion of infidels, and that they are even contrary to it." Protestant missionaries, we are informed, "take good care not to expose themselves, like our Missionaries, to the danger of persecution: they never risk themselves in Tong-king, Cochin-China, in the Corea, or, in short, where there is any danger, or where punishment and death must be braved." Who, then, first located themselves in New Zealand, when it was the home of pitiless cannibals? No Popish mission intruded itself there until the rough work was done, the native character modified, and several thousands of the Maories had placed themselves under instruction. Who endured, with the resolution of martyrs, the baneful influence of Africa's unhealthy shore, and, for a lengthened period of twenty years, during which the mortality among the missionaries rose so high as forty-five and forty-six per cent., continued to volunteer for this particular service? The blighting power of African fever is now considerably mitigated, and Sierra Leone, having become comparatively healthy, is spoken of as likely to become the locality of a Popish mission; but hitherto the officials of the Propaganda have been unknown there. Is it true that the Protestant missionary has always shunned the post of danger, and chosen, not the path of duty, but that of ease and self-indulgence? What a host of names might be enumerated—names of martyred mission-

aries and living confessors! How many the mission-fields which can bear witness to the intrepidity with which they labored for the salvation of souls? Are the names Egede and Stach forgotten in connection with the wintry shores of Greenland, or those of Dober, Nitschman, who were willing to submit themselves to voluntary slavery, if so they might thus have an opportunity of making known to the poor slaves of the West-India Islands the liberty wherewith Christ makes His people free? Where is Schmidt among the Hottentots, and Vanderkempt, who searched out the foundations of the old work, and carried it forward with a blessing from on high? And India's missionary history—are there no traces to be found there of the Lord's servants? To enumerate all were impossible. To select a few were invidious. Let the tribes and nations which have been benefited and blessed through Protestant missionary effort arise and testify against such unworthy attempts to disparage holy men, and the holy work in which they are engaged. Let China, who received from the hands of Morrison and Milne the gift of a translated Bible, which now promises to be the instrument of her regeneration, witness in their favor, and by the churches and congregations which they have been instrumental in raising up from among the heathen, let them be vindicated. They want not letters of commendation. Such exist, in the numbers of real converts to Christ to be found in every direction where they have labored, "living epistles," which may be known and read of all men, written, not with ink, but with the Spirit of the living God, and testimonies from above as to the fidelity of their labors and the genuineness of the gospel they have preached. The "L'Œuvre de la Propagation de la Foi" asserts that Protestant missionaries are "unable to gain souls to God." "The sects cannot have true missionaries, since they have no one to send them—no authority for a Mission; consequently their word is dead; ours is vivifying. The furrows which they make are sterile; ours fructify, made fruitful, as in the first ages, by the blood of martyrs."* Vaunting words! How needful Paul's warning to the ancient believers of Rome, "Be not high-minded, but fear." Had that been prayerfully remembered, how much of subsequent evil would have been prevented. But "we dare not make ourselves of the

number, or compare ourselves with some that commend themselves." "For not he that commendeth himself is approved, but whom the Lord commendeth." Such assertions carry no weight with them; they are contradicted by facts. Yet are they important. They show the *animus* of the system which has uttered them. It is one actuated by an unrelenting hostility to every agency and effort which has in view the dissemination of pure Christianity among the heathen tribes, and to which no expedient will be unwelcome which is calculated to diminish the influence, or interfere with the progress, of Protestant missions.

And, therefore, we need to look it in the face; to make ourselves acquainted with its resources and mode of action; to track its footsteps into the various regions whither its agents have gone; to examine what they have accomplished, and the means whereby such results have been obtained; that thus we may clearly perceive under what circumstances its influence is most powerful for evil, and how it may be most successfully counteracted.

"The Institution for the Propagation of the Faith in the two worlds"—for so it is denominated—commenced with the small sum of 1,900*l.*, collected, as we are informed, from amongst the artisans and shopkeepers of Lyons. In 1839 the receipts amounted to 80,000*l.*, "showing an increase of 22,000*l.* above those of the preceding year; being double the income of 1837; quadruple that of 1835; and six-fold that of 1833." The receipts for 1853 amounted to 157,406*l.*, which sum, with a balance from the preceding (Jubilee) year of 49,804*l.*, presented a disposable capital for 1853 of 207,210*l.* Members of the Romish Church throughout the world are urged to associate themselves with the institution, by such motives and reasonings as are best fitted to exercise an influence on those who have imbibed the principles of that corrupt system. Special indulgences have been conceded by the Papacy. The following indulgences, "applicable to the souls in purgatory," were granted in 1823 to its members, by Pius VII.—the same pontiff who, nine years previously, restored the Jesuits, and now beheld, in this new institution, the results of their rekindled zeal and energy—"First, a plenary indulgence on the festival of the finding of the holy cross and of St. Francis Xavier, and once a month on whatever day each associate might choose, on condition of his

* "A glance at the Institution for the Propagation of the Faith." pp. 19, 20.

reciting every day in that month the prayers indicated;" and, "Secondly, an indulgence of 100 days every time that one recites, having at least a contrite heart, the prescribed prayers, giving some alms in favor of the missions, or exercising any other work of piety and charity." Such are the stimulants which the Church of Rome employs to arouse the coöperation of its members. They are unnecessary where the love of Christ is understood and felt. Pure and corrupt Christianity contrast strongly in their mode of action. The first seeks to quicken men to God, and, when actuated by a principle of divine life, to employ them as those who are capable of living and acting to God's glory. Corrupt Christianity leaves them dead in sin, and, carefully providing herself with such influences as have power with the unregenerated mind, so works on natural men as to enlist them in her service and cause them to work out her own purposes. In the science of influencing the natural mind, and rendering it pliable for her use, Rome is most crafty. Purposes and objects which contravene the mind of God, and are antagonistic to His truth, she extols as most pious and exemplary undertakings. An agency for their prosecution is needed. But the materials out of which it may be formed are plentiful and abundant. She requires not a regenerated material: that she could not work. The natural mind is better adapted for her use, and she so acts upon it, that its talents and enthusiasm are with alacrity placed at her disposal. Here we see the great discrepancy which exists between Popery and pure Christianity. The renewed and divinely-instructed mind is a material which Popery cannot use, and pure Christianity finds the unregenerated and ignorant mind equally unfitted for its service. As might be expected, the one has the resources of this world at its disposal; the other is strong in the power that comes from God. Which shall prevail, the Lord in His own time will make manifest.

The Lyons Propaganda has widely extended its organization, and draws support from many countries of Europe. France, Spain, Portugal, Italy, Switzerland, parts of Germany, Prussia, Belgium, the British Isles, Greece, the Ionian Isles, Malta, are all enumerated as helping, by a greater or less amount of contribution, the aggregate of its pecuniary resources. In fact, its chief maintenance is in Europe. Out of an income, for the year 1853, of 3,935,149f.

(157,406*l.*), no less than 3,698,000*f.*, in round numbers, (147,800*l.*), are stated to be derived from European countries, leaving for the rest of the world the small balance of 236,000*f.* (9,440*l.*) It may be well to place the kingdoms of Europe in their order of contribution.* France stands first on the list. She gives to this object nearly a million of francs more than all the other European kingdoms taken together. Her contribution for 1853 ranges so high as 2,317,065*f.* (92,682*l.*), exclusive of 47,083*f.* from French colonies. The remaining contributors are thus placed:

Italy . . .	fr. 644,924=	£25,797
Prussia . . .	209,998=	8,400
The British Isles in the following proportions:		
England .	41,396	} fr. 185,961 £7,439
Scotland .	4,134	
Ireland .	143,431	
<hr/>		
Belgium . . .		150,629
Holland . . .		64,754
Switzerland . . .		47,092
Germany . . .		24,525
Portugal . . .		22,139
Malta . . .		14,345
Spain . . .		9,520

* We have had much additional trouble in these statements, in consequence of the inaccuracies which present themselves in the "General Statements of Receipts and Disbursements of the work of the Propagation of the Faith in 1853," as published in No. XC. of the *Annals* (May, 1854). In the first place, France is thus entered:

Lyons - - - -	1,311,278 <i>f.</i> 23 <i>c.</i>	} 2,364,448 <i>f.</i> 31 <i>c.</i>
Paris - - - -	1,052,870 <i>f.</i> 8 <i>c.</i>	

The true number is 2,364,148*f.* 31*c.*
a difference of 300*f.*

Again, the receipts, as entered in the General Statement, are summed up as amounting to - - - -	3,935,149 <i>f.</i> 99 <i>c.</i>
Our summing up is - - - -	3,925,336 <i>f.</i> 79 <i>c.</i>

Making a difference of - - - -	9,813 <i>f.</i> 10 <i>c.</i>
Adding the above - - - -	300 <i>f.</i> 0 <i>c.</i>

The total of the receipts is larger than it ought to be by - - - -	10,113 <i>f.</i> 10 <i>c.</i>
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This is rectified as follows. There has been a total omission from the statement of receipts of two items:

Spain, as appears from the list of subscriptions at page 119 of No. XC. of the <i>Annals</i> - - - -	9,520 <i>f.</i> 65 <i>c.</i>
Island of Cuba, ditto, ditto - - - -	592 <i>f.</i> 55 <i>c.</i>
	<hr/>
	10,113 <i>f.</i> 20 <i>c.</i>

We have thus diminished the discrepancy to ten centimes, where we must be content to leave it; but it is rather a singular circumstance, that the Lyons Propaganda should be indebted to a Protestant reviewer for a correction of its accounts.

ference to Europe, and enumerate the countries which are the objects of these missions. They stand as follows as to scale of expenditure:

India	{ North Western South }	{ 77,000 20,000 280,567 }	fr. 377,567—£15,102
China			337,725 13,109
Further India, inclusive of Pegu, Ava, Tong-king, Cochin-China, Cambodia, Siam, &c.		253,890	10,155
Syria and Palestine		194,523	7,781
Asia Minor, and Islands on the Coast		94,067	3,762
Mesopotamia, Kurdistan, and Ar- menia		46,000	1,840
Ceylon		44,200	1,768
Mandchouria and Japan		31,458	1,259
Persia		26,000	1,040
Thibet		18,135	726
Corea		16,637	662
Mongolia		10,000	400
fr. 1,440,000—£57,000			

We have to observe, that several of the countries here enumerated have no place as yet in the schedule of Protestant missions. In Tong-king, Cochin-China, Cambodia, Mandchouria, Mongolia, Corea, Thibet, we have as yet no place. Yet the missionaries of the Church of Rome have succeeded in penetrating these regions. They are fearless and energetic in the prosecution of their objects. Are they more so than those who serve under the banner of the Gospel? Rome says so, but we do not believe it. The records of the East-African Mission are full of evidence, that, in the endurance of fatigue and danger, they who go forth from the Protestant Churches are surpassed by none. True it is, indeed, that the Protestant missionary finds himself not unfrequently excluded from countries where the agent of Rome has obtained access, simply because he cannot enter in without the sacrifice of truth and honesty. The Gospel does not teach him that the end sanctifies the means, neither does his standard of morality authorize him to do evil that good may come. He may not equivocate and disguise his real character and object, nor commit his converts, in aiding to conceal him, to the same course of equivocation. He comes with an honest avowal of his object, and, if admission be refused him, he is commanded of his Lord to go elsewhere. The true Christian missionary is not deterred by any amount of difficulty and danger, so long as he has "the testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he has his conversation in the world." Realizing his Lord's presence, he is fearless, not "counting his life dear unto himself, so that he may

finish his course with joy, and the ministry, which he has received of the Lord Jesus, to testify the gospel of the grace of God." But disingenuous proceedings, which wound his conscience, these he dreads far more than danger and death, in which there is nothing dreadful to a Christian man, if found in the path of duty.

The expenditure on American Missions is also considerable, although inferior to that of Asia. It amounts to 1,089,428f. (43,577l.) Of this, more than one-half is bestowed on Missions in the United States. In so doing, the Papal Church acts with her usual measure of worldly wisdom. She is clear-sighted to discern those superior positions from whence, if her influence were once established, she might advance with comparative facility to the subjugation of the world. England in Europe, the United States in America, each the home of the Anglo-Saxon race, these constitute a prize well worth contending for. She would then have access to the spring and source of Protestant missionary effort in the east and west, and could at once paralyze its action. Such dreams have, no doubt, floated before the vision of the sovereign Pontiffs and their subordinates; and efforts have not been wanting to make the dream a reality. With what craft and energy has not Romanism labored in the Mission field of England! And when the connection between the Tractarian movement and that apostate system was more overt than at present, and many were accomplishing an easy transition from one to the other, what sanguine hopes were entertained of a speedy return of the English nation to its former abject state of spiritual bondage? Nor is that expectation yet surrendered, although the ripening promise of such a glorious issue has been put back by unfavorable influences. In the same way, vigorous efforts are being made for the dissemination of Popish principles in the United States. East and west of the Rocky Mountains we have the paid agents of the Lyons Propaganda. They are spread as a net-work over the whole area, from Detroit to Cincinnati, from thence to Nashville, and southward to New Orleans. In all the old States Romish bishops are to be found—at Philadelphia, Baltimore, Richmond, Hartford, and Charleston. Along the western coast, we find bishops of Nesqually, Oregon city, &c. At many an intermediate point, between these lines that we have drawn from north to south, they are to be found. There are confraternities of various names—Missions

of the Jesuits, Missions of the Fathers Oblates of Mary Immaculate, Missions of the Priests of Mercy, Missions of the Trappist Fathers, and of the Benedictine Fathers, and of the Society of Holy Cross; and, if we have not wearied our readers, Missions of the Lazarists. Amongst all these various agencies there is an expenditure, on the part of the Lyons Institution, of no less than 728,460*fr.* (29,138*l.*) exclusive of what may be obtained from local resources. Nor is British America forgotten in these comprehensive efforts of the Church of Rome. For the Canadas, New Brunswick, Nova Scotia, Newfoundland, Hudson's Bay, Vancouver's, there has been an apportionment of 226,968*fr.* (9,078*l.*); and the Fathers Oblates of Immaculate Mary, and the Missions of the Jesuits, are found actively engaged in these far northern lands. Besides, for South America, 89,000*fr.* have been reserved, and 42,000*fr.* for the West India Islands.

We must pass on to a brief notice of Oceanica and Africa. To the first of these, 413,788*fr.* (16,551*l.*) have been assigned, according to the following apportionment—

Australia . . .	<i>fr.</i> 71,128
Central Oceanica . .	65,000
New Caledonia . .	64,000
New Zealand . . .	50,320
Tahiti	50,300
Sandwich Isles . .	40,533
Marquesas	30,205
Other Missions . .	15,000
Batavia	20,000*

The society of Picpus, and the Fathers Marists, together with divers vicars-apostolic, archbishops, and bishops, appear to form the working agencies in this quarter.

We have only one more portion of the earth to touch upon in reference to the development of Romish proselyting efforts—Africa, a part of the analysis which can be soon disposed of; happily for Africa, where comparatively little in this respect has been attempted; and happily for our readers, whom we fear to have wearied by this detail. The total expenditure for this great continent amounts only to 342,700*fr.* (13,708*l.*) The distribution is as follows—

North coast of Africa . . .	<i>fr.</i> 90,000
Cape of Good Hope, Port Natal, &c.	72,000
Two Guineas and Senagambia . .	50,000

* The above sums, in the report of the Lyons Society, are given as making a total of 413,787. We are unable to arrive at the same result. Our total is 406,487*fr.* (including the odd centimes, not given above.)

Egypt, Lower and Upper . . .	49,700
Madagascar	44,000
Abyssinia, Aden and the Gallas .	29,000
Chinese and Indian Colonies . .	8,000

Africa, a sufferer in other respects, is more free from Romanist intrusion than any other subdivision of our world. If her unhealthy climate has caused the sacrifice of much Protestant missionary life, it has kept at a distance the legions of Rome. There are, indeed, Jesuits and Capuchins, and Fathers Minors Reformed; there are Lazarists, and the Congregation of the Holy Ghost, and of the sacred Heart of Mary; but they do not seem to thrive in Africa: and to whatever other bondage the children of this great continent have been subjected, we trust they will continue to be preserved from the spiritual despotism of Rome, the great slave-trader in the souls of men.

Our readers will observe in the above schedule a reference made to the Mission of the Reformed Fathers Minors in Upper Egypt. It is not only through the Lyons Propaganda that the Papacy is endeavoring to reach the heart of Africa, but through the agency of a distinct Mission sent out from Austria as would appear from the following information communicated to us by Dr. Krapf, dated May 19, 1854—

"Knowing that you feel much interested in African matters, I shall briefly communicate to you what I have, during my stay at Cairo in December last, and afterwards on my voyage from Alexandria to Trieste, learned about the proceedings of the Romish missionaries on the upper course of the Nile. I knew that the Romanists had, several years ago, commenced a Mission, and, if I am not mistaken, an agricultural establishment, at Kartum, a town situated at the junction of the Blue and White Rivers. But I had, as yet, not been aware of their having established a Mission in the Bari country, under the fourth degree north from the equator. This piece of intelligence was as new as it was interesting to me. I obtained the information from a native of Malta, who had been up the Bari country in the pursuit of commercial business. He mentioned that the Roman-Catholic missionaries had been sent out by the Missionary Association of St. Mary at Vienna; that the head of the Mission was Dr. Knobloch, who, my informant added, had gone even beyond the fourth degree nearly as far as to the second, where he found

the White River still a very considerable stream, which, I believe, is quite correct, if, as I have no doubt, its sources are to be found to the south of the equator—about three or two and a-half degrees south.

"The Maltese stated that the Roman missionaries in the Bari country had built a church, which they fortified with two pieces of cannon which they brought up the Nile on their boats. He also mentioned that they brought up about one hundred muskets, with many other presents, for the chiefs in Central Africa. He stated that they receive annually 30,000 dollars from the Austrian government, for the purpose of promoting Austrian commerce in Middle Africa; also, that they have permission to collect money in all Austrian churches twice a year, and that they are under the special protection of the Austrian consul at Alexandria. The Maltese was of opinion that the voyage on the Nile up and down to Cairo was very tedious, long and expensive, which inconvenience, he thinks, will compel the missionaries to open a nearer road to the east coast of Africa. He thinks that if the Bari people were armed with muskets they might force their way through the interjacent tribes, and reach some port of the Indian Ocean. He mentioned that the Bari men are greatly attached to Knoblocher; that they consider him their prophet; and that they ascribe to him the fall of rain, &c.; that the missionaries slaughter a bullock every Sunday, and distribute the meat among the people, who extol them to the sky.

"What the Maltese had mentioned to me at Cairo was partly confirmed by two priests who had joined the party of Knoblocher, and who were to go with him for the reinforcement of the Bari Mission; but they fell sick on the road, and were compelled to return to Europe. They stated that Dr. Knoblocher was a man of enterprising character; that the Austrian steamer had conveyed twenty-four persons gratis from Trieste to Alexandria; that a part of this company consisted of mechanics destined for the building of a cathedral at Kartum; another part of it consisted of priests sent to the Bari and other countries of Central Africa, which, as an ecclesiastic from Lintz assured me, is singled out as the main field of labor of the Roman-Catholic missionaries sent out and supported by Austria. That ecclesiastic had been on a pilgrimage to the Holy Sepulchre at Jerusalem, in lieu and by the order of the Emperor of Austria, who thought this pious act desirable for showing his gra-

atitude to God in rescuing him from the wicked hand of an assassin.

"The sick priest mentioned that the missionaries in the Bari country were in the habit of redeeming slave-boys for instruction in their schools. On my objecting to a principle which must necessarily perpetuate the slave-trade—as the slave-trade will continue selling as long as there exists buying—the priest simply said that it was to the glory of God and the Roman Catholic church, in as far as the instructed children would become teachers of their tribe, and, consequently, the Roman faith would be disseminated with greater speed. I must, however, remark, that the ecclesiastic pilgrim did not agree with the priest's view, but rather supported my opinion. He was in general an intelligent and well-educated man, who frequently lectured the priest in a gentle manner. The priest furthermore stated that his colleagues have found it rather difficult to proceed to the distant Mission at Kartum, without having a station between Cairo and that place. To avoid this difficulty, the proposal had been made for establishing a Mission at Assuan, between Kartum and Cairo. In general it appears to be the plan of the Romanists to have a line of Missions all along the banks of the Nile, from Alexandria down to the equator, and thus to carry the Romish faith into the heart of Africa.

"I will make no comment upon all this very interesting information. Every true friend of the Protestant missionary cause will take an important lesson from these Romish proceedings: he will see at once how much more sympathy, prayer, labor, and self-denial are required for the good of Africa, lest another species of heathenism get the ascendancy in Central Africa.

"When the Portuguese were driven out from East Africa, they left an image of the holy virgin behind them, which the natives of the mainland took and placed in a cottage, and have preserved up to the present day for carrying it in procession in time of war, in order to encourage the fighting soldiers to acts of bravery and valor. This is the only trace* which the Romanists have left behind them. Now, if we consider that not a single idol is found among the East-African tribes, except the one captured from Portuguese Romanists, can our fears be groundless, if we assert that the progress of Popery in Africa will substitute only another species of heathenism?"

* "The Soahéli call this idol—relinquished by the Portuguese—Kishka, i. e. Little devil."

In our Volume for 1852,* in a review of Wernes's Second Expedition to discover the sources of the White Nile, we directed attention to this nation of the Bari, located about 41° of north latitude, as well as to their kindred tribes along the banks of that great river. We then expressed the feelings of deep pain which filled the mind in contemplating populous regions, such as these appear to be, unvisited by the message of mercy in Christ Jesus, and expressed our hope that the time might not be far distant when the day might dawn on these neglected tribes. We have been anticipated. The missionaries of the Church of Rome have reached there before us.

We cannot go further into this subject at present. Our survey is a very imperfect one, and errors may have crept in, although we have labored that it might not be so. We wish our readers to be aware of the proceedings of this Romish movement, which is endeavoring to "compass sea and land." We would not overrate its importance, and yet it would be no part of true wisdom to despise it. An antagonistic organization is arrayed against us; not formidable if we are earnest, and faithful to the trust reposed in us, but formidable to take advantage of every instance of indolence and procrastination on our part. If we are remiss in supplying the wants of countries to which access is providentially afforded, or if, however ready to commence the work, we are impatient to relieve ourselves of it, leaving behind half-instructed congregations, and native churches as yet in infancy, deprived of the support to which they have been accustomed at the moment they most need it, we must be prepared to find the active missionary organization of that apostate system, which is "full of eyes before and behind," quick to avail itself of our dilatoriness or imprudence, and rapid and decisive in its action.—*Ch. Miss. Intelligencer*, Sept. 1854.

The Proof of Love.

"It is all my own work, papa," said a little girl, as she presented her father with a handkerchief, hemmed by herself. Many a weary hour had been spent over it, and the little fingers had almost ached at times: still, every offer of assistance had been smilingly declined by the little maiden, who

had set her loving heart on doing something herself for papa.

Love always aims to prove itself by actions; and the greater our love, the greater will be the sort of pleasure we shall take in giving ourselves some trouble to show our love. David felt this, as a touching story, told of him in the second book of Samuel, proves. He had incurred God's displeasure by issuing a royal mandate, in the pride of his heart, to number the people. An awful pestilence had been the consequence, sent of God to chasten and humble him; but on his repentance, submission, and prayer, God promised pardon and deliverance. And he was commanded to build an altar at a certain place, and offer a sacrifice, which he was assured should be accepted. David was met by the princely offer of the oxen for sacrifice, and their instruments for wood to burn, by the owner of the spot on which he had been directed to build an altar; but David would fain give some proof of his loyal love to God. "What shall I render unto the Lord for all His benefits towards me? I will pay my vows unto the Lord now in the presence of all His people." (Psalm cxvi. 12, 14.) He insisted, therefore, on paying the full value of his offering, exclaiming, with holy fervor, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing."

As I said before, love must show itself in action. If it do not move, it is dead—that is to say, it does not exist. (See James ii. 14—26.) "My little children, let us not love in word, neither in tongue; but in deed and in truth." Love always either works or suffers. Jacob's love led him to work first seven years, and then seven years more—fourteen years in all—for his beloved Rachel. "And they seemed unto him but a few days, for the love he had to her." There were three mighty men, who loved king David very much. They overheard him express a passing wish to drink of the water from the well of his native village, which was at that time in the hands of his enemies the Philistines: they instantly caught at the opportunity to prove their love. At the peril of their lives, their beloved monarch should have his wish gratified. "And they brake through the host of the Philistines, and drew water out of the well of Bethlehem, and brought it to David."

Dear children, do you love David's Son, the Lord Jesus Christ? He "loved you,

* Pp. 82—87. See also "Church Missionary Gleaner" for April 1852, pp. 42—44.

and gave Himself for you." (Gal. ii. 20.) Do you love Him? then let your love be shown in deeds. Prove your love: do something yourselves, each one of you, for Him. He has told you how you may each find something to do for Him; for He said that every act of kindness done for His sake to the poor, the blind, the sick, the naked, the prisoner, He counts as done unto Himself. (Matt. xxv. 31—46.) The heathen are poor: they have not "the blessing of the Lord, which maketh rich." (Prov. x. 22.) They are blind: they see not "the true light." (John i. 5, 9.) They are sick, and need to be directed to the Good Physician. (Matt. ix. 12, 13.) They are naked, and require to be "arrayed in fine linen, clean and white." (Rev. xix. 8.) They are prisoners, "tied and bound with the chain of their sins," and need to have the good tidings preached to them of Him who is anointed to proclaim "liberty to the captives." (Isaiah lxi. 1.) Do you love Jesus? Then show your love by doing something yourself to send these glad tidings to the heathen. I will tell you what a little boy did, who heard that New Testaments were to be sent out in great numbers to the Chinese. He wanted to send some too, and his love to Jesus made him think what he could do. At last he hit upon a scheme. He said to his mother, "You always give me sixpence if I am patient when I have a tooth taken out: will you let me go to the dentist now? I have two that are nearly ready to be taken out, and then I shall have a shilling to buy New Testaments for the Chinese?" You see this little boy was willing to suffer pain, to earn the means of sending the gospel to the heathen. Think if you cannot show your love in like manner, by doing or suffering something for the Lord Jesus.—*Ch. Miss Juv. Instructor.*

A Sojourn with Red Indians.

NORTH-WEST AMERICA.

IN the early part of the afternoon I had about seventy-five Indians present for instruction. After this I invited the fifteen poor creatures whom I had previously selected, wishing to give them a meal, with which they seemed much pleased. After the guests had partaken of as much as they thought proper, Mrs. Watkins and myself endeavored to interest them with an account of our leaving dear relatives and friends in England on their behalf. A slight descrip-

tion of railway travelling excited their wonder very greatly, and would perhaps scarcely have been credited had it not been narrated by those whom they had reason to believe would not deceive them. After this we exhibited several pictures in natural history, architecture, &c., together with a few articles of English manufacture, such as they had never before seen. These all gave rise to various expressions of surprise and admiration. But the greatest treat of all appeared to be the clock, which was seen not only to be alive, by the movement of the pendulum, but actually to possess the faculty of speech, as we so timed the exhibition of it that it might strike while all present were intently watching its movements.—*Church Missionary Record.*

The Jewish Girl's Reply.

At an examination of a class of Jewish children in Madras, the 53d chapter of Isaiah having been read, the question was asked, "To whom does the Prophet refer in this chapter?" After a pause, a little girl answered softly, "To your Saviour, sir." This answer led Mr. Johnston (then laboring in Madras, but now entered into rest) to write the following simple lines, which may apply to other children besides those of the seed of Israel:—

"MY SAVIOUR."

(BY THE LATE REV. ROBERT JOHNSTON,
MADRAS.)

"My Saviour!" Yes, my child: but why
Put from thyself this precious name?
For such He came to bleed and die;
For such He suffered grief and shame.

"My Saviour!" But not mine alone.
On Him the sins of all were laid;
O limit not the Holy One—
Who hath for all atonement made.

Say not "My Saviour," gentle child;
Say rather "ours!" O'er thee He yearns;
Beaming with love and pity mild,
His gracious eye on thee He turns.

Hast thou no sins to mar thy rest?
No guilt to bow thy spirit down?
No care to swell thy youthful breast?
No cause to fear thy Father's frown?

Say, where's thy altar?—where thy Priest?
Thy sacrificial offering where?
My Saviour, clothed in blood-stained vest,
All these in one! behold them here!
—*Scotch Free Church Miss. Record.*

The Glow-worm's Lamp.

I HAVE been turning glow-worms to a use this evening which no naturalist probably ever thought of—reading the Psalms by their cool, green light! I placed six of the most luminous insects I could find in the grass at the top of the page, moving them from verse to verse as I descended. The experiment was perfectly successful: each letter became clear and legible. I never felt so deeply and gratefully the inner life of the Psalmist's adoration: "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy goodness.—*Rev. R. A. Wilmott.*

Keep the Heart Alive.

THE longer I live the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my circle of intimates; these are very different affairs. But I find it conduces to my mental health and happiness, to find out all I can which is amiable and lovable in those I come in contact with, and to make the most of it. It may fall very far short of what I was once wont to dream of; it may not supply the place of what I have known, felt, and tasted; but it is better than nothing: it seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and till we shall be all spiritual, this is alike our duty and our interest.—*Bernard Barton.*

The Jews.

"Ye are my witnesses"—Isaiah xliii. 10.

In a very interesting and warm-hearted address in favor of the Jews,* by one of our most devoted missionaries, who has now finished his course, Mr. Johnston, of Madras, the following fact is related:—

There are no Jews residing in Madras, so that the Hindus generally are not acquainted with them. One day, at a time when some recent conversions had roused the zeal of idolaters to attack the truth of Christianity, two young Brahmins were hardly pushed in argument by some reference to the Jews. The young Brahmins finding themselves puzzled,

boldly asserted that no such people as the Jews ever existed.

It so happened (notice the providence of God!) that at that very time two Jews, travelling from Bagdad to Calcutta, landed at Madras, and were led to the Missionary Institution. The opportunity was not to be lost. The missionaries immediately introduced the strangers to the assembled Hindus and Mohammedans, saying, that now they would have full proof of the existence of such people as the Jews, and of their possessing the original of those writings which Christians delighted to read daily.

The young Hindus were greatly excited; every eye and ear was arrested. A Hebrew Bible was sent for, and put into the hands of one of the Jews, who at once read and translated the first chapter of Genesis into the language of those present, namely, Hindostanee. A young Mohammedan then rose, and turned the Jew's Hindostanee into English. The assembled youths were amazed, finding the facts which the missionaries had told them all given forth from the Hebrew Bible of these Jews! The Brahmins were confounded.

Have you often thought on the testimony borne to the truth by the very existence of Israel? One of the Fathers calls the Jews "our Librarians," because they have kept the Old Testament for us; but we may add, they are "our buoys;" they tell us where are the shoals on which others have been shipwrecked, and so ought to help and guide us safe to the harbor.—*Miss. Record: Scotch Free Church.*

The Last Yam.

ONE day, whilst an African missionary, Mr. Saker, was busily engaged in his work of translating the Scriptures, his colored assistant entered the room with dismay on his countenance, and told him their stock of yams was nearly done; only enough for one day's food remained undecayed. All the rice and other stores had all been used by them, or eaten by the ants.

The missionary, looking up from his work, said, "Well, my friend, our God is full of tender love. He has never failed us yet in our extremity, and I am very sure he never will; we must trust him still, and confidently expect his promised aid." No probable means of support seemed at hand. Their boat with the little servant boys had been sent forty miles to the next village to pro-

* The Conversion of the Jews, and its bearing on the Conversion of the Gentiles.

cure supplies, and was not expected for many days. So their last meal was eaten. The missionary went to the place of worship, and took for his subject, "Elijah fed by ravens." God was with him of a truth; the Word came with power, and found its way to hearts that had hitherto resisted the gospel; tears rolled over aged cheeks, and he returned to his study filled with love to his Saviour, greatly cheered and invigorated.

After a while a knock at the door summoned him to speak to a poor woman who brought him some yams,—the first present he had ever received from the natives. Who can describe his joy and gratitude? The winds and the waves were commissioned by their Ruler to speed onward the frail little bark, and just as the last yam was cooked, the boys returned with their cargo safely. Thus, again, our good brother had proved his Jehovah to be a covenant-keeping God, ever faithful to his promise, "Your bread shall be given you, and water shall be sure."

—*Juvenile Missionary Herald.*

God knows every Language.

PRAYER-MEETING IN AFRICA.

ONE night, some time after we had retired to rest, we heard a noise in the children's room, which was some distance from our own. We felt anxious to know what our little people could be doing up so late. We approached the door, and listened; but lo! it was the voice of prayer. We continued to listen, and we soon found that these dear little African children were holding their own prayer-meeting.

The eldest girl was named Matty: she seemed to be conducting the exercises. She first prayed herself, in broken English. She then called upon John. But John said, "Matty, me no sabby pray English." "Then pray in Jolliff," said Matty: "God knows every language." He prayed in Jolliff. Matty then called upon Petty, who also prayed in Jolliff. The next boy called upon was Gabriel. But Gabriel said, "Matty, me no sabby pray English; me no sabby pray Jolliff." "Then," said Matty, "say 'Our Father.'"

The poor boy repeated the Lord's Prayer in a solemn tone; and the little prayer-meeting concluded. We returned to our room unobserved, and thanked God in our hearts that He was beginning to work upon the minds of our dear negro children.—*Rev. W. Moister.*

"Do what you can."

The heathen, they are *many*; let us bear the *fact* in mind;

The heathen, they are *cruel*; let us try to make them *kind*;

The heathen, they are *stupid*; let us try to make them *clever*;

The heathen, they are *dying*; let us bid them *live for ever*.

But if *ourselves* we do not know the truth that makes men free,

No better, in the judgment day, than heathens shall we be.

And if we have the gospel and do not attention pay,

We shall receive a punishment severer far than they.

Then, neighbors, pity those who dwell in regions dark and drear,

And send the missionaries forth, their wretched hearts to cheer;

And give your half-pence and your pence, to light the lamps of truth,

Which only show the way of life to age as well as youth.

None are too small to aid the cause; none are too weak to pray;

And some are big and strong enough a word or two to say:

Then go rejoicing on life's path; and while that path is trod,

"*Do what you can*" for heathen lands:—"do what you can" for God.

—*Juvenile Missionary Magazine.*

Philip Henry's Advice to his Daughter.

If you would keep warm in this cold season (January, 1692), take these four directions: 1. Get into the sun. Under his blessed beams, there are warmth and comfort. 2. Go near the fire. "Is not my word like fire?" How many cheering passages are there! 3. Keep in motion and action—stirring up the grace and gift of God that is in you. 4. Seek Christian communion. "How can one be warm alone?"

The Light Spreading in India.

WE copy the following from a letter from India last year:

"The Free Kirk now send out natives to itinerate. One of these lately came to a Hindustani village quite in the jungle, which no European missionary ever seems to have heard of before. Here he saw no idol temple, no mosque, no signs of any of the religion of the country. He asked the people what their religion was. They said, 'We believe in Jesus.' How had they heard of him? They said, 'A man belonging to our village several years ago went to a fair, where some one gave him two books. He brought them here: we read them, and determined to embrace the religion there taught.' 'But where are these books?' 'Oh, they are so precious that we keep them locked up in a box, except when they are publicly read.' 'Where is the box?' 'It is in the headman's house.' Just then the headman was out of the village, and had taken the key with him. He soon returned, and the tracts were produced. The remark-

able thing is, that these tracts were in Hindi, while the language of the villagers was Hindustani, so that only a very small portion of the books was intelligible to them. Yet this, and this alone, had been the means of causing them to renounce heathenism, and, at least outwardly, to 'believe in Jesus.' This only took place two or three months ago. Mrs. W. only heard of it since I came here. This is one of many circumstances which leads us to think that there are tens of millions, among the outcasts and lower castes, throughout India, who would be quite willing to renounce heathenism, and put themselves under Christian instruction, if we only had the agents to find them out, and to reside among them."

Let all the friends of the Redeemer unite in this earnest and constant cry—

Lord of the harvest, rise!

Thy pow'r and love display;
And laborers holy, zealous, wise,
Send forth without delay.

—*Ch. Miss. Juv. Instr., Sept. 1854.*

Board of Foreign Missions.

NEW YORK, JANUARY, 1855.

Recent Intelligence.

MISSION HOUSE, Dec. 13, 1854.

INDIA.—Letters have been received dated at Ambala to September 20; Agra, September 20; Mynpurie, September 18; Futtehghurh, September 18; Futtehpoore, September 8; Allahabad, September 18. We learn with much regret that Mrs. Orbison was considered to be in much danger from pulmonary disease unexpectedly developed, but we hope the next letters may contain more encouraging accounts. The return of Mr. Jamieson for his wife's health was postponed, though she was but little better. At Ambala, one of the native communicants had been suspended from church fellowship for unworthy conduct.

At Mynpurie the mission buildings had been much injured by heavy rains, requiring, in Mr. Freeman's opinion, some \$300 to put them in repair. With these exceptions, the news of these letters is generally encouraging. Arrangements were in progress for opening another school at Ambala, to be supported by European friends at that station. At Agra, Mr. Scott writes—"The attendance at church is on the increase, so that the house is generally pretty well filled." Mr. Scott gives an interesting little narrative, which shows the happy influence, exerted by the church and school.—"A young girl from F— was sent to our female seminary. While in it, she connected herself with the church, having become hopelessly pious. She has lately been married

to a young man, who last Sunday was made a deacon of the church; and she expresses her purpose, as soon as she is settled in her new home, to commence a school for native females. She is intelligent and much attached to the Mission. Another female, a member of our congregation, has a school of about forty Catholic children, which she has carried on heretofore without any aid. Mr. Fullerton visits the school. I hope we may in time have many such schools."—The Rev. Gopseenuath Nundy mentions the admission of a native woman to the church at Futtehpore.—Several references are made in these letters to a late minute of the government on the subject of education. Its provisions are considered to be very liberal for India. Mr. Hay writes as follows concerning this act: "It provides for a comprehensive system of education, for universities and common schools, which are to be open to all ranks and colors; the odious claims of caste are utterly ignored. Government teachers are now allowed, expressly, to give Bible instruction to any of their scholars who may wish it out of *school hours*, but such instruction is not a subject of examination by the visitor, appointed by government. . . . a great advance on the exclusive spirit of former educational arrangements in this country. Another liberal feature in this minute is its provision for grants-in-aid to any public school—Christian, Hindu, or Mohammedan. There is but one condition annexed—such school must charge something for tuition. As Missionary schools do not usually charge any thing, their availing themselves of these grants will involve a change of policy."

SIAM.—The Rev. S. Mattoon, writing on the 11th July says, "We are in usual health, and have nothing new to report, regarding our labors or their results."

CHINA.—Our letters are dated at Canton, September 9; Shanghai, August 18; and Ningpo to August 1. Mrs. Happer's health, we are glad to learn, was much better, but she would remain at Macao during the winter, having the girls' school under her charge. The parents of the scholars are quite willing to have them remain at Macao. Seventeen of the

boys had returned to the school in Canton, the panic amongst people, on account of the attack of the insurgents, having somewhat subsided. Conflicts were of almost daily occurrence between the military force of this city, and the insurgents in the neighborhood, and the country around is spoken of as in a state of deplorable anarchy.—At Shanghai, public affairs continue to be in a wretched state. The mission house near the city was much injured by the explosion of a mine, laid by the Imperialists. Mr. Culbertson was still engaged in the translation of the Scriptures.—We have received fuller accounts of the difficulties at Ningpo in July between the Portuguese and the Cantonese. The unexpected arrival of the U. S. ship "Powhattan" at Chinhai, was of great service to our missionary friends. "A company of marines," Mr. Nevius writes, "with a field piece was sent up, which with about fifty sailors remained with us, till we had received satisfactory assurances from the Portuguese that they would be careful not to endanger the lives and property of Americans, and that they would give us timely notice of their movements in future. During the progress of this affair, the Portuguese endeavored to identify themselves with us, and involve us in their difficulties; but they have not succeeded in this, and the disturbance has no doubt, been over-ruled, to teach the people the difference between foreigners of different nations, and to increase their confidence in us."

Mr. Nevius gives an interesting account of a few tracts, which had been given by Dr. McCartee to two strangers in one of his audiences a few months before. One of them was the secretary of the lieutenant-governor of the province, living at Hang Chow, a city three hundred miles from Ningpo. Soon afterwards a request came through the mayor of Ningpo for more books to be sent to Hang Chow. Two of the publications sent were reprinted there, exciting much interest. Recently one of the Baptist missionaries met with a man from Hang Chow, who professed to have been converted by reading one of these reprinted tracts, and who was expected to unite with

the Baptist church in Ningpo. Mr. Nevius adds, "It is probable that the secretary desired to prove to the people that our doctrines are different from those of the Quangai insurgents. However this may be, Christ is preached and therein we rejoice. A field of usefulness is here opened before us as wide and promising as we could desire. In this field much seed has been already sown. We need above all things the blessing of God to accompany our labors."—Mr. and Mrs. R. Lowrie left Hong Kong for Shanghai in the *Joshua Bates* on the 6th of September.

AFRICA—CORISCO MISSION.—The Rev. J. L. Mackey and wife, of the Corisco mission, arrived at this port on the 26th of November. Mr. Mackey's health has received benefit from the voyage, and he expects to be able after some time to return to his station. In the meanwhile he wishes to carry some elementary works in the Benga language through the press. The health of Mrs. Mackey continues to be good. The missionaries at Corisco were all well when Mr. Mackey left the island. They were rebuilding the mission houses, and the general prospects of the mission continue to be encouraging.

INDIAN MISSIONS.—Letters have been received from the Chippawa mission, October 31; Omaha and Otoe, to November 27; Iowa, November 9; Creek, to November 8; Choctaw, October 26. We refer to these letters chiefly to mention that they contain generally good accounts of the health and work of the missionaries. We have also received letters from the Rev. J. Leighton Wilson, secretary, at the different stages of his journey, and expect his return to the Mission House about the time this number of the *Foreign Missionary* is published. He has been prospered in his long journey, and enjoyed the opportunity of full conference with the members of the Creek, Seminole, Chickasaw, and Choctaw missions, besides preaching on the subject of missions at St. Louis, New Orleans, and other places. He speaks of his visit as one of great interest to himself, as we doubt not it was to the missionaries; and it will we trust prove of much advantage to the work.

Donations

TO THE

BOARD OF FOREIGN MISSIONS,

IN NOVEMBER, 1854.

SYNOD OF ALBANY.—*Pby of Albany.* Albany 2d ch 293 43

SYNOD OF BUFFALO.—*Pby of Genesee River.* Wyoming ch 45; Caledonia ch, Duncan McPherson 12.50. *Pby of Rochester City.* East Bethany ch 18; Rochester 3d ch, Bible class in Sab sch to ed Cyrus in Northern India 22. *Pby of Michigan.* Plymouth 1st ch 13; Orion and Independence ch's 14, 124 60

SYNOD OF NEW YORK.—*Pby of Bedford.* Croton Falls ch mo con 9; Florida ch mo con 12; Bedford ch Sab sch ann thank offering 24; Port Chester ch. of which 2 15 from Edward Sniffin (a little boy) 26.15. *Pby of Long Island.* Middletown ch to con Rev. F. T. Drake 1 m 42. *Pby of New York.* Ainslie St ch, Williamsburg, 13. 12; Wallabout ch mo con 8.14; Forty-second street ch mo con 17; Yorkville ch mo con 5.78; Madison Avenue ch mo con 20; Bridgeport ch, Conn., ten mo's con coll's 68.68; New York First ch ann col add'l 277, mo con 143.10; Chelsea ch mo con 27.50; Rutgers street ch mo con coll's 90.01; Brooklyn 1st ch mo con 6.37; Grand street ch, 'a member' 25; Fifth Avenue and Nineteenth street ch mo con, October and November, 53.24. *2d Pby of New York.* Sing Sing ch, M. C. W. 3; Sootch ch mo con September and October 155, H. A. Kerr 10, 1036 99

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Westfield 1st ch 20; Plainfield ch 18 60, Miss Jane Van Der Veer for scholarship at Allahabad 12, Sab sch for Bond Scholarship 6. *Pby of New Brunswick.* Bound Brook ch mo con 10; New Brunswick 2d ch 53, " " a friend 200. *Pby of Newton.* Belvidere ch Sab sch to ed John M. Sherr 2, at Spencer Academy 10, 32960

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Tenth ch mo con 63.61, Moyamensing Sab sch to ed Achung at Canton 25; Central ch James Bayles 50; Sixth ch mo con coll's 175 50. *2d Pby of Philadelphia.* Neshaminy ch 55. *Pby of Baltimore.* Govanne Chapel, thanksgiving offering 10. *Pby of Carlisle.* Monaghan ch 14 75; Paxton ch 41.50; Hagerstown ch 36.70; Silver Spring ch 150, Rev. Geo. Morris 100; Cumberland ch 60.47. *Pby of Huntingdon.* Pine Grove ch, of which 29 from sewing soc 51; Spruce Creek 2d ch 23; Hollidaysburg ch Ladies to ed David McKinney 25. *Pby of Northumberland.* Bloomsburg ch add'l 32, sem miss soc to con Mrs. SARAH JANE MILLER of Turbittville, Pa., 1 m 35.50. *Pby of Eastern Shore.* Monokin ch 5, 933 63

SYNOD OF PITTSBURGH.—*Pby of Blairsville.* Harmony ch 4 50; Harrisville ch 10.51; Congruity ch 20; Indiana ch bal to con Rev. A. McELWAIN 1 d 53.65. *Pby of Ohio.* Miller's Run ch 10; Bethany ch 45 78. *Pby of Allegheny.* Middlesex ch, John Anderson 1.50, Ladies miss soc 6.25; Concord ch 31.31; Pleasant Valley ch 9; Gravel Run ch 5. *Pby of Beaver.* North Sewickley ch 15.30. *Pby of Clarion.* Brookville ch Sab sch 8. Richard ch Sab sch 6.12, 226 92

SYNOD OF WHEELING.—*Pby of Washington.* Cross Creek ch 64.75; Mount Prospect ch Sab sch 10; Wheeling 4th ch 50. *Pby of Gettysburg.* St. 11 Fork ch 5; Steubenville 2d ch 21.50. *Pby of St. Clairsville.* Crab Apple ch Sab sch ann coll 12. *Pby of New Lisbon.* Long Run ch 22.35, 185 60

SYNOD OF OHIO.—*Pby of Columbus.* Circleville ch, of which 2.33 from Sab sch 24.65. *Pby of Zanesville* Zanesville, O., Robert Winter 20. *Pby of Richland.* Frederick ch, of which 5 from purse of Mrs. Elizabeth Wallace, deceased, 62.50, less one spurious dollar, bal to con R. B. Brown 1 m, a d to con B. B. HILLS 1 m; Ashland ch in part 37; Waterford ch in part 6.20. 149 65

SYNOD OF CINCINNATI.—*Pby of Chillicothe.* West Union ch 12. *Pby of Cincinnati.* Seventh ch Sab sch quarterly coll 23.53; Bethel ch 9.23. *Pby of Oxford.* Harrison ch 15. *Pby of Findlay.* Truro ch 3.30. 63 06

SYNOD OF INDIANA.—*Pby of Madison.* Hanover ch mo con 5 00

SYNOD OF ILLINOIS.—Synodical collection 15 57

SYNOD OF IOWA.—*Pby of Des Moines.* Fairfield ch 5 00

SYNOD OF KENTUCKY.—*Pby of Louisville.* First ch mo con 22.33; Second ch mo con 10.45; Mulberry ch 1; Shelbyville ch mo con 20. *Pby of Muhlenberg.* Greenville ch 5. *Pby of Transylvania.* Pisgah ch, Rev. J. C. Barnes, D.D. 1; Danville, Ky., S. B. C. 10; —, Ky., Elizabeth Scott to ed girl at Wapannock 5. *Pby of Ebenezer.* Maysville ch 50, Sab sch for Martha Ryan Scholarship 25, 179 78

SYNOD OF VIRGINIA.—*Pby of Lexington.* Waynesburg, Va., Daniel Fishburne and family and others, 26 75

SYNOD OF NORTH CAROLINA.—*Pby of Orange.* Cross Roads ch 3; Bethlehem ch 18; Buffalo ch 15; Milton ch 72.70; Chapel Hill ch 54.10; Harmony ch 2; Madison ch 25.37; Bethesda ch 7; Clarksville ch 76; Spring Garden ch 18; Shiloh ch 20; Hawfield's ch 14.50; Raleigh ch 172; Yanceyville ch 30.33; Mrs. Sarah H. Gray 25, Mrs. Letitia H. Foster 2.50, Mrs. Jiggetts 5, 567 50

SYNOD OF NASHVILLE.—*Pby of Tusculumbia.* Union Spring ch 5; Courtland ch 1.42, 6 42

SYNOD OF SOUTH CAROLINA.—*Agricola* 100. *Pby of South Carolina.* Rock ch, of which 2.35 from colored members 66.08; Rocky River ch 12; J. B. Strickland, deceased, 20, Ladies sewing soc 5.90; Midway ch 5; Little River (Abb.) 5; Bethia ch 6.50, Mrs. M. Simpson 2, Mrs. Donah 1; Nazareth ch 20.35; Hopewell ch (Keo.) 86.35; Providence ch 23; Mount Bethel ch 15.25; Laurens C. H. ch 15.35; North Paolet ch 3.10; Antioch ch 5.60; Mt. Zion ch 1; Broadway ch 3; Hopewell ch 6; Lebanon ch 22.50, Mrs. Reid 5; Carmel ch 5; Pickens, C. H. Rev. W. W. McWhorter 3; Spartanburg C. H. ch 17.70, Mrs. Boyd 1; Gilder's Creek ch 14.25; Warrior's Creek ch 3; Upper Long Cane ch 105 55; Anderson ch 3; Mount Calvary ch 6 29; Good Hope ch 25.40 Greenville ch 23.63; Friendship ch 13, Mrs. M. Simpson 2, a lady 1; Little River ch 7; Liberty Spring ch 15.30; Little Mountain ch, Greenwood ladies sewing soc 10; Aveleigh ch 12; Willington ch mo con 20. *Pby of Bethel.* Bullock's Creek ch 10; Yorkville ch Sab sch 4; Allison Creek ch 9; Shiloh ch 7; Fair Forest ch 12. *Pby of Harmony.* Camden ch 93 60; Mt. Zion ch 8; Concord ch 7. *Pby of Charleston.* Charleston 2d ch mo con coll's 61 90; Moore fund for African Missions 44; Wilton ch mo con coll's 38.50; James' Island ch mo con coll's 40, Ladies sewing soc 31, Rev. J. Douglas 40; Columbia 1st ch 49.11; Anson street ch 47, 1924 22

SYNOD OF GEORGIA.—Buiks and Bath fem for mission soc for Agra Mission 32; Juv miss soc of Richmond Bath 23; anonymous 5. *Pby of Georgia.* Jonesville ch mo con 14.62; Flemington ch mo con coll's 23.39; Hinesville ch, two ladies 10; Savan-

nah ch mo con coll's 73.32, Juv. miss soc 11.46. *Pby of Hopewell.* Augusta ch ann coll 254.50, mo con colls 147 80, fem miss soc 60; Milledgeville ch mo con coll's 47.63; Lexington ch mo con coll's 40.05; Mt. Zion ch mo con 14.50; Clarksville ch mo con coll's 25.15. *Pby of Flint River.* Newnan ch 41.55, Ladies benev soc 5.50, family of Rev. J. Y. Alexander 6, Miss Mary Ann Alexander to ed J. Y. Alexander 5; Atlanta ch 10; Emman's ch 10; Zebulon ch 3; Greenville ch 4; Fairview ch 10; Americus ch 10.70; Mt. Tabor ch 14.88, Rev. J. R. McCartee 5; Alcovia ch 3 65; Mucogee ch 17; Long Cane ch 5.50; Ephesus ch 15.05; Ebenezer ch 5; Pachita ch 35; Columbus ch 151.64; Smyrna ch 6; Philadelphia ch 5; Fellowship ch 3.50; Griffin ch 30; Bethany ch 30; La Grange ch 33.15. *Pby of Cherokee.* Rome ch 85; Sardis ch 5; Dahlonega ch 5.55; Roswell ch 76.15; Marietta ch 51; Mars Hill ch 10, 1514 03

SYNOD OF ALABAMA.—*Pby of Talladega.* New Harmony ch 15; Mt. Pisgah ch 8; Hatchet Creek ch 10; Mardisville ch 17, 50 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi.* Port Gibson ch 5 00

SYNOD OF TEXAS.—*Pby of Brazos.* Columbia ch Sab sch for Conoley Scholarship at Lodiana, 7 50

SYNOD OF CALIFORNIA.—*Pby of Oregon.* Clatsop ch 11 30

Total from churches, \$6,960 45

LEGACIES.—Ga., Bequest of Miss Isabella McKee, deceased, 50; Washington Co., Pa., Legacy in part of John Gilcrest, deceased, 400; Mercersburg, Pa., Legacy of Margaret Morris, deceased, 47.50; York, S. C., Estate of John Blair, deceased, 103; Mechanicburg, Pa., Legacy of Margaret McCormick 100; Cold Spring, O., Legacy of Mrs. Mary Hannah 10, 710 50

SEMINARIES.—Oglethorpe Univ. Ga. Miss Asso for sup of *Hulstai Roy* 30; Princeton, N. J., Theo. Sem Miss Bible and Tr soc 70, 100 00

MISCELLANEOUS.—N. Y. Asso Ref Pres ch Twenty-eighth street for China and to con their Pastor, Rev. ALEXANDER CLEMENTS 1 m 30; Adams Mills, O., Mrs. Mary Smith 5; Phila. Pa., F. F. Backus 250; An Old Presbyterian 25; Auburn, N. Y., John Wright 5; L. A. S. 2.50; Bethlehem, Pa., Gen. R. S. Brown 5; A friend of Missions in Indiana 12.64, 325 14

Total Receipts in November, \$8126 09

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—

Amount previously acknowledged, \$9801 73

Newnan ch, Ga., fem benev soc

10; Neshaminy ch, Pa., 13;

Clatsop ch, Oregon, Sylvanus

Condit 5,

28 00 \$9829 73

WM. RANKIN, JR.,

Treasurer.

DONATIONS IN CLOTHING, &c.—Ladies of Bennington ch, Mich., one box of clothing for Chickasaw Mission; Ladies of Clarksville ch, Pa., one box clothing for Chippewa and Ottawa Mission at Grand Traverse, Mich., 39.50; Miss Asso of Hopewell ch, Pa., one box clothing 63.32; Fem Miss Asso of Coitville ch, Pa., one box clothing 53.50; Fem miss soc Pulaaki ch, Pa., one box clothing 60; Ladies of Plainfield ch, N. J., three quilts for Spencer Academy; Sab sch children of 1st Asso Ref Pres ch, Philadelphia, one package of clothing for Elizabeth Dales and Maria Lansing at Wapannock; Ladies of Lancaster ch, O., one box of clothing 54.48.

THE FOREIGN MISSIONARY.

Missions of the Board.

Dehra—North India.

WE have seen a private letter from the Rev. J. S. Woodside, of the Lodiana mission, who is now stationed at Dehra, which gives an encouraging account of the beginning of his labors at that new station, and a hopeful view of his prospects there.

He first gives an account of the purchase of a house for the mission, which he describes as large and well situated, with a good quantity of land attached, the whole price of which, about \$2300, was contributed by friends of our operations in India.

He next describes some difficulties which he encountered in his attempts to procure the site of a building for a church and school-house, arising from the opposition of a person holding an official position, who encouraged some natives to throw obstructions in his way. It is not often that we meet with this kind of opposition to our work in India. It is unpleasant to encounter it, but it probably does very little harm. Sometimes it secures to our missionaries more of sympathy from the really good than would have been drawn out in more favorable circumstances. He then says,—

“After many exertions amongst the natives, and with the authorities civil and military, Providence was graciously pleased to give me a piece of land, on which to erect the contemplated building. On the 9th of May I laid the foundation-stone of the edi-

fice. The rains, on the 17th of June, caused me to suspend operations. I have now, for two weeks, been at work again; but as the rains have not yet entirely ceased, I have been greatly kept back. The church part is now nearly ready for the timbers. It is inside 48½ feet long and 22 feet broad. Then, from it are four side rooms, for the different departments of the school; and outside of these a library and lecture-room 22 by 18. It is built of burnt bricks and lime throughout. It stands in the very centre of the native population, and just in the fork between two public roads, one of these the principal bazaar of Dehra. I shall have a platform of 14 feet broad towards the main bazaar; and there will be the theatre of our future conflicts with heathenism in the afternoons. When you next visit Dehra, I trust you will find us all enjoying these arrangements, and the work of the Lord prospering in our hands. We have thus been enabled, by God’s blessing, to effect more in the way of outward arrangements in one year, than most other stations have been able to secure in ten years. Thanks to a Providence that has never forsaken me.”

“I commenced the schools on the first of January, with two pupils, and amidst a storm of opposition from civil and military functionaries, and natives too, that few men ever experience. The natives, as usual, carried the thing too far, and the whole thing fell in a mass of ridiculous absurdity about

the ears of those who listened to them. The schools close for the mission year (end of September) with nearly 80 pupils. I have been under the peculiar disadvantage of being obliged to have one part of the school in my own house, and the other in the town; but when we get them all into the new building, the ensuing cold season, I have no doubt the number will double immediately. Prayer and the Scriptures were introduced at the very beginning; so all the difficulties of that kind are over. Our present commanding officer does not allow a single boy from the Goorkha regiment to attend. Were they allowed to come, I should get about a hundred pupils from them alone."

It is a pity that the gentleman thus mentioned by Mr. Woodside should take up such a position with regard to the boys of this regiment. We doubt whether he has any legal right to do so; but his personal influence may be sufficient to keep the boys away without the undue exercise of his military authority; and this state of things is thus without any remedy save that of patience. He may soon be succeeded by a commandant of more Christian views. And when our mission secures the privilege of operating on this regiment, it will produce a great effect on the people of the hills. The soldiers of this particular regiment are all from the hills, and many of them have their families with them, while they also keep up their connection and intercourse with their native places. Thus at this place more hill people are brought together, and made accessible in a better manner than in any other place that is open to us.

Speaking of the region about Dehra, he says,—"This beautiful valley will yet be the garden of this part of India. Tea cultivation is spreading, and soon the English and American markets will be supplied with tea from our lovely place. May it not, too, yet turn out that it will be manufactured by *Christian hands*, raised up by the Dehra mission?"

As to his labors, he says,—"I have a very respectable congregation of Europeans every Sabbath, and a prayer-meeting on Thursday evenings, also attended by many. I have gathered around me a little native community of about twenty souls, not all connected with the mission, but who all attend our services. There are six native church members. Some of the schoolboys attend on Sabbath, and some other natives; so that I find a large congregation to preach to. During the cold weather I was able to do a good deal in the way of village preaching."

J. W.

Journal of the Rev. J. E. Freeman.

CONTINUED FROM PAGE 229.

Missionary Labors at the Fair.—A Christian Soldier.—Early View of the Fair.—Brahmans neglected.

November 14. All were at work before sunrise. Found the multitude had greatly increased. The streets on the plain were all full, and the people pressing into all vacant places, waiting for the favorable moment of to-morrow, when they can bathe and return to their homes. We had good audiences, and none to disturb us; faith evidenced by its results, and the true worshipper conscious that he can worship God in all places, as he requires, were pressed upon the attention of the eager crowd; they appeared pleased, and yet all probably felt that it was hard to leave their ceremonies and holy days, thus simply to worship God. Rev. Messrs. Smith and Jackson, of the Baptist mission, Agra, came in this morning.

During the heat of the day, called upon some Christian acquaintances here on business, and was privileged to make some new ones; there are several good Christian people here, among whom is a distinguished officer of the army. He is a man full of kindness, liberality, and love for the cause of Christ in this land; he has given a large amount to missions in this country. He is now just completing an Episcopal church at Gwalior, in the erection of which he has contributed some eight or ten thousand dollars. His knowledge of India I almost envied; he has been here 46 years, without leaving it. When he came, there were but six or seven chaplains in the Bengal Presidency, and no missionaries, save those at Serampore, out of

Calcutta. Now chaplains and missionaries are scattered, though widely separated, over the Gangetic valley, and native Christian communities are rising into view in many places. Went out early in the afternoon and continued our preaching till late at evening; Hulassi and William were at one place while I took another. True repentance or godly sorrow for sin we presented for their consideration.

November 15—Long before day I accompanied L. on an elephant, kindly loaned us by the Brigadier to see the living mass which covered the plain, the sides and tops of the hills, the banks of the river; all were getting in motion to be early at the bathing. Thousands were crowding the temples by torch-light. L. was bewildered at the tumult and the rush on every side.

We noticed thousands going to bathe without stopping to pay the Brahmans; a few years ago this would have been an offence unpardonable, except by severe penance or a heavy fine; but the people are becoming wiser, while the Brahmans are becoming poorer. I spent the entire forenoon among the people. In the afternoon went out again, but found my voice very rough, so as to render it painful for me to speak openly. A few hours of successive labor in the dusty air of a Melá soon exhausts the clearest and strongest voice.

Journey resumed.—Talk with Pilgrims.—Females at the Fairs.—Conversation with Mohammedans.

November 16.—Left the Mela to pursue our journey. We had opportunity of conversing with the pilgrims, as they pressed homewards, and to urge them to the inquiry, "What profit received from this journey?" I believe that much is done in this way of personal inquiry, where you find that they are able to enter upon it with candor. We had an opportunity of instructing the people how to aid each other in the journey of life. We had to cross some ravines, where the people allowed the females to go down one bank and up the other, as they best could; we assisted each other, and then added precept to example; all felt that the kind way was the easiest and the best, perhaps the women said in their hearts, our men will never thus assist us; we believe they will.

November 17.—At a Hindú temple and tomb we conversed with the women especially, as they appeared willing to defend the Brahmans. They are unquestionably their most efficient assistants in keeping up the

entire system of idolatry. Their ills of life, their religious wants and their fears are apparently, if not really, far more and greater than those of the men. Hence they far outnumber the men in attendance at Melas; many Melas are especially held for the women. These women this morning heard us with outward respect, whatever might have been their inward feelings. After breakfast went out again; came upon a band of women who were waiting upon their husbands and brothers, while taking breakfast in the field. Spoke of the bread that came down from heaven, of which if a man eat, he shall never hunger; they all seemed glad to listen.

Went into a large town, where I found some Mohammedans engaged in writing, reading and book-making; I was invited to take a seat. The occupant of the room was a native Judge, and he was surrounded with many most respectable Mohammedan men. We discussed subjects till I was exhausted; the great principles of salvation were our themes. The credibility of our Bible; the nature of Christ; the life of Christ; the work of Christ; the work of the Holy Spirit; Heaven and Hell. Upon these subjects we conversed with all freedom; there was no anger, no abusive language; they treated me with unusual respect. It was just such a discussion as I would wish to have at any time with this class of people. I inquired how salvation was to be obtained; by works, was their answer. But if we are all sinners, are not all our works sinful, and can sinful works save us? They were silent; looked upon each other with surprise. I enlarged upon the affirmation that in God alone is our help. We cannot produce a clean thing from an unclean. May the Spirit of God impress the truth upon their hearts. At the close I gave them praise for their candor, mildness and respectful conduct. They invited me to call in again, and bring the Bible with me, that we might compare the Koran and Bible together.

A Letter of the Rev. Gopeenauth Nundy.

Baptism of a Chetri Woman.—An Inquirer among Prisoners.—District Schools.

FUTTEHPORE, September 8th, 1854.

MY DEAR SIR:—In one of my former letters I wrote to you that we have some inquirers under instruction. I am now happy to mention that one of them has publicly acknowledged Jesus Christ. This was a Hindu

woman of Chetri caste, of middle age. She received Christian instructions for some months past, and on the 18th of last month she made a public profession of her faith, and received the sealing ordinance of baptism. May the good Shepherd of our faith watch and take care of her, and save her from all snares of the world, and may He give her grace to be consistent to the profession she has made, and walk as a child of God the remaining days of her life.

The other inquirers still carry on their studies steadily, and attend our worship on Sundays and Wednesday evening. I would here take the opportunity of acquainting you with an interesting case. A prisoner in the jail, who has heard the gospel preached ever since we have come here, and has read nearly the whole of the New Testament, expressed his desire to acknowledge Christ publicly as his Saviour. I at first thought he might have some unworthy motive, instead of being really penitent for his sins; and consequently I asked him, if he thought that by becoming a Christian he would obtain his release, or that the labor which was allotted to him would be shortened. To these his answers were very satisfactory, that he must undergo due punishment for his sins. I have also made inquiries from other sources, and learned that there was an apparent change in his conduct—that he took no pleasure in those wicked things which the other prisoners are addicted to, and that he performed his task with great alacrity. Besides, I have been told that he, at his leisure hours, both morning and evening, went by himself and read the New Testament and offered up prayers, though he was much persecuted and scoffed at by the other prisoners. His case being such a peculiar one, I thought best not to take any steps in it, till the period of his confinement is over, which will be after three months, and by that time I will have further opportunity of examining him.

You will be glad to hear that the Lord has opened another door of usefulness for us. We are thinking of establishing six vernacular schools in six Tuhsildaries. These are places where revenues are collected and kept till they are sent into the head station, under charge of native collectors, and their location is generally in towns or large villages; they are from 15 to 20 miles apart. Our plan is to place a teacher and a catechist in each of them; the one is to teach, and the other to preach the gospel in all the adjoining villages. These schools are to be con-

ducted entirely as the others are, on Christian principles, but good and useful books will also be taught. We have already, about fifteen days ago, started one at Gazipore, about eight miles from this, and I am glad to say, it is going on well. As soon as we get suitable men, we will commence the others. Mr. Edmonstone, our good friend, has very generously promised to provide the salary of teachers, and the mission has very kindly agreed to support the catechists. By establishing schools in all prominent places, and placing in each of them a catechist, we may have every hope of making known the will and the word of God, both to the young and to the old. And may our heavenly Father hasten the day when churches may be built along side of these schools; and all those who are now sitting in darkness may see the great light as it is in Jesus Christ, and worship the Father, who is a Spirit, in spirit and in truth. Our labors will avail nothing, except the prayers of the churches at home accompany them, and therefore my humble request to the good people is, that they will not fail to pray for the conversion of this benighted country, that He may bless our labors and establish His kingdom in this dark land.

My Christian regards to all those who are interested in the blessed cause of our Redeemer.

A Short Sermon.

TEXT: Acts vi. 4. But we will give ourselves continually to prayer, and to the ministry of the word.

INTRODUCTION.

These are the words of the twelve apostles. Complaint had been made unto them, because of neglect in the administration of the charities of the Church. The apostles said, it was not reasonable that they should leave the word of God and attend to such things. Therefore they told the brethren to look out men for that purpose, and they would attend to their own business; which is the

DOCTRINE OF THE TEXT.

We will give ourselves continually to prayer, and to the ministry of the word. That is the proper calling of the minister; for the apostles are examples. He, then, must be freed from worldly care and secular business, and prepare his heart for prayer, and his understanding and tongue for dispensing the word of God. He is to do it willingly

and perseveringly. This is especially necessary with the missionary preacher, that he may have the fervent prayer that availeth much, and dispense the word of God to the heathen.

APPLICATION.

1. The brethren are to be called upon to look out men to appoint to the worldly concerns in the work.

2. The brethren are to hunt up the men.

3. They are to be appointed over the business.

4. The preacher is thus to be freed from such things, and is to attend to his own business.

Some of your missionary preachers have long been calling unto the Church, Look ye out among you—men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. If this has been done, we have not all seen them yet; and some of us cannot do our own work, because we have the work of others to do.

To the pastors and stated supplies and elders, let it be said, look out among you for the men. When you see a man of the kind, whose circumstances can be changed so that he may be sent, propose it to him. Do your part, and let the responsibility rest upon him. May it not be that you have been keeping the responsibility upon yourselves, by not hunting them up and sending them? Do not keep the responsibility any longer. Do your duty, and clear your skirts.

Of each one of you it is asked—WILL HE TRY?

The Death and Christian Character of Grace Leeds.

THE REV. R. M. LOUGHRIDGE, on the 24th of November, writes the following accounts. They are at once sorrowful and rejoicing.

"It becomes my painful duty to announce the death of one of the most interesting members of our school and church. Grace Leeds (formerly called Lucy Gilbert) died at the mission, on the 11th of November, of inflammation of the brain, after an illness of only five days.

"We feel this to be a great bereavement and a trying affliction both to the school and church. But He who loves His cause infinitely better than we do, has made this breach, and we know that He doeth all things well. With cheerfulness, therefore, we endeavor to say, 'the will of the Lord be done!' But we sorrow not as those who have no hope;

for what is our loss, we have good reason to believe, was her eternal gain. Her end was peace.

"Although delirium for the last twenty-four hours of her life prevented her, perhaps, from perceiving the approach of death; yet she was found prepared trusting for acceptance with God, only in the all-sufficient righteousness of her crucified Redeemer.

"Grace Leeds was about sixteen years of age. Her father was a white man and her mother was a Creek Indian. She entered the mission-school at its commencement in 1850, and made very commendable progress in study. She was modest and retiring in her manners, but of a cheerful, lively and affectionate disposition. She was selected as one of the two to be educated by the Sabbath-school of the Third Presbyterian Church in New Orleans. And hence the change of her name.

Soon after entering the school she manifested considerable interest in the subject of religion, and became a member of our inquiry or catechumen class. After being some months in connection with this class, during which time we endeavored to instruct her faithfully in the doctrines of the Bible, she made a profession of a change of heart and of faith in Jesus Christ, and requested to be received into this church. On the 14th November, 1852, after a careful and satisfactory examination by the session of the church, as to the work of grace in the heart, she was received as a member of this church. Since then her conduct, both at school and at home, has been that of a consistent, growing Christian. Her pleasure in religious exercises and her firm resistance to vice and temptation were manifest. She found no pleasure in the heathenish society of her uncle's home, but earnestly desired to get back to the mission, where, as she expressed it, she could "see meeting." Her lonely Sabbaths there were spent in reading the Bible, and singing hymns of praise to God. She loved her Bible, and she delighted to engage, with her sweet, mellow voice, in singing the praises of her Saviour in her own and the English language. The girls of the school have a weekly prayer-meeting, in which she took an active part. Her ardent and pathetic prayers will long be remembered with deep emotion by her schoolmates.

"Such is a brief sketch of this interesting Indian girl and humble follower of Jesus. But her record is on high. "Blessed are the dead that die in the Lord."

Missions of Other Churches.

Results of the London Religious Anniversaries: 1854.

RESOURCES AND OPERATIONS OF RELIGIOUS AND BENEVOLENT SOCIETIES, MEETING IN LONDON IN APRIL, MAY, AND JUNE.

Bible Societies.

NAME.	BY WHOM SUPPORTED.	INCOME.	EXPENDITURE.
a British and Foreign Bible Society, ..	All Denominations, ..	£125,665 18 10	£119,257 15 1
Ditto (Jubilee & Chinese N. T. Funds), ..	"	96,998 7 0	"
b Trinitarian Bible Society,	{ Churchmen & Orthodox } ..	2,884 8 2	2,189 16 7
"	{ Dissenters,	"	"
c Naval and Military Bible Society, ..	All Denominations, ..	2,846 17 11	2,414 18 0
d Bible Translation Society,	Baptists,	2,225 9 8	2,116 19 4
		£280,615 16 2	£126,979 4 0

OPERATIONS, STATISTICS, ETC.

- a Issues 1,367,538 copies; of these, 1,015,968 from home depots; from depots abroad, 351,565. Total issues from formation, 27,988,681.
- b Issues—Bibles, 8,489; Testaments, 2,672; Spanish, 588; Italian, 4; Portuguese, 18; Irish, 4,155—Total, 10,876.
- c Issues, to naval and military forces, 26,974.
- d Issues of portions of the Scripture from the commencement of the Society amount to 609,906; 232,769 have been circulated during the last five years, of which 155,684 were in Bengali, 26,188 in Hindustani, 28,067 in Hindi, 8,715 in Sanskrit, and 8,025 in Persian.

Missions to the Heathen, the Jews, the Continent and the Colonies.

NAME.	BY WHOM SUPPORTED.	INCOME.	EXPENDITURE.
a Church Missionary Society,	Churchmen,	£123,915 18 11	£131,788 18 11
b Wesleyan Missionary Society,	Wesleyans,	114,498 14 8	114,498 14 8
c London Missionary Society,	Congregationalists, ..	76,781 7 6	78,946 15 10
d Baptist Missionary Society,	Baptists,	24,759 12 9	28,551 5 8
e Chinese Evangelization Society, ..	Churchmen & Dissenters, ..	2,000 16 0	1,737 16 0
f London Society for Promoting Christ- ianity among the Jews,	Churchmen,	81,644 18 0	30,805 17 11
g British Society for the Jews,	Dissenters,	4,269 9 5	4,816 7 6
h Foreign-Aid Society,	Churchmen,	2,959 5 6	2,768 0 0
i Evangelical Continental Society, ..	Dissenters,	1,494 18 8	1,419 17 7
j Society for Propagation of the Gospel in Foreign Parts,	Churchmen,	142,886 17 8	116,971 14 8
k Colonial Church and School Society, ..	Churchmen,	12,122 7 2	10,537 4 1
Colonial Missionary Society,	Congregationalists, ..	7,112 12 8	7,199 19 4
		£544,006 18 6	£320,077 6 4

OPERATIONS, STATISTICS, ETC.

- a Stations, 118; English clergymen, 168; foreign clergymen, 49; native clergymen, 24—in all, 176; European laymen, as schoolmasters, &c., 80; European female teachers, 14; native catechists, 1,661; communicants, 17,124; attendants on Christian worship, 107,100.
- b Stations, 367; missionaries, 507; other paid agents, 708; unpaid agents, 8,779; church members, 110,238.
- c Stations, 460; missionaries, 167; native agents, 600.
- d Stations, 181; missionaries, 42; native preachers, 120; assistant-teachers, 228; church members, 4,956; scholars in mission schools, 7,181.
- e Has sent out, during the year, two missionaries; employs six native colporteurs; is printing the Scriptures in Chinese.
- f Stations, 38; missionaries, 98; issues—2,086 Hebrew Bibles, 6,413 portions of Hebrew Bible, 1,068 Hebrew New Testaments, and upwards of 50,000 books, &c., in modern languages; about 1,000 Jewish children under instruction.
- g Missionaries, 28.
- h Neither of these societies employ agents, but afford pecuniary aid to the Evangelical Societies of Paris, Lyons, Geneva, and Belgium, whose operations are conducted by ministers, evangelists, and colporteurs.
- i Missionaries, 447; catechists, schoolmasters, and theological students, 700.

- j The agents of the Society are distributed in fourteen distinct colonies: clergymen, 84; catechists and schoolmasters, 85; female teachers, 84;—having under their superintendence more than 100 day and Sunday-schools.
- k Supports wholly, or in part, about 129 churches, and assists the colleges in Canada and elsewhere.

Irish Missions.

NAME.	BY WHOM SUPPORTED.	INCOME.	EXPENDITURE.
a Irish Church Missions,	Churchmen,	£27,193 13 8	£28,778 2 8
b Baptist Irish Society,	Baptists,	2,569 11 4	1,668 6 5
c Irish Evangelical Society,	Congregationalists,	2,895 0 0	2,054 8 8
		£242,147 5 0	£242,495 12 4

OPERATIONS, STATISTICS, ETC.

- a Missionaries, 59; lay agents and readers of all classes, 826; schoolmasters and schoolmistresses, 161; agents engaged by local committees, 38—in all, 582 persons; Irish and English teachers, 446. Total number of agents, 1,028 persons.
- b Principal stations, 8; missionaries, 6; Scripture-readers, 5; other agents, as schoolmasters, &c., 9.
- c Stations, 21; ministers and other agents, 25; church members, 454—added during year, 41; hearers, or under visitation, 4,774.

Home Missions, and Societies for Building Churches and Chapels.

NAME.	BY WHOM SUPPORTED.	INCOME.	EXPENDITURE.
a Church Pastoral-Aid Society,	Churchmen,	£28,574 17 9	£27,506 6 4
b London City Mission,	Churchmen & Dissenters,	29,897 8 5	25,281 10 2
c Society for Promoting Employment of Additional Curates in Populous Places,	Churchmen,	18,808 12 10	19,138 2 6
d Church of England Scripture-Readers' Association,	Churchmen,	10,005 13 11	9,087 7 8
e Country Towns' Mission	Churchmen & Dissenters,	5,614 17 8	5,509 8 8
f Home Missionary Society,	Congregationalists,	5,848 5 1	6,400 1 10
g Baptist Home Mission,	Baptists,	4,876 11 8	4,814 17 2
h Open-Air Mission,	Churchmen & Dissenters,	481 5 6	275 14 4
i London Domestic Mission,	Churchmen & Dissenters,	782 8 2	787 1 8
j Christian Instruction Society,	Dissenters,	455 18 8	468 4 5
k British and Foreign Sailors' Society,	Churchmen & Dissenters,	2,507 19 7	2,352 11 2
l Soldiers' Friend Society,	Churchmen & Dissenters,	400 0 0	436 0 0
m Incorporated Church Building Soc'y,	Churchmen,	16,874 8 8	15,677 17 2
n Metropolis Churches Fund,	Churchmen,	*14,777 15 6	14,777 15 6
o London Congregational Chapel Building Society,	Congregationalists,	5,428 12 6	6,889 4 5
p English Congregational Chapel Building Society,	Congregationalists,	2,748 4 6	1,095 13 11
q Ragged Church and Chapel Union,	Churchmen & Dissenters,	681 8 8	394 8 0
r English Church Missions to Roman Catholics,	Churchmen,	1,550 14 0	1,417 9 7
		£158,694 6 11	£154,714 9 1

OPERATIONS, STATISTICS, ETC.

- a Grants made for 848 clergymen and 143 lay assistants; 876 incumbents added. Its grants have led to the opening of 155 churches or chapels, and 169 rooms.
- b Missionaries, 827—an increase of 80 missionaries during year; visits paid, 1,489,818; 500 families assigned to each missionary.
- c Forty-one additional ministers secured for ever to necessitous parishes.
- d Grant for readers, 127; parishes and districts, 102; total population thus provided for, 1,096,000; persons visited during year, 777,911; Scriptures read to 229,001.
- e Stations, 81—of these, 13 added during year; visits paid, 240,385.
- f Stations in England and Wales, 129; chapels and preaching-rooms, 896, with average attendance, 84,760; missionaries and grantees, 114; lay coadjutors, 152; church members, 4,818.
- g Stations, 101; members, 4,475; additions during year, 452; average weekly attendance, 17,585; Sunday-schools, 118.
- h More than 1,000 services were held in the thoroughfares and poorer localities of London, during the year.
- i Mission stations, 2; number of schools, 6, with 2 masters and 5 mistresses; number of scholars, 443.

* The Metropolis Churches Fund has received, during eighteen years, £265,000, giving, on an average, annually, as above. It was constituted for a temporary purpose, but is now to be merged into a permanent society, whose operations will be co-extensive with the diocese.

- j Forty thousand families visited—in 1,580 cases temporal relief administered; 570 persons persuaded to attend public worship.
- k Maintains a sailors' church and minister, and employs English, Welsh, and foreign missionaries, who visit on board ship and at sailors' lodging-houses; circulated in London, last year, 1,612 Bibles, and 2,018 Testaments.
- l Missionaries employed in visiting barracks and stations where soldiers are located; Scriptures and tracts circulated.
- m Grants made for 49 new churches; for rebuilding, 27; for enlarging or repairing, 71; during the year, 34 new churches completed.
- n Seventy-eight churches have received assistance from the fund, or been built by it; 146 clergymen are employed in new districts, and schools established for more than 20,000 children.
- o Has erected chapels at Blackheath and Craven-hill, purchased Park Chapel, Sydenham, and a site at Canonbury.
- p Grants made during the year (the first of Society's existence), to 2 chapels, since completed, and 2 in course of erection; sphere of operation, the provinces.
- q Grants made to 18 places.
- r Stations, 9; missionary, 1; Scripture readers, 8; Italian schoolmaster, 1; itinerant Irish schoolmasters 10; controversial class-rooms, 2; pupils under instruction, upwards of 500.

Educational Societies.

	NAME.	BY WHOM SUPPORTED.	INCOME.	EXPENDITURE.
a	National Society for Promoting Education among the Poor on Church of England Principles,	Churchmen,	*£22,826 9 8	£16,528 8 2
b	British and Foreign School Society,	All Denominations,	15,108 9 8	15,108 0 0
c	Regged-school Union,	All Denominations,	9,858 0 0	7,212 0 0
d	Home and Colonial School Society,	Churchmen,	6,118 0 0	6,204 0 0
e	Church of England Education Society,	Churchmen,	4,884 8 10	840 0 0
f	Church of England Metropolitan Training Institution,	Churchmen,	4,271 18 2	4,518 1 7
g	Congregational Board of Education,	Congregationalists,	2,644 18 2	2,480 7 1
h	Society for Promoting Female Education in the East,	All Denominations,	2,584 8 2	2,880 15 6
i	Voluntary School Association,	Baptists, Friends, &c.,	1,897 8 5	1,220 10 2
j	Church of England Sunday-school Institute,	Churchmen,	1,880 0 0	1,801 0 0
k	Working-men's Educational Union,	All Denominations,	1,811 18 9	2,017 0 0
l	Sunday-school Union,	Dissenters,	1,786 19 6	2,478 9 6
m	Home and School for Sons of Missionaries,	Congregationalists and Baptists,	1,080 8 10	1,885 2 6
n	Girls' Mission School, Walthamstow,	Baptists,	1,000 0 0	1,000 0 0
o	Clerical Education Fund,	Churchmen,	914 14 5	812 6 8
			£78,512 7 8	£66,181 0 9

OPERATIONS, STATISTICS, ETC.

- a Schools connected with Society, 10,202; added during year, 182; 68 masters and 88 mistresses sent out from the training institutions. During last three years, provided additional accommodation for 78,815 children, and aided in the erection of 266 teachers' houses.
- b Students in Normal College: young men, 170; young women, 171; schools supplied with teachers, 169; school-houses rebuilt or enlarged, 21; new schools opened, 48.
- c Schools increased from 116 to 129; paid teachers, 290; children in Sunday-schools, 18,100; in week-day schools, 9,000; in evening-schools, 6,440.
- d Students in training, 162; children in schools, 600; in all, 2,000 teachers have received the benefits of the institution.
- e Grants made, 84. Seventeen exhibitions have been granted to poor and pious candidates, for training at the Cheltenham, the Home and Colonial, and the Metropolitan Training Institutions, which stand in friendly relation to the Society.
- f Schoolmasters trained and appointed to schools, 64; students in residence, 66; 76 the extreme number accommodated.
- g Students in training, boarded and lodged, 29; schools supplied with teachers, 50; children in model-schools, 500.
- h Stations, 9; 45 female schools connected with different Protestant societies have been aided by grants.
- i Pupils in male Normal school, 6; in female, 14.
- j Founded by superintendents and teachers in metropolis. Operations conducted by lectures, conversational meetings, training classes, grants to necessitous schools, &c.
- k Lectures in connection with the Union, 8,386. Libraries: 18,867 vols. reported former year, now 85,578.
- l Schools in Union, 1,268. Has made, during the year, 6 building grants, and 243 grants of libraries.
- m Number of pupils, 48.
- n Number of pupils, 46.
- o Has assisted in preparing 28 men for the ministry, who had not the means of meeting the expense of education.

* Exclusive of the Queen's Letter Account. All the provincial branches, also, have distinct funds, so that the whole annual income of the Society amounts to about £60,000.

Benevolent Societies.

NAME.	BY WHOM SUPPORTED.	INCOME.	EXPENDITURE.
a Sons of the Clergy,	Churchmen,	£23,274 14 9	£27,080 14 6
b Governesses' Benevolent Institution, ..	All Denominations, ..	15,838 17 8	14,658 15 5
c Infant Orphan Asylum,	Churchmen,	14,676 4 0	14,611 15 6
d Royal Naval School,	Churchmen,	*1,682 7 8	10,008 18 10
e Asylum for Idiots,	All Denominations, ..	9,478 5 4	8,909 9 8
f Sailors' Home,	All Denominations, ..	3,211 0 0	7,848 0 0
g Orphan Working School,	All Denominations, ..	8,816 19 8	7,770 11 4
h Society for Improving the Condition of the Laboring Classes, ..	All Denominations, ..	7,484 0 8	7,250 5 8
i Society for the Suppression of Mendicity,	All Denominations, ..	5,235 16 8	5,041 8 0
j Sailors' Orphan Girls' School & Home, ..	Churchmen,	2,329 17 8	1,750 0 0
k London Reformatory, for Adult Male Criminals,	All Denominations, ..	3,900 0 0	3,980 0 0
l Society of Friends of Foreigners in Distress,	All Denominations, ..	3,742 0 0	3,517 15 5
m New Asylum for Fatherless Children, ..	All Denominations, ..	3,700 0 0	3,800 0 0
n Merchant Seamen's Orphan Asylum, ..	All Denominations, ..	3,548 15 2	3,237 5 1
o Church Penitentiary Association, ..	Churchmen,	3,069 17 1	1,842 8 4
p London Female Penitentiary, ..	Churchmen & Dissenters, ..	2,407 19 1	2,404 12 10
q Aged Pilgrims' Friend Society, ..	Churchmen & Dissenters, ..	2,238 0 0	3,011 14 1
r London Temperance League, ..	All Denominations, ..	1,891 7 9	1,739 10 4
s Peace Society,	All Denominations, ..	1,759 13 10	1,605 4 7
t General Domestic Servants' Benevolent Institution,	Churchmen,	1,738 11 5	1,718 0 5
u London Society for Teaching the Blind to Read,	All Denominations, ..	1,302 14 2	1,284 17 2
v Society for Prevention of Cruelty to Animals,	All Denominations, ..	1,240 0 0	1,284 0 0
w Operative Jewish Converts' Institution, ..	Churchmen,	1,236 7 4	1,062 18 6
x National Temperance Society, ..	All Denominations, ..	1,178 18 0	1,129 18 0
y British and Foreign Anti-Slavery Society,	All Denominations, ..	766 0 0	880 0 0
z Female Aid Society,	Churchmen & Dissenters, ..	2,418 8 6	3,350 10 11
aa Female Servants' Home,	All Denominations, ..	563 11 9	523 19 4
bb Society for Relief of Distressed Widows,	Churchmen,	565 9 10	658 2 7
cc Destitute Sailors' Asylum,	Churchmen,	516 17 4	611 9 5
dd Refuge for Destitute Girls from Ragged Schools,	All Denominations, ..	446 14 2	463 14 2
		£185,327 10 6	£141,865 0 1

OPERATIONS, STATISTICS, ETC.

- a Clergymen assisted during the year, 216; widow-pensioners, 405; daughter-pensioners, 306; educational grants, 67; apprentice fees paid, 46; outfits granted, 48; donations to individuals, 178.
- b 2,801 governesses are receiving benefit from the Society, of whom 242 are annuitants permanently benefited, and 671 deferred provident annuitants. The cases of distress relieved have been 1,176, and the inmates of the asylum are 22.
- c 408 orphans have received the protection of the asylum during the year; deducting for deaths, and those whose term has been completed, 342 remained, which number, by last election, was raised to 382.
- d Of the 217 pupils, 88 are sons of civilians, paying £50 per annum, and the remainder are the sons of naval and marine officers, of whom 57 pay the maximum charge of £30; 80 are admitted at £25, 27 on still lower terms, and 15 gratuitously.
- e 818 persons under care in the asylum, of which number there are between 30 and 40 infirm cases; the rest are variously employed.
- f Boarders, 5,981; total number since its establishment, 66,546.
- g Average number of children, 241; admissions during year, 50.
- h Several model lodging-houses completed during year.
- i Cases of beggars registered have diminished from 658 to 419; the number of vagrants apprehended, from 963 to 618, of whom 264 were discharged; applicants for relief by ticket, 8,080; meals given, 62,788.
- j Maintains 50 orphans.
- k Admitted on probation during year, 208; emigrated, 81; gone to sea, 3; criminals restored to friends, 11; provided with employment, 14; transferred to juvenile institutions, 21; now in Reformatory, 98.
- l 423 foreigners removed.
- m Nearly 800 children received since foundation; now in asylum, 106; admitted during the year, 31.
- n Children now in asylum, 120.
- o Houses of Refuge connected with Society, 8; associates, 327.
- p 74 admitted during the year; 82 now in the house.
- q Pensioners, 378; pensioners relieved since formation of society, 1,459.
- r From July to December, Mr. Gough addressed 104,600 persons, of whom 8,000 took the pledge.
- s Circulated more than 900,000 publications during year.
- t 4 pensioners elected during year.

* In a few benevolent institutions, the expenses are partially defrayed by the inmates. Sums thus contributed are not included, in the above table, in the income of the several societies. This will account, in some cases, for the large excess of expenditure over income.

- u Granted books to value of £161; 1,213 vols. gratuitously, and 121 at half-price. Have executed an embossed Bible in Chinese.
- v 884 cases prosecuted to conviction.
- w Inmates admitted during year, 24; total number, 41.
- x Has made extensive grants of tracts, and other publications, to various local societies.
- y Has secured during the year testimonies from the various religious denominations against slaveholding, and urged the development of the resources of our own colonies, to counteract the sale of slave produce.
- z Admitted to the Home for Penitent Females, 88; to the Home for Friendless Young Females of Good Character, 111; lodged in the Home's Registry for Female Servants, 266; and placed in situations from the Registry, 410.
- aa More than 400 received in the Home; 2,700 have availed themselves of the register during year, and 29,788 in all.
- bb Poor widows relieved, 270.
- cc Mariners relieved, 892, of whom 244 came on shore penniless. 88,086 men relieved since opening asylum.
- dd New cases received, 41. During year has enabled twenty girls to support themselves.

Miscellaneous.

NAME.	BY WHOM SUPPORTED.	INCOME.	EXPENDITURE.
a Society for Promoting Christian Knowledge,	Churchmen,	£44,876 8 4	£28,668 2 1
b Religious Tract Society,	All Denominations,	7,040 0 9	11,206 14 1
c Protestant Reformation Society,	Churchmen & Dissenters,	5,187 12 8	4,775 17 6
d Young Men's Christian Association,	All Denominations,	2,758 8 9	2,580 1 2
e Church of England Young Men's Society,	Churchmen,	587 7 6	493 8 7
f Prayer-book and Homily Society,	Churchmen,	2,105 4 8	2,068 18 1
g Church Protestant Defence Society,	Churchmen,	1,068 15 4	1,043 2 11
h Evangelical Alliance,	All Denominations,	700 0 0	700 0 0
i Protestant Association,	Churchmen,	842 2 11	826 12 10
j Protestant Alliance,	All Denominations,	986 0 0	1,199 0 0
k British Ladies' Female Emigration Society,	Churchmen & Dissenters,	981 2 8	669 17 7
l Book Society for Promoting Religious Knowledge among the Poor,	Churchmen & Dissenters,	873 15 10	873 7 4
		£267,840 18 7	£265,123 12 2

OPERATIONS, STATISTICS, ETC.

- a Issues during the year: Bibles, 140,700; New Testaments, 71,800; Common Prayers, 276,000; books 1,274,200; tracts, &c., 2,500,800;—total, 4,262,500. Of these, some were distributed gratuitously, and others sold at a loss. The Society also made grants in cash for the building of churches and colleges in the colonies, and for the benefit of emigrants; and sustained a mission in the East Indies.
- b Annual circulation from the London Depository, 27,876,575; total circulation in 55 years, about 639,000,000.
- c Stations occupied by agents, 19; students in Missionary Training Institution, 5; meetings have been held, and sermons delivered, in 112 places.
- d Number of members in London, 850; subscribers to libraries not members, 400; associations formed in thirty-five cities and towns.
- e The Society has 24 auxiliaries, a library, and a central reading-room in the City; its operations consist of Bible-classes, &c.; and, since its establishment, it has contributed between £2,000 and £3,000 to Church of England missionary institutions.
- f Progress has been made in printing Prayer-books, with Scripture proofs; portions in common use translated into several languages; emigrants and seamen have been extensively supplied; 2,093 ships visited in London alone, and 2,494 Prayer-books sold on board.
- g Has issued 43,312 papers on important subjects.
- h Has held several meetings for the promotion of Christian Union, authorized the issue of 100,000 copies of the Prize Essay on Infidelity, sanctioned the mission of 100 ministers in Ireland, and cooperated with other bodies on behalf of persecuted foreign brethren.
- i "Defence of the Protestant Institutions of the Empire, in Church and State."
- j Meetings held in various parts of the country, for promoting Protestant principles; deputations to Ministers, and exertion of Parliamentary influence with reference to Romanism.
- k Seventy-eight Government ships, carrying 25,881 emigrants, visited during year; and 105 private ships, carrying about 15,000.
- l Has added to its catalogue all standard religious works, which may be had by subscribers at reduced prices.

Summary.

NAME.	INCOME.	EXPENDITURE.
Bible Societies,	£280,615 16 2	£126,979 4 9
Missions to the Heathen, Jews, Continent and Colonies,	544,006 18 6	520,077 6 .
Irish Missions,	42,147 5 0	42,495 12 4
Home Missions and Societies for Building Churches and Chapels,	158,694 6 11	154,714 9 1
Educational Societies,	78,512 7 8	66,181 0 9
Benevolent Societies,	135,897 10 6	141,865 0 1
Miscellaneous,	67,840 18 7	65,123 12 2
		£1,256,644 17 11
		£1,117,486 4 9

—London Christian Times, Sept. 8, 1854.

Annual Survey of the Missions of the American Board.

AFRICA.

GABOON.*—This mission has received a very timely accession of laborers within the last twelvemonth. Its three stations are at present fully manned; and Mr. Preston is hoping soon to break ground in the "regions beyond." "There is no barrier to the preaching of the gospel," writes Mr. Herrick, "as far as our knowledge of the country extends; and probably the field is open far beyond."

Among the natives who reside nearest to the Atlantic coast, a change seems to be gradually taking place. Perhaps this was to be expected in the progress of the missionary work; and, though for the present trying, it may be hoped that there will be another and a greater change. The novelty of having white men on the coast, as also of attending public worship, has in some measure passed away. The expectations of worldly advantage, always excited in that portion of the world when a mission is first planted, are seen not to be at once realized. The opposition of the gospel, and of all the instructions of the missionaries, to the habits and passions of the people is better understood; and hence many of them are manifesting a more decided hostility to the presentation of the truth.

Still the missionaries labor in hope, and the truth is believed to be making progress. It is becoming more extensively known, and occupies more of the thoughts of the people. The devotees of superstition are not satisfied with their belief; nor are they at peace with themselves. Three persons were admitted to the church at Baraka in July; and since that time there has been much to encourage the brethren at that station.

ZULUS.—No reinforcement has been sent to this mission during the year. Mr. Marsh, who went to South Africa in 1848, and was a man greatly beloved by his brethren, died in December, 1853. Two stations, it will be seen, are now vacant; and another laborer is needed at Umlazi. The Prudential Committee are hoping to meet the exigency at an early day.

The year has been one of trial to the faith and patience of the missionaries: but they have not been left without some tokens of

the presence and favor of God. Eleven have been added to the churches, professing their faith in Christ; and others are candidates for admission. Some painful cases of apostasy have occurred; and the natives generally seem to feel but little interest in the truths of the gospel. The great mass of the people in Natal, it is said, have heard enough of the word to understand the way of salvation; but it is feared that they are becoming, for the present, indifferent in regard to it.

The native population in the Natal District, amounting to one hundred and twenty thousand, is increasing both from births and immigration. It is of a healthy, vigorous stock, with no prevalent wasting diseases to retard its growth. Destructive wars between different tribes are prevented by the presence of the English colony, which may have been sent thither in mercy to the natives, and not in judgment. The white population of the district, only about five thousand, is diminishing; and there is no reason to suppose that the black race is to be exterminated, as uncivilized tribes so often are, by civilized white men. Reviewing the history of God's providential dealings, since missionary operations were commenced in that part of the world, it is the conviction of Mr. Lindley that the Head of the church has been working constantly and wonderfully to secure protection and an open field for his servants, and to favor the ultimate evangelization of the people.

EUROPE.

GREECE.—The sentence of exile against Mr. King, at Athens, has been annulled, in a manner honorable alike to the government of Greece and to himself. Various influences, it is supposed, have conspired to bring about this result. The sentiment of the intelligent and candid portion of the Greeks, particularly of the legal profession, was strongly in his favor. Political events concurred to produce a change of feeling among the people at large favorable to Americans. One of Mr. King's distinguished counsel was appointed Minister of Justice. Thus he remains at his post, not on sufferance, but of right; and he is in a position of far greater strength than the one which he held before his prosecution. Many who were bitterly opposed to him, not long since, are now friendly.

The attendance on his preaching has more than doubled, and his influence is increasing. Political agitations do, indeed, occupy the

* The names of the stations and laborers are omitted in our reprint of this Survey.—ED. F. M.

attention of all classes; but results auspicious to the progress of evangelical religion are reported. The whole Bible is now received in all the communal schools of the kingdom; and an edition of ten thousand copies of the New Testament has been authorized by the American Bible Society for these schools and for general circulation. There is much, therefore, in the aspect of Greece that is encouraging.

Jews.—The labors of Messrs. Morgan and Parsons, at Smyrna, have been for the most part preparatory. A small store is already opened for the sale of religious publications; and a school, commenced in May last, may be regarded as quite hopeful. Some progress has been made in effecting an acquaintance with the Jews; and it is hoped that a congregation will be collected at an early day.

The value of Thessalonica as a Jewish station forbids its abandonment; although the effect of its climate on the missionary families has left it for the present with only a native helper. It is believed that more favorable situations may be found for dwellings, and that by removing to a better locality, during the sickly season, health may be preserved. The mission will endeavor, therefore, to cultivate, in the wisest manner, what it regards as a most important and promising portion of the field committed to its care.

Mr. Schaffler's [at Constantinople] Hebrew Lexicon, nearly completed, is rapidly passing through the press. The work of Bible revision, with a view to a better adaptation of the Hebrew-Spanish translation to the popular mind, occupies much of his time. A translation of the Old Testament into Hebrew-German, which he has long had by him, but which the pressure of other duties has prevented his completing, is to receive a revision from a member of the mission of the Free Church of Scotland, and will be printed in this country by the American Bible Society.

WESTERN ASIA.

ARMENIANS.—Within the past year, Mr. and Mrs. Beebe, Mr. and Mrs. Perkins, Mr. and Mrs. Richardson, Mr. and Mrs. Parsons, Mr. and Mrs. Goodell, have joined this mission; and their stations are already assigned them. The death of Mrs. Nutting, at Aintab, is deeply regretted.

The removal of the press from Smyrna to Constantinople has secured all the advantages that were anticipated. Its issues for the year have amounted to nearly nine mil-

lions of pages, of which considerably more than two millions were of the sacred Scriptures. The publication of the modern Armenian Bible, in one volume, with references, translated mostly by Mr. Riggs, marks a new epoch in the history of the Reformation. In various forms the word of life is going forth among the nations of the East, in its own native home, to effect a regeneration such as physical force and political overturnings can never produce. The seminary at Bebek contains fifty students, ten of whom are Greeks, and seven are in the theological department. The raising up of a well-qualified ministry for the churches in Turkey is an object of intense solicitude to the mission; and the prospect in this regard is certainly encouraging. 'The girls' boarding-school, in its new location on the Golden Horn, is doing more and more for the female portion of the community, and is opening a wide door of usefulness, especially in that part of Constantinople. In the midst of the alarms and agitations of the times, our brethren in the capital pursue their work in peace and quietness; and the still small voice of the Spirit is making itself heard in many hearts. It was a reasonable anticipation that the war would greatly disturb the movement which the mission seek to promote. Had a general state of anarchy, or an outburst of Mohammedan fanaticism, broken up for a time some or even all of the stations, it would have been a matter of no surprise and no real discouragement. But it is the God of missions who has permitted this conflict of the nations. Some of his servants he has suffered to fall into the hands of lawless and bloody men; but he has delivered them from danger; and he has allowed no one to be driven from his post.

The field of which Erzroom is the centre has, indeed, been affected unfavorably. As during the last war between Turkey and Russia this city fell into the hands of the latter, it is hoped by the enemies of the truth that it will meet with the same fate in this, and that the Protestants will be exterminated, if they do not renounce their faith. The timid are, therefore, deterred by an apprehension of the worst consequences, if they are known to favor this "heresy." Elsewhere the same influence is felt; but no serious interruption to the regular course of labor has occurred; and the hindrances occasioned by the war have not prevented the year from being, on the whole, one of cheering progress.

It is not for us to foretell what will be the

political results of the present contest; but the analogy of the past forbids the fear that what has been done for liberty and righteousness in the East, is now to be all undone. "Whoever else may possess the land," say the brethren of the mission, "we may believe that we shall possess it; and they are confident that there is a great and glorious work to be done, not only for the Armenians, but also for a people hitherto shut out from the circle of our plans." For this let the Church of God be incessant in prayer.

SYRIA.—Dr. and Mrs. Van Dyck have returned to their old station, after spending about a year in this country. Dr. and Mrs. De Forest have been obliged to visit the United States for the restoration of their health. Others have suffered from the effects of the climate, or from other causes; still the work of the mission has gone steadily forward. The male and female seminaries are well sustained, and they continue to make their influence felt for good. Other schools give a Christian education to about six hundred pupils. There is an urgent call, however, for a considerable addition to their number.

Mr. Smith's translation of the New Testament into Arabic, the Pentateuch having previously been completed, has advanced more than half through the Second Epistle to the Corinthians. The press is diligently employed, and fully furnished for any work which it may be required to perform, as an auxiliary in the great enterprise of evangelizing the Arab race. A demand has more than once come from Bombay for its issues. The books, it is understood, are wanted for Moslem readers. As these Mohammedans are undoubtedly from the easternmost parts of the Arab world, and the fact of the demand shows that the language of the publications is understood by them, the prospective importance given by it to the operations of the mission press, and especially to the new version of the Bible, can hardly be overestimated.

A portion of the field occupied by this mission is not particularly productive; in other portions, however, the leaven of the gospel is working with power. As elsewhere in Turkey, the war exerts an unfavorable influence to a certain extent; but it is wonderful that thus far it should have had so little disturbing effect among a people so often in arms against the government, or engaged in deadly strife amongst themselves. In the region of Hermon, the year has been

a time of danger and trial; yet in Hasbeiya, that stronghold of outlaws, where political troubles are sure to be found, if anywhere, but where the gospel has effected a secure lodgment, an excellent native pastor has proved himself entirely competent to the duties of his post, maintaining his position with courage, and prosecuting his labors with unabated zeal and very pleasing results. At most of the stations progress is reported; while in the district allotted to the Sidon station, a movement has commenced which appears to be one of remarkable promise.

ASSYRIA.—Mr. and Mrs. Dunmore, for reasons growing out of the state of her health, have been transferred to Arabkir. Dr. and Mrs. Nutting have joined the mission within the period under review. The death of Mrs. Williams is deeply lamented by her associates at Mosul.

A distinguishing feature of this mission is the greater degree of intercourse, as compared with other missions in Western and Central Asia, which it is enabled to have with Mohammedans, thereby diffusing among them a knowledge of the true doctrines of the gospel. In the midst of alarms at Mosul, and of outrages at Diarbekir, even to incessant stonings in the streets, for which, unhappily, no real redress has been obtained, and against which no efficient protection is afforded by the local authorities, our brethren have dwelt in safety. Mr. and Mrs. Walker, on their way to Aintab, fell into the hands of Koordish robbers; and Dr. Lobdell, on a tour through southern Koordistan to Oroomiah, was also in danger of his life. But the Angel of the Covenant delivered them from their fears.

The situation of the native Protestants has somewhat improved; but such is the venality of the local magistracy, and such its disregard of imperial orders, that they are called to the endurance of many trials for their attachment to the truth. Still the word of the Lord is preached. A blessed work of divine grace has been commenced; and we cannot doubt that it will be carried forward to a successful issue.

NESTORIANS.—Mr. Stocking has rested from his labors, having spent seventeen years of faithful service in connection with this mission. More recently, Mr. Crane has been cut down at Gawar, where his loss is severely felt. A physician is urgently needed at that station.

Another of those revivals with which this mission has been so often favored, com-

menced early in 1854; as the fruit of which a few, it is hoped, have been born into the kingdom of God. The efforts of the papists to proselyte the Nestorians are still carried on with energy, and not without some success. The male seminary is bringing forward a number of pious, efficient and able preachers of the gospel, as well as teachers of schools, and the work both of enlightening and evangelizing the people is obviously making progress. Of more than 1300 pupils in the free schools, 359 are girls; and there are 48 scholars in the female seminary. Sixteen years ago, the missionaries could hear of but one female who was able to read; and it was a matter of reproach for the sex to learn. All who have graduated from the female seminary have been more or less engaged in teaching; and several have shown themselves to be excellent instructors.

The brethren in Gawar have been enabled to retain their position, in circumstances which are in many respects more favorable. Owing to the war between Turkey and Russia, most of the troops have been withdrawn from the country around them; and in some mountain districts the Koords have been unusually lawless; but their neighborhood has been quiet. The poor Nestorians, by no means without reasonable ground for fear, have regarded the continued residence of the missionaries at Memikan both as a proof of comparative safety and as affording protection. They have looked to them also for truthful reports as to the state of the war, and have come to regard them as friends and benefactors. Through the united efforts of the British and American legations at Constantinople, the release of Deacon Tamo has been secured; and it seems to be fully settled that the missionaries have gained a residence in Gawar.

SOUTHERN ASIA.

BOMBAY.—Two persons have been admitted to the Bombay church on profession. There are three day schools for boys under the care of this mission, and as many for girls; and there is also a boarding-school for girls, upon which the blessing of God has obviously rested.

Among all the Mahratta missions there are signs of progress. In the intellectual and moral world, changes are constantly taking place, which seem to be working out the overthrow of superstition, and preparing the way of the Lord. Railroads and electric telegraphs are gradually extending their

lines in different directions. The government is opening roads, and digging canals for purposes of irrigation; and cheap postage is expected soon to be introduced. The desire for education is increasing among the natives; and while they are more ready to contribute individually for the support of schools, the government is increasing its grants for this purpose. In regard to female education, the change in the sentiments of the people has been very great. Many of the most prominent natives now subscribe for girls' schools, and send their daughters to them. The native periodical press is becoming more able, more influential, and of a better character. Several papers, begun at different times for the purpose of opposing Christianity, have had a short-lived existence. The mission periodical, the *Dnyanodaya* "has a circulation nearly equal to that of all the other Marathi papers put together," and is thought to be exerting a great and happy influence. The statements made by the Bombay mission in regard to the extensive circulation of the Scriptures and religious tracts, chiefly by the agency of colporteurs, are of peculiar interest. Persons sometimes buy these publications by the quantity to retail, on their own account, for their own profit. Sellers of heathen publications do this; and in some cases, it is said, most of the stock in trade "consists of the prettily got up Christian publications of the mission press."

AHMEDNUGGUR.—Mr. and Mrs. Munger accompanied Dr. Anderson and Rev. A. C. Thompson from Southampton to Bombay. The brethren of this mission have much to encourage them in their labors. There are frequent accessions to the churches; and some of the converts are exerting a very happy influence upon the people around them. Important assistance is rendered by the native helpers, who seem to be worthy of confidence.

The educational department appears to be flourishing. The school for Christian boys, under the care of Mr. Hazen, and one for Christian girls, under Mrs. Ballantine's direction, are reported as doing well. The pupils make commendable progress; and some of them give evidence that they love the truth. The mission would be glad to enlarge their efforts in this line of things, had they teachers of the needed qualifications.

Excursions are made in different directions, from time to time. "I always return from such tours," writes one of the mission-

aries, "feeling that we must do more for the heathen in this way." Messrs. Ballantine and Hazen devote a part of their time to the preparation of works for the press. The demand for religious publications is increasing.

SATARA.—This mission is more enfeebled than it was last year, Mr. Burgess having been constrained, by a proper regard to his health and other considerations, to come to the United States; while Mr. Wood's health is far from being good. He calls attention to certain large villages, as affording important openings for out-stations; but there are not laborers on the ground to do even the work at Satara. "Had we three men here," says Mr. Wood, "they would each have a good place ready in which to preach the gospel." The schools, having some hundred and fifty scholars, are exerting more or less influence on the native community.

KOLAPOOR.—The prospects of this new mission appear to be favorable. An average Sabbath congregation of one hundred persons is reported. The people listen with the attention of those who have never before heard the gospel; and a few have manifested some interest in the truth. Several months ago five had requested baptism. The first attempts to establish schools at Kolapoor were not particularly encouraging; but the prejudices and fears of the people subsided; and at the close of the year there were five schools, with more than two hundred pupils.

MADRAS.—Mr. and Mrs. Hunt have been constrained, by the continued ill health of the latter more particularly, to visit the United States. Mrs. Hurd, who was the only female assistant missionary left at Madras, has since been called to her rest. This mission has four places for stated preaching, at two of which the average Sabbath congregations are quite large. A number of persons have been added to its two churches within the last year. In the twelve vernacular schools there are three hundred and twenty male and one hundred and forty-five female pupils; and the high school at Chintadrepeta reports two hundred pupils. English residents have for many years contributed liberally towards the support of these schools. The mission press issued during the year 27,813,246 pages, of which more than 12,000,000 were pages of Scripture.

ARCOT.—The sad bereavement which Mr. W. W. Scudder has suffered will be described more fully on a subsequent page. The members of this mission have resolved "not to encumber themselves with educational establishments for heathen children

and youth," but to have those only which shall "spring out of the necessities of such communities as may be proselyted to the Christian faith." Having adopted this plan, they intend to give themselves more exclusively to the preaching of the word, and the distribution of books and tracts.

MADURA.—There are urgent reasons for sending more laborers to this large and promising field. The work to be performed is far beyond the strength of the present missionary force; and even this is diminishing rather than the contrary. Mr. and Mrs. McMillan have returned to this country for the restoration of their health.

The village congregations, under the care of the mission, have increased within the past twelvemonth. These open to the missionaries and native Christians a wide and effectual door. The number of persons now connected with these congregations, reported as "people under instruction," exceeds four thousand. In fifty-five free schools there are now 1200 pupils; in the English school at Madura Fort, 128; in the seminary at Pasumalie, 33; and in four boarding-schools, 111. Nine churches report 443 members, of whom 122 were received during the past year; and the brethren speak of a religious interest among the village congregations connected with nearly or quite all of the stations. This field is certainly one of great interest to the friends of missions.

CEYLON.—Mr. and Mrs. Hoisington, satisfied that there is no reasonable prospect of their being able to labor again in Ceylon, have been released from their connection with the Board. The health of Mrs. Mills having failed, she and her husband have returned to the United States. No striking changes have occurred in the character and prospects of the work which our Ceylon brethren have in charge. To the mission churches, which now embrace 395 members, 23 were added last year by profession. There are 4028 pupils in 83 day schools, 93 in the Batticotta seminary, and 85 in the female boarding-school at Oodoville. The issues of the press have been only 1,595,000, less than those of any previous year.

EASTERN ASIA.

CANTON.—Missionaries in China are looking with profound interest upon the movements of the "insurgents," which have already done much to destroy the influence of old superstitions, and which, should the rebellion be successful, may do much to prepare the way for the preaching of the gospel

throughout the empire. We must wait, however, for time to show what is to be evolved from the remarkable mixture of Christianity, Mohammedanism, Paganism, and fanaticism, which seems to be exhibited both in the publications and the conduct of the insurgent leaders.

Mr. and Mrs. Bridgman have commenced a new mission at Shanghai. Dr. and Mrs. Ball have been compelled to seek a restoration of his health by a return to this country. The mission is still further afflicted in the death of Mrs. Vrooman. One who had been long a native helper at Canton, has left the service of the mission for mercantile employment; and the other native helper has died.

The operations of the brethren have been much as in past years. The issues of the press were about 2,000,000 pages. Frequent excursions are made for the more extensive diffusion of the knowledge of the gospel. On the whole, the past year is regarded as one of decided progress; and important changes seem to be near at hand.

AMOI.—The imperialists regained the possession of Amoy, after a protracted contest, in November, 1853. Mr. Doty's dwelling was much exposed; and after one of the naval engagements it showed the marks of about one hundred balls of various sizes. Contrary to what might have been expected, the insurrection served rather to increase than diminish the number of hearers of the word.

The members of the church at Amoy continue to exhibit not a little of the missionary spirit; and several preaching and colporteur excursions have been planned and executed. In some of these, Mr. Burns, of the English Presbyterian Church, has gone with the native Christians. Growing out of such labors, a religious movement of deep interest is reported at a market town, about fifteen miles from Amoy; and in the city itself there has been recently a visitation of the Spirit. Six persons were received into the mission church during the year 1853; and in March last ten more were added. The brethren of the London Missionary Society were sharing largely in the good work, having lately received seventeen into their church; while many more were asking to be admitted. Such things may well strengthen our faith and encourage our hopes, as we look upon this great and difficult field.

FUH-CHAU.—No important change has occurred in the plans and labors of this mission, since the commencement of the year

under review. The gospel has been preached regularly in the city of Fuh-chau, and occasionally in many other places. Excursions are made to the surrounding villages; and in some instances the brethren have gone to a very considerable distance from their homes. To the distribution of religious publications there seems to be almost no limit. Some sixty or seventy children are taught in the mission schools; and 313,000 pages have been sent forth from the press. The wars and fightings which have carried terror to so many hearts, have not disturbed the families sustained by the Board at Fuh-chau. Mr. and Mrs. Johnson have been released from their connection with the Board, as they have no expectation that his health will allow him to return to China.

SHANGHAI.—Mr. Bridgman has spent the greater part of the last few years at the most northerly of the Five Ports, engaged with others in the work of translating the Scriptures. The Prudential Committee have deemed it expedient to send two young brethren, Messrs. Aitchison and Blodgett, to the same field, and so commence permanent operations. Shanghai is a very important point, and as such has strong claims on the friends of missions.

NORTH PACIFIC OCEAN.

MICRONESIA.—Messrs. Doane and Shipman, with their wives, embarked for this mission in June; and quite recently Mr. and Mrs. Pierson have sailed for Strong's Island. That station has been severely afflicted by the death of Oponui, Mr. Snow's Hawaiian associate. Religious services are maintained apparently at all the stations; and schools have been commenced with some degree of encouragement. The native rulers seem disposed to countenance and aid the missionaries in their work; and many foreigners, both residents and transient visitors, have shown them much kindness. There has been, however, some experience of the sore trials so often brought upon Christian laborers on such distant islands by the unprincipled conduct of sailors and others. It is painful to learn that the small-pox has broken out on Ascension Island. Of course the missionaries look forward with much apprehension to the spread of the disease, not knowing how terrible may be the visitation to such a people.

SANDWICH ISLANDS.—Mr. Rogers died at Honolulu in December, 1853. Mr. Kinney rested from his labors in California last Sep-

tember, having gone thither for the benefit of his health. Mr. and Mrs. Whittlesey have come to their native land for the restoration of health. Miss Marcia M. Smith is released from her connection with the Board. Mr. and Mrs. Hitchcock, with two sons, have just sailed for the Islands. With them went Mr. and Mrs. Baldwin, in the expectation of residing at Hana.

The small-pox has destroyed many lives, particularly on the island of Oahu. At Honolulu five hundred members of the First Church, one-fifth of the whole, and four hundred members of the Second Church, one-third of the whole, fell before it. At Ewa nearly one half of the church, of about eight hundred members, and more than twelve hundred in all, out of a population of about two thousand eight hundred, were swept away; and society was almost disorganized. At other islands, however, the disease was far less fatal.

The main building of the Hilo boarding-school has been consumed by fire, with nearly all its furniture, books, maps, &c., and not a little of the clothing of the pupils. Much sympathy was at once manifested both by natives and foreigners. Mats, cloth, and clothes were sent in; a temporary building was soon erected; the school was kept together; and subscriptions were immediately commenced for the erection of a permanent building of less combustible materials. A grant of four thousand dollars has been made by the government for this purpose. All seem to feel that the school, which has accomplished great good, must be continued, and put on a better footing than before.

Letters from the Islands speak of mercies as well as judgments. The Punahou school, which has received a charter as a college, has been visited with the influences of the Holy Spirit, as have some of the churches. Seventeen hundred persons were admitted to the ordinances of the gospel, within the year. The Hawaiian converts manifest, as heretofore, a very commendable liberality in efforts to sustain their own religious institutions, and in contributions for missionary and other benevolent purposes. They are reported as having given \$8,574 for pastoral support, \$11,533 for church erection, &c., and \$4,946 for foreign missions, &c. The brethren have still much to try their Christian faith; but there is evidence of progress in the slow rising of the people, under the influence of the gospel, from the deep degradation of their former state.

NORTH AMERICAN INDIANS.

CHOCTAWS.—The Lord has been pleased to bless the preaching of his word; and more than one hundred persons have been admitted to Christian fellowship for the first time. The contributions made to foreign missions by the churches amount to \$425; and \$659 are known to have gone into other channels of benevolence. The legislature of Texas has passed a law prohibiting the sale of intoxicating liquors to the red man. If Arkansas could be induced to take this step, the prospects of thousands of Indians would become far more bright and hopeful. The Choctaw government appears to be vigilant and faithful in executing its prohibitory law; and it is the testimony of the mission that intemperance is decreasing. In agriculture and domestic comfort, moreover, the Choctaws are making constant advances. Four boarding-schools and four day schools have been in operation since the last annual survey. The average number of pupils is about two hundred and fifty. An interesting work of grace has cheered the hearts of our friends at Pine Ridge.

Two teachers have been sent to Wheelock, Miss Prudden and Miss Woodward; but the health of others connected with the mission has failed, so that they have been obliged to leave the Indian Territory. The mission has been afflicted by the loss of Mrs. Stark and Mr. Potter, both of whom died at Good Land.

CHEROKEES.—Mr. Pierson died at Jacksonville, Illinois, just as he was about to return with his wife to the Cherokee Nation. Mr. and Mrs. Teele are in New England, for reasons connected with her health. Miss Lord accompanied them. Mr. and Mrs. Wiley are expected to take charge of the station thus made vacant.

Only five persons have made a public avowal of their faith in the Saviour during the year under review. The Committee have hoped that the set time to favor these churches would soon come; but the blessing still tarries. There are a few candidates for the privileges of discipleship; and the attendance in the house of God is encouraging, particularly at Park Hill, where a new edifice has been set apart as a house of worship. The day schools, taught at the four stations, are efficient and successful. The one at Fairfield has been unusually large and interesting. The issues of the press are Cherokee Hymns, fourth edition, the Cherokee Primer, and the Cherokee Almanac, a very

useful publication. The book of Genesis is in hand.

DAKOTAS.—In consequence of the removal of the Dakotas from lands ceded by them to the United States in 1851, two stations embraced in the survey of last year, Red Wing and Prairieville, have been abandoned; and the brethren laboring there, having become home missionaries, preach the gospel to the white population which takes the place of the aborigines. Lac-qui-parle has been relinquished as a station, that the efforts of the mission may be concentrated upon Yellow Medicine and its vicinity, it being supposed that most of the Indians at the former place, if not all, will follow Mr. Riggs to his new home.

The new station at Yellow Medicine, mentioned for the first time last year, has had as much success as could have been expected. In May last, a church was organized, the membership of which is now seventeen, all but five being Indians. The number of persons who assemble to hear the word, is about thirty. The average attendance at Miss Williamson's school is not far from twenty.

Before Lac-qui-parle was abandoned, in March last, the dwelling of Mr. Riggs was burnt to the ground. Another building, heretofore occupied by a mission family, and a considerable amount of personal property, shared the same fate. Some of the Indians did what they could to supply the wants of the sufferers; and the friends of missions, near and distant, were "forward" to render their assistance. Two Dakotas have joined the church by profession; and two suspended members have been restored.

OJIBWAS.—The Indians at Bad River have never been more friendly and industrious than during the period under review; nor have they shown at any time greater readiness to listen to the truths of the gospel. A number of them, including three chiefs, have joined the Christian party, and taken the name of "praying" Indians. A few of these are regarded as sincere inquirers. Mr. Wheeler has seen but one Ojibwa in a state of intoxication at Bad River for more than a year. There has been a school at La Pointe or Bad River most of the time, with an average of twenty pupils.

It has been thought advisable to abandon the Crow Wing station. Mr. Hall will devote himself to the home missionary service; while Mr. and Mrs. Pulsifer, with Henry Blatchford, are hoping to find an open door

for their labors at Bad River. What effect the new Ojibwa treaty is to have upon the Indians, no one can wisely predict.

SENECAS.—There was an interesting revival on the Cattaraugus Reservation during the first part of the year. A number of the pagan party were deeply moved, and professed to become new creatures in Christ Jesus. A large number of persons united with the people of God by professing their faith in the gospel of his Son; and several wanderers were restored to the church, among them two prominent chiefs, to the joy and encouragement of many hearts.

Special services were held at Alleghany; and for a time there seemed to be an unusual degree of solemnity. Many, indeed, supposed that they had experienced a saving change; but thus far the result has not corresponded to the hopes which some indulged. Quite recently, however, there have been some things to encourage the missionaries. The Christian liberality of a portion of this people is highly commendable.

There are ten schools upon the two reservations, one of them being a boarding-school. This last seems to have been well conducted, and quite successful; and a few of the pupils give evidence of piety. It appears to have gained the confidence of the Senecas, as parents are quite anxious to avail themselves of its privileges. The other schools have enjoyed at least their usual prosperity; and two, under Mr. Gleason's care, have never been so flourishing and successful.

The Cattaraugus Indians are making decided advances in the arts and comforts of life. There is comparatively little intemperance among them; and they show a deepening interest in all educational efforts. The desire has become common and urgent, that boarding-schools may be provided for all their children. The Gospels of Matthew and Mark in Seneca have issued from the press, under the auspices of the American Bible Society. Mr. Wright is preparing a revised edition of Luke for publication. Mr. and Mrs. William Hall are released from their connection with the Board. Mr. Bliss will labor for the present in his stead.

TUSCARORAS.—The prospects of the Tuscaroras are, on the whole, encouraging. They need, however, the support of the State of New York in their efforts to exclude intemperance. Were a prohibitory law in force among the whites, such as they have among themselves, their position would be greatly strengthened. No additions have

been made to the church since the last survey. The number of communicants is ninety-two, of whom eighty-six are Indians. It is supposed that about one hundred dollars have been raised for the support of the missionary during 1854.

The boarding-school is now in operation at Mount Hope with fifteen pupils, besides a few day scholars. Thus far the experiment has been highly satisfactory. The interest which the Indians have exhibited in this enterprise, is very gratifying. In various ways they have sought to lessen the expense incurred by the Board. Another day school has been sustained; but a part of the pupils were white children.

ABENAKIS.—In this mission no change has taken place. Some of the Roman Catholic Indians appear to have less confidence in their priest than heretofore; and a few of them are frequent hearers of Mr. Osunkhirhine. But the saving influences of the Spirit are still withheld.

SUMMARY.—Missions, 29; Stations, 116; Out-stations, 38; Ordained missionaries (8 Physicians), 162; Licentiates, 1; Physicians not ordained, 8; Other male assistants, 15; Female assistants, 216; Total laborers sent from this country,* 402. Native preachers, 44; Native helpers, 217; Whole number of native assistants, 261. Total laborers connected with the missions, 663. Printing establishments, 11; Pages printed last year, 57,650,750; Pages printed from the beginning, 1,015,783,228. Churches (including all the Sandwich Islands), 104; Church members (including all the Sandwich Islands), 26,526; Added during the year (including all at the Sandwich Islands), 2,152. Seminaries, 9; Other boarding-schools, 23; Free schools (344 supported by Hawaiian government), 697; Pupils in the seminaries (82 do.), 453; Pupils in the boarding-schools, 638; Pupils in the free schools (11,771 do.), 22,459; Whole number in seminaries and schools, 23,550.—*Miss. Herald, Jan., 1855.*

Belgium; its Religious State and Prospects.

THE Synod's Committee [of the United Secession Church, Scotland] on correspondence with foreign Churches, having appointed the Rev. Dr. Wm. Johnston (the moderator of Synod), the Rev. Dr. Wm. Peddie, and William Duncan, Esq., S.S.C., to attend

the meeting of the Synod of the Union of Evangelical churches in France, to be held at Mazamet in the beginning of September, the Committee on Foreign Missions requested those brethren to visit the stations of the Saintonge mission, in western France, to the support of which considerable sums have been given for several years. Of this visit we expect soon to be able to gratify our readers by a full report. The Rev. Drs. Johnston and Peddie visited Belgium also, the missionary church of which has received from us small grants during the two past years.

The following able, instructive, and deeply interesting report, written by Dr. Peddie, gives a very lucid account of the present civil, social, and religious state of that country.

It would be unsuitable and unnecessary in a report of this nature, to occupy any space with prefatory remarks on the extent or population, the geographical features, or physical resources of Belgium. It is well known that, though a country of very limited dimensions, it contains a very dense population of about four and a half millions; and that while the bowels of the earth are richer in Belgium than in any other country of continental Europe, in iron and coal, on the surface, though flat and uninteresting (except towards the west and south, where it swells into pleasing undulations, and at length breaks into somewhat rugged hills), it teems with all the luxuriance of a fertile soil, and a very skilful agriculture.

We refrain also from observations of any sort in reference to the great and thriving industry of its enterprising people, its extensive and varied manufactures, its busy commerce, the size, wealth, and splendor of its ancient cities, with their very remarkable treasures of art, especially in architecture and painting. These things render Belgium very interesting to the tourist, and instructive to the artist, while they serve to attract to it the mere merchant and man of business. But we restrict ourselves at present to its moral and religious aspects, in which it presents not a little to sadden, but also some few things to cheer the heart of the philanthropist and the Christian.

POPEERY IN BELGIUM.

Belgium, as a whole, is an intensely popish country. There is no country of Europe, not even excepting Spain, where the Romish church has a firmer root in the af-

* Omitting all at the Sandwich Islands who are not supported in whole or in part by the Board.

fections of the mass of the people. The Reformation at an early period made great and rapid progress in Belgium, and even promised for a time to acquire the preponderance; but after a terrible conflict, every spark of Protestantism was trampled out under the savage oppressions of the ferocious Duke of Alva, or rather was extinguished in torrents of blood. More blood was shed by the popish party in the Low Countries than in any other territory of the same extent; and hundreds and thousands of their best citizens were exiled from their fatherland, for no other crime than their religion, carrying with them into other and more tolerant countries, their skill, their industry, and a portion of their wealth. For upwards of two centuries and a half, under the Spanish and Austrian domination, the reformed faith seemed to have absolutely perished in Belgium. A few seeds of divine truth, however, lay concealed, buried deep in the hearts and traditions of some scattered families, whose forefathers had been the poor remnants of once prosperous churches. How pleasing to know that a resurrection has since taken place; that the precious grain of the divine word has again appeared, and is now growing and spreading on that very soil which was once so completely torn up by the ploughshare of persecution!

Manifestations of its Popish Character.—That Belgium is a very Catholic country is soon apparent to a stranger on visiting it, from every thing he sees around him. He is astonished at the number and splendor of the churches; he is struck with the crowds that frequent them; for one person who is found praying in the churches of France, on ordinary occasions, he finds scores in Belgium; and when any special feast or ceremony in honor of a saint, or other occasion calls together the faithful, it is with a mingled feeling of wonder, contempt, and pity, that he views large congregations, consisting not merely of the rude peasantry or ignorant laborers, but of wealthy and active merchants, of respectable shopkeepers, of intelligent and educated ladies, of the young, the middle-aged, and the old, engaged with seeming fervor in the services of the church, repeating the prayers and litanies, bowing before the images of the virgin and the saints, and especially on bended knees adoring the consecrated wafer! Other evidences of the sway of Romanism in Belgium are witnessed as we pass along the streets, in the quantity of objects of piety, as they are

called—crucifixes, images, relics, rosaries—exposed for sale in the shop windows; in the number of persons of both sexes who bear some conspicuous token of their religious profession on their persons; and especially in the number and appearance of the clergy. Now and then a lazy Capuchin, or a greasy Franciscan may be observed with his shaven crown, his sandalled feet, and his dirty garment of woollen or serge. But priests, and nuns or sisters of charity, swarm in all directions. The former class of functionaries struck us as remarkable for their handsome figures and good looks, as if they had been selected for holy office on account of these qualities, rather than those of head or heart. They strut about in their long black robes, their shovel hats, their white bands trimmed with black edging, and their breviaries under their arms; seeming to say by the very look and air of authority which they cast around them, that they feel themselves to be the lords of the ascendant. Their whole bearing is very different from that of their brethren in France, whose shrinking and subdued aspect bespeaks a consciousness that they are merely upon sufferance, and know not how soon a new revolution may sweep away all their recent acquisitions. The supremacy of Rome is fixed on a much firmer basis in Belgium than in France. The mother of harlots and abominations of the earth sits there a queen, and says, "I shall see no sorrow."

Opposition to Romish Sway.—We do not mean that the Romish church in Belgium meets with no opposition, even within her own pale. Of late years there has sprung up in antagonism to the Ultramontist, or Jesuit and high Catholic party, the liberal party; but the opposition of this party is political rather than religious, and there is reason to fear that its members are widely infected with skeptical sentiments. To this party belong many of the literary and more highly educated classes, together with a considerable number of the statesmen and politicians. Their influence is useful in counter-working the schemes of the priests; in exposing their hypocrisy and ambition, and in protecting that religious and civil liberty which has been happily established in Belgium. But it has no further, or directly beneficial tendency. Among the lower orders, in some of the mining and manufacturing districts, infidel opinions of the Voltaire and Rousseau schools, have made, as we were told, considerable prog-

ress. The priests are also at a discount, even in some of the rural villages; the only sentiments with which they are regarded in many places, being those of hatred and contempt. To this their own character has directly contributed; for we were assured on authority which we could not doubt, that in not a few cases they are grossly ignorant and grossly immoral. But the great bulk of the peasantry are the slaves of superstition; and even where the priests are hated, they are often feared. With the female part of the population, their influence is everywhere great. The education of the young is also greatly under their control, and they know how to use this powerful lever to advance their own purposes. The right of marriage, if deprived of their blessing, would be thought without its sanctity. And few persons, however openly skeptical in their sentiments, however profane and immoral their lives, wish to *die* out of the church. If indifferent to the matter themselves, the solicitations of relations and friends always procure their submission to the last offices of religion. The honor of the family would suffer did they not receive the sacrament on their death-beds, and were they not buried according to the rites of the church. Thus, where the interposition of the priest is required at the main events in every one's history—at his birth and baptism, at his marriage and his death—the church is furnished with ample means and opportunities for securing and maintaining her sway.

Popery in Ostend.—We had evidence presented us of the power of popery in Belgium on the very first day of our arrival. In Ostend, a seaport, and a fashionable bathing-place, where the resort of visitors from all quarters might be expected to repress a little the grosser manifestations of the spirit of imposture, we found erected in the parish church (some individuals devoutly praying before it) an altar, dedicated to our Lady of Salette, and a figure of the Virgin herself, suspended over it. Not only so, but the impious fraud connected with the same lady, and the truth of the impudent story about her apparition to the shepherds on the mountain (now proved by the confession of the chief witness, if such proof had been needed, to be a vile forgery), were duly authenticated by the bishop of the diocese (we think the Bishop of Bruges); while valuable indulgences were offered to those who would perform a certain number of devotions at her altar, or would contribute such and such

sums towards the decoration of her shrine in her new chapel at Salette. Narratives of the miraculous appearance of the Virgin at the spot, had, it seems, been published and circulated in the chief cities of Belgium, under the sanction of high ecclesiastical authority. At Bruges we purchased one of them, to which we found prefixed a learned dissertation on pilgrimages, and their use in religion, written by a dignitary of the church. The atmosphere in which such things can live, move, and have their being, must be acknowledged to be dark and depraved indeed.

Popery in Ghent.—In Ghent we found how much the reign of popery colors even the ordinary usages of social life. At the table d'hôte of the inn where we lodged (the day was Friday, a *maigre* day in the church of Rome,) not one of the dishes of the endless courses of which a Flemish dinner consists, contained a morsel of *animal* food. The ingenuity of the *chef de cuisine* must have been exerted to the utmost to provide for the numerous guests a sufficient variety, where the material was limited to fish and fowl.

Popery in Antwerp.—But of all the Belgic cities, Antwerp, perhaps, is that in which the supremacy of Romish sway is most openly and grossly manifested. The old Spanish element is still strong in the composition of society there. You even imagine that you see evidence of this in the faces of the inhabitants. At the corners of every street, and over many of the shops, the gateways, and the public wells, are erected images of the Virgin and child. These are often dirty, tinselly and tawdry enough; in point of taste grotesque and absurd, but, it would seem, fitted to excite devotion. At night, many of these images are rendered visible by lamps placed beneath them for the convenience of their votaries. Throughout the whole of the Belgic provinces, indeed, the Virgin may be said to engross the worship of the people. Here, as everywhere else, the religion of Rome is more and more becoming Mariolatry. It is the worship of Mary, rather than the worship of Christ or of God. It is her chapels and altars that are most numerous, best frequented, and most richly decorated; it is at her shrines that the greatest number of tablets and votive offerings are hung up—that the largest amount of waxen tapers is burnt, and prayers made and vows performed; in their books of devotion her name is emblazoned more than

any other; in their public processions she is the most conspicuous figure; and the greatest number of hospitals, guilds, and sacred societies are placed under her powerful patronage. It has sometimes, we were told, been found, that holy places which attracted few worshippers or none when consecrated to one of the persons of the blessed Trinity, instantly became popular and thronged when some story had been invented as a pretext for changing the tutelary name, and placing them under the protection of Mary!

Poverty in Brussels.—One of the most famous festivals of the Roman Church, the fête of the Assumption of the Virgin, began when we were in Brussels. In that city, as the capital, the chief resort of foreigners, the centre of Belgic civilization and knowledge, and the constant residence of many English families, policy might be supposed to dictate some disguise of idolatry, or some concealment of its most disgusting features. Yet there this fête of the Assumption (in the legend of which all the scriptural facts concerning the resurrection, ascension, and glorification of the Saviour are taken and transferred to the Virgin, or rather profanely travestied in honor of her) was celebrated with no less pomp and pageantry and popular excitement, than if the scene had been some city of mediæval Spain. We did not personally see the ceremonial—we saw only the preparations for it, having previously arranged to visit Waterloo that day; in the village church there, however, we saw a rustic celebration of the same festival, attended by young and old in their gayest attire, and with all the glitter and grandeur they could muster. And we transcribe a paragraph from a newspaper of the day preceding, from which it will appear how it was intended to be observed in Brussels. It is needless to say, that it afforded us some amusement to find that the chief idol of the occasion was one with which we could claim *kith and kin*.

A Scottish Virgin.—“The miraculous image of our Lady of Good Success, famous for more than 800 years for a great number of miracles, was once honored in a chapel near the city of Aberdeen, in Scotland, whence she was carried to the cathedral church of the said city. William Laugh, consul of the King of Spain in Scotland, preserved this image from the sacrilegious hands of the Calvinists, and sent it in 1625 to the Infanta Isabella, who was known throughout the whole Christian world for

her tender devotion to the thrice holy Virgin. On May the 3d of the following year, this image was carried with extraordinary pomp from the chapel of the court of Spain to the church of the Reverend Augustine Fathers at Brussels. A society was there formed the same year in her honor, and the virtuous Infanta was the first to enter, it and became honorary superior.

“At present this image is revered in the parish church of Fines-terrae, where she has been placed in a new chapel erected for her reception. His Eminence, the Most Reverend Cardinal and Bishop of Malines, having, by letters of the 12th of May last, reestablished in that chapel the society, under the designation of our Lady of Good Success, her Imperial Highness and Royal Lady the Duchess of Brabant, has condescended to be the first to enter it, and to accept the office of honorary superior.

“To-morrow being the fête of the Assumption of the Holy Virgin, the procession of the Holy Sacrament will take place, and will issue from the Church of Fines-terrae, at 11 o'clock, A.M., at the close of the grand mass.”—*Journal of Brussels for 15th August, 1854.*

SOCIAL CONDITION OF THE PEOPLE.

Enough, probably, has now been said to indicate the state of poverty in Belgium. What is the moral and social condition of the people who are subjected to this debasing system? The answer to the question will depend, to a certain extent, on the part of the population referred to. Brussels may be described as a little Paris, very gay, very pleasure-loving, and very wicked. The state of morals in Antwerp was described to us in many respects as frightful. Judging of the *agricultural* peasantry from the little we saw of them, our opinion would be highly favorable. For tidiness, cleanliness, and an appearance of comfort, they would bear a very advantageous comparison with any portion of our own people. It is well known that, as a nation, the Belgians have been for centuries distinguished by habits of industry and enterprise; and never, probably, was more favorable scope afforded for the development of these qualities, than in the present fortunate political situation of the country. Nor did it ever present more abundant tokens of commercial life and material prosperity. If the baneful influence which poverty exerts on the spirit of industry and social improvement, were not known

by evidence derived from other countries, it certainly could not be established satisfactorily by the example of Belgium. The extensive coal and iron deposits of the west and south have given birth to much manufacturing industry, to foundries, and other public works. The population in these quarters is to a lamentable extent degraded, brutal, and ignorant. In all parts of the country, but especially here, one cannot fail to be struck with the number of *estaminets*—that is, drinking and smoking houses. Wine, beer, and spirits are consumed in great quantities by the working classes. It is said that the consumption of spirits is rapidly increasing. The Sabbath, and more especially the Monday, is given up by a vast number of the miners and other operatives to drinking and revelry. Beastly intoxication, and the diseased craving for strong drink, which are so common here, are less known there. There is certainly little to offend the eye in the public streets. But on the best testimony we were assured that there is a vast amount of intemperance, much carousing and gluttony, great sottishness and mispending of time and money. In other respects, also, morals are dismally low. This is proved by the extraordinary number of illegitimate births as compared with those of this country.

LIBERTY IN BELGIUM.

The brightest spot in the sky of Belgium at the present moment is her civil and religious freedom. All ranks and professions are equal in the eye of the law, and all religious parties protected in the observance of their worship. There is the liberty of petition and complaint, and a liberal representation of the popular mind in parliament. There is also the freedom of the press. In all these respects Belgium at present stands high above France. There is the *liberty of worship* in France, but not the *liberty of association*. To explain the distinction, which will be scarcely intelligible in this country: A man may worship or not worship God in France, as he pleases, but he cannot associate with others for religious profession or worship in a meeting exceeding the number of twenty, without the government authorization; and the enjoyment of this privilege depends very much upon the disposition of the mayor of the town, especially of the prefect of the department, and upon the neighborhood of intriguing priests. Each prefect in France is at present a kind

of pasha in his own department. Happily it is very much otherwise in Belgium; they have there guaranteed by the constitution, both the liberty of association and the liberty of worship. That these privileges are enjoyed, not without molestation and envy on the part of a powerful faction, is certain; the high Catholic and conservative party hates the constitutional liberty of Belgium, and strives to bring back the state of things that existed under the ancient regime. They are held in check by the liberals; but how long the power of this party may be sufficient to prevent a retrograde movement, or how much they are to be depended on, we cannot tell. Perhaps the Protestants of Belgium owe the immunities they at present enjoy in part to their own insignificance. An increase of their numbers and strength, by making them formidable, might lead to a union of the Catholic with the liberal party (who, we have said, in religion are infidels), with a view to crush the common foe. A combination such as this is by no means impossible; nor, were it to take place, would it be unparalleled. The like things have occurred before in the history of the church. The prospects of continued liberal government and free institutions in Belgium, have of late been somewhat darkened; and it is thought that very much depends on the life of the prudent and politic monarch who now occupies the throne. King Leopold is undoubtedly liberal in his tendencies, the decided friend of religious as well as of political liberty; but he is considered as by no means personally religious, though a Protestant by profession; and some of his last steps as a ruler, from the necessity of conciliating the priestly party, and the supposed exigencies of the times, as these have been viewed by his government, have been quite in the wrong direction. Of this nature is the recent alliance of his house with the imperial family of Austria, in the marriage of the heir apparent with a princess of that house. Much joy was diffused among the clergy when the event took place. It was regarded as a great addition of strength to their cause, and especially as a most auspicious omen for the time when the young Duke of Brabant shall ascend the throne. Austria has always proved herself to be a main stay of the Papedom; and the extract from the journal, given above, would seem to go a good way in proving the correctness of the popular belief, that the young duchess inherits all the tendencies of her race.

LOCAL PERSECUTION.

From what we have said of religious liberty in Belgium, it must not be inferred that no obstacles exist to the preaching of the gospel, and that there is no persecution. Though there is none on the part of the government, none on the part of the law, which is just and equal, and, upon the whole, equally administered, yet there is a good deal of local and petty persecution. Rome, from despising, has begun in many places to fear the Protestants, and to make uneasy efforts towards grappling with them. Her emissaries try to stir up against them the passions and prejudices of the superstitious multitude, and to employ the influence of powerful individuals to their temporal disadvantage. There are such things as dismissals from offices and situations, the grounds of which are well understood, though not always expressed. The withdrawal of employment also is sometimes the penalty of embracing the Protestant faith. Cases of great hardship have occurred, and more are dreaded. It was expected, at the time when we were in Belgium, that the members of a church, erected on the property of the late Marquis d'Aoust, would soon be called to a severe trial of their steadfastness, that probably they would be dispersed, and the place of worship closed. The marquis, the president of the Belgic Evangelical Society, a man of a very great age, and for some years a convert from the Church of Rome, died recently, and died in the faith, notwithstanding unworthy attempts, during his last days, to practise on his weakness. But the heirs, into whose hands his estate has passed, are inimical to the truth. Hence the change that was feared.

PROTESTANTISM IN BELGIUM.

But, notwithstanding all influences to the contrary, the Reformation has obtained firm footing in Roman Catholic Belgium. Its adherents are yet very few in numbers, and small in worldly influence, but every year is adding to their strength. In the absence of exact information, we hesitate to set down the number of the Protestant population; but we believe, we shall not err far from the mark in calling it nine thousand; while that of the whole country is, as we have said, four and a half millions. To reckon five out of the nine thousand, as having anything more of the Protestant religion than the name, is a charitable judgment. But in the remaining portion there are Christians of

choice excellence, men strong in principle, ardent in zeal, unwearied in exertion, and mighty in prayer. There are men also of no ordinary intellectual ability among them, men who can wield with effect the weapons of controversy. A work of real talent and research has recently been published by the secretary of the Evangelical Society, the Rev. L. Durand. It is a reply at once solid and popular to a book on the Romanist side—the work of Bishop Malou against the reading of the Scriptures in the vernacular tongue—a work that fatigues as much by its prolixity as it offends by its envenomed enmity against the word of God. Several excellent brochures, of a polemical kind, have also lately issued from the pen of M. Anet of Brussels, another excellent minister of the Belgic Society. And we know brethren of the same connection not less qualified to plead the cause of Evangelical truth, would they employ the same eloquence and power from the press which they display in the pulpit.

National Church.—With the ministers of the congregations forming the National Reformed Church of Belgium, we have little acquaintance. They are pensioned by the state. Their congregations are largely composed of Dutchmen left in the country after its severance from Holland; they are included in the estimate of the number of Protestants given above. That any of their ministers are not sound in the faith we have no distinct evidence. Some of them, we know, have been reputed both evangelical and active. But neither their position nor their past history points them out as the future regenerators of their country. Our hopes, under God, rest on the Belgic missionary church.

To be concluded in our next.

English Episcopal Mission in New-Zealand.

New-Zealand Christianity.

A NATIONAL profession of pure Christianity is like the auriferous soil or sand: it contains gold, but is not all gold. Some of the auriferous soils yield a less and some a larger measure of gold; but all yield some. So, where the gospel in its purity is known and professed by a nation, there will be, as the sure result which the Lord has promised to attach to the presence and action of His truth, a proportion of real, vital godliness, according to the measure of blessing which

God has given. Faithfully taught as the gospel has been by the missionaries of the Society to the native race in New Zealand, and received and embraced as it has been by them, we are encouraged to expect that, in this national profession, there will be found some veins of that which is most excellent and valuable, and "much more precious than" that "of gold that perisheth." And so we find it to be. As the washing of the soil is necessary to discover the gold, so it is in times of discipline and trial that the real workings of the human heart, its stay, its hopes and aspirations, come out most clearly. From the reports and journals of our missionaries we might select numerous and precious instances of believing Maories, [New Zealanders,] in the season of heavy tribulation, as well as at other seasons, upheld by faith in Jesus Christ, and exhibiting in their general bearing and deportment the power of real Christianity. Will our readers deem it uninteresting if we introduce to their notice some of those expressions of faith which have been so often heard from the lips of spiritual-minded natives?

One who had been a regular attendant for years on all the means of grace, and who had walked humbly with her God, thus gave utterance, on the approach of death, to the deep feelings of her soul—"My sins are hateful; but I shall lay my sinful nature down with my body. I shall not take that with me: that burden will be laid down, and I shall fly lightly to Christ."

We select another instance—an aged man dying of consumption, whose sunken eye and distressing cough told that death was not far distant. "I held out my hand," writes our missionary, the Rev. J. Hamlin, "to shake with him. He grasped it firmly in both of his, and held it fast for about ten minutes, addressing me at the same time, and giving it an extra squeeze whenever he mentioned the love of Christ to his soul. It was very edifying to sit by his side and hear him converse. At first, his voice being low, I could scarcely distinguish what he said, but, gaining strength as he proceeded, he was at length enabled to converse freely. Looking on his arms, he observed, 'Though my outward man perish, my inward man is gaining strength day by day. This disease and pain which I feel is very short compared with that punishment which I deserve. The riches of the love of Christ is great, is great, is great!' This is a form of speech in frequent use among the natives when they wish to speak of any thing in the superlative de-

gree—when words seem to fail to express what is felt. 'He has atoned for my sins: He has done all for me: He will not leave His work unfinished: He will complete it, and take me unto Himself.'"

We refer to another Christian native—a man stricken with deep affliction. He had lost eight children—if, indeed, the term be not inappropriate, for he would say of them, not lost, but gone before. The two last had been pupils in one of our schools: one a little girl about nine years of age, and the other a little boy of six. The girl died calling upon her Saviour, "O Jesus, take me! O Jesus, take me!" Yet Nathanael's house, although a house of affliction, was not a house of sorrow where there is no hope. The parents bowed with submission to the divine will, and, thankful for the deliverance of their beloved offspring from the miseries and dangers of this sinful world, were comforted by realizing the blessedness into which they had entered. But soon another, and the severest stroke, fell upon him. His wife died, and he was left alone. "Nathanael," writes our missionary, Davis, "has lost, within the last eight months, his wife and three children. He feels much, but feels as a Christian. All the best of my people are assembled at his place. It was a pleasure to see them together on the solemn occasion. Among them there was nothing gloomy: faith appeared to be in exercise; and the death of their friend had so raised their expectations and hopes, that some of them appeared to have 'a desire to depart, and to be with Christ.' Others remarked, 'It is best to wait the Lord's time, and, while we live, endeavor to glorify Him.'"

"My heart is not dark," said Hamuera, or Samuël, a dying teacher, "but light." "What gives you joy?" "That Christ has died for my sins. When the natives are in health, their whole thoughts are occupied about the riches of this world: they want horses, and ships, and mills. When a man is dying, as I am now, he feels that horses, and ships, and mills, are of no value to him—that nothing can satisfy him but a crown of glory." This man, as his friends came to bid him farewell, failed not to exhort them individually. "Be strong in the faith. I am going away from you to Jesus. Trust in Him alone. No other name but Jesus." Some of the teachers read to him a few verses out of Rom. viii. He said, "How sweet! no condemnation, because Christ bore all the Father's curse due to us."

Many other instances might be brought

forward of various kinds, all confirmatory of the fact that there is gold in the Christian profession of the New Zealanders. But we confine ourselves to two more extracts. The first is from the journal—September last—of the Rev. C. P. Davies—"One widow woman, Mary Magdalene, seems well acquainted with the simple meaning of the word. I have no doubt but she is a child of God. She concerns herself much for the souls of her countrywomen. If any be sick, there Mary is sure to be found, reading and praying for their instruction."

The other extract, from the Rev. J. Matthews' journal, is calculated to explain to us the degree of Christian intelligence which exists among the native teachers, a most useful body of men, 432 in number, whose coöperation is gratuitously given, and without whose aid, so few are our missionaries, the work could not be carried on.

"Oct. 15, 1853.—We held the teachers' meeting, and it was a very interesting one, on Acts xiv. 19-22, 'We must through much tribulation enter into the kingdom of God.' During the meeting a pleasing conversation ensued on that verse of our Lord's, St. John xii. 26, 'If any man serve me, him will my Father honor.' Symeona said it was a custom among the New Zealanders to honor a good servant; and it had often been known that a slave, who had been very attentive to his master in preparing food in a cleanly manner, and likewise in other matters very obedient, would be called to sit by the chief, and converse with him, and no visitor would know that his condition was that of a slave. Another teacher said, 'But the name would remain,' i. e. the title of 'pononga,' or slave. Symeona rejoined, 'The name of slave would not be mentioned; and he considered this an apt illustration of the natives, who, a few years ago, were serving Satan, but are now so highly honored as to have the word of the Lord, and to be made one with Christ.' I was much pleased with this."

New Zealand is a changed land, and

amidst many difficulties which yet remain to be overcome, the missionaries feel it to be so. Let our readers weigh the testimony of one of them, the Rev. J. Morgan, on this subject, contained in a letter dated April 20th of the present year:—

"You will be glad to hear, that on Good Friday and Sunday last we opened our new church at this station (Otawhao). Archdeacon Abraham kindly came up from Auckland to conduct the services. The archdeacon preached in Maori and English, both days, at morning and afternoon services; and I preached at Maori afternoon service. On Sunday morning the Lord's Supper was administered, and four adults and three children baptized in the afternoon. The services of the day were very encouraging, especially when contrasted with the state of the aborigines when I first visited this neighborhood at the close of 1834. It was then literally true, 'as stated Rom. iii. 10-18, None sought after God, no, not one, in the whole district; but 'their feet were swift to shed blood; destruction and misery were in their ways.' Now, the gospel is generally professed. About 150 communicants belong to the various congregations in the district; and instead of spending, as formerly, their all in the purchase of fire-arms, powder, and ball, to destroy each other, and feast on the bodies of the slain, they now come forward to subscribe 300*l.* towards the erection of two churches, at Otawhao and Rangiaohia, one of which is opened, and the other progressing; while their mills, ploughs, carts, horses, corn-fields, and orchards, tell how rapid has been the transition from heathen barbarism to Christianity and civilization. May it please God to grant that, His gospel being preached in the temples now erected and erecting for His worship, the good work begun may be carried on by His Spirit in the hearts of many, that, receiving 'the engrafted word, which is able to save their souls,' they may continue to grow in grace, and in meetness for the kingdom of heaven."—*Ch. Miss. Gleaner*, Dec., 1854.

Miscellany.

The Taj at Agra.

A BEAUTIFUL AND COSTLY TOMB.

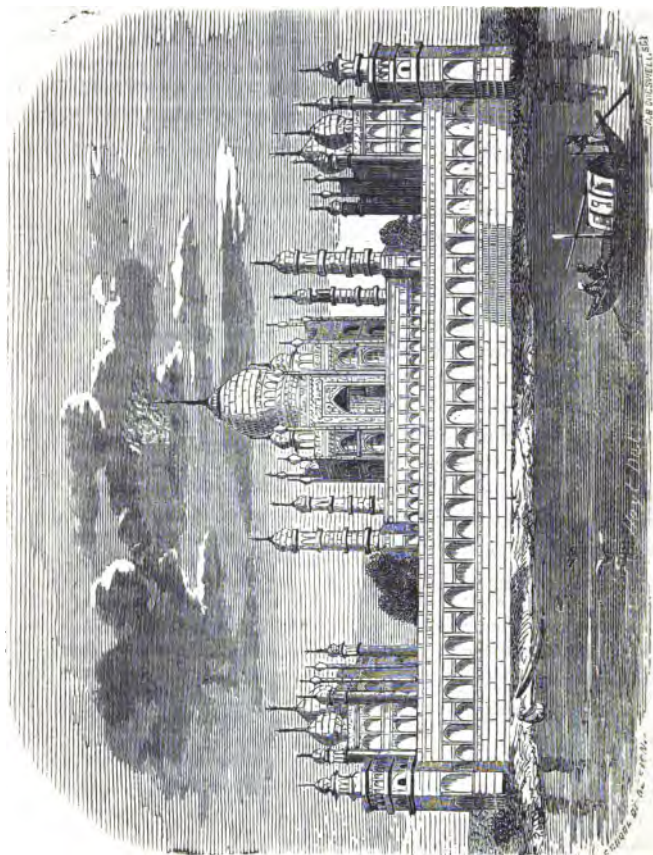
Agra, Northern India, Aug. 19th, 1854.

To the Sabbath-school children of Chillothe Presbytery :—

DEAR YOUNG FRIENDS.—The accompanying picture is that of the celebrated Taj, in this place. Its history is very briefly this : Between 200 and 250 years ago, there lived in this city a great Mohammedan king, whose name was Shah Jehan (that is, king of the world). He had a very beautiful wife, and eight children, four sons and four daughters. He had every thing that this world could give to make him happy—a great kingdom, and great riches and honors. His palace was very splendid, and his gardens were filled with beautiful flowers, and were cooled by a great number of artificial fountains, which were kept playing in them. But death, which comes alike to all, at length entered the palace of the king, and his beautiful queen sickened and died. To console her in her last moments, he promised to build a monument over her, such as the world had never seen before; and shortly after her death, he set about making preparations to redeem his promise. Artists were invited over from Europe, who submitted plans for the contemplated building; that of an Italian artist, who now lies buried in the Roman Catholic Cathedral here, is said to have been chosen. The Taj (crown), which is the centre building, is built of white marble, inlaid with precious stones. On the right is a mosque (a Mohammedan place of worship), and on the left is a building intended for the accommodation of persons visiting the Taj; both are built of red sandstone, with the exception of the domes, which are of white marble. The inclosure is a large one, and the wall is high

and thick; this is also of red sandstone, as is also the gateway, a large and beautiful building, surmounted with white marble domes, which is immediately opposite the Taj at the other side of the garden.

The red sandstone came from Futtehpore-Sikra, a place about twenty-three miles from this, and the marble from Cashmere. When we remember how far this last place is from Agra, and that in that day there were no good roads, and that the marble had to be dragged all that distance over sandy plains, in rough native carts, we are filled with wonder at the magnitude of the undertaking. The kinds of precious stones employed in ornamenting the main building, are very numerous; there are Agates from Greece and from Bagdad, costly stones from the Nile, Agates from Arabia, Corals from the Red Sea, Lapis Lazuli from Ceylon, Turquoise from Thibet, and other costly stones from all parts of India. It contains 280 pounds of Lapis Lazuli; 2240 of Bloodstone; 7600 of Jasper; and 11,120 of Red Carnelian. The Lapis Lazuli is alone said to have cost 68,500 dollars. The height of the Taj, from the ground to the crescent, is 298 feet, and the height of the four minarets, from the terrace on which they stand, is 196 feet. There are different statements as to the time it was in building, and as to the number of workmen employed on it. Some say that it was the work of twenty thousand men, for twenty-two years, and that its entire cost was about 8,500,000 dollars; but as we have to rely mainly upon native manuscripts for information upon these matters, it is difficult to say, how far their accounts of them are true. But whether they are true or false, one has but to consider the costliness of the materials, the immense proportions of the



THE TAJ, AT AGRA.

building, and the delicacy and intricacy of the work, to be convinced that its cost was no ordinary sum.

This building stands on the right bank of the Jumna, and it was the intention of Shah Jehan to build a similar one on the opposite bank as a mausoleum for himself, connecting the two together by a splendid bridge, with silver railing. He indeed commenced it, but the rebellion of his sons, and his subsequent death, put an end to the plans of this proud king, and all that remains of it is a terrace and a parapet.

Both the king and his wife now sleep side by side in the vault of the Taj. Their real tombs in this vault are very beautiful, but those above called by the natives the Jawaubs (answers), surpass description. They are white marble, covered with flowers, composed of precious stones of different colors, of the most exquisite workmanship, and both are surrounded by a trellis-work of marble, inlaid with precious stones. I do not know in what year the queen died. Shah Jehan's death was in 1666, A. D. Her tomb is covered with inscriptions, inlaid with black marble. As a specimen of the whole, I will send you the following translation of a part of them :

"This wonderful building is like those in the time of Balkeese,*
The resting-place of the empress ;
Its splendors like the gardens of Eden,
Its perfumes like those in paradise,
In its courts frankincense grows,
And the fairies keep them clean with their eyelashes.
And its doorways and walls are covered with gems,
Shining like pearls and jewels."

Upon Shah Jehan's tomb, these words are inlaid after the same manner as the above :

"This splendid tomb is like the palace of the starry firmament, the resting-place in Heaven of Shah Jehan ; 'the second son of felicity.' May God preserve this son from his seat in Heaven. Died 1666, A. D."

It is said that the English sold the Taj to some rich natives in the time of Lord Lake,

for half a million of dollars, but as the transaction was not sanctioned by the Court of Directors—it was cancelled. The buildings and garden are now kept up at the public expense, and are thrown open to all classes. The garden employs thirty gardeners, and is filled with the choicest fruits and flowers. Its deep shade, and its marble reservoirs and fountains, render it a delightful retreat during the heat of summer. And notwithstanding the prayer upon one of the tombs, "may the foot of the Infidel never tread here," it, as well as all parts of the building itself, are visited by men of every creed and clime and color.

When Shah Jehan was at the height of his pride and power, it would have been death for any but a Mussulman to have entered even the garden, perhaps ; but the times are changed. I once made one of a party of missionary friends, who united in singing under the great dome of the mausoleum :

"From all that dwell below the skies,
Let the Creator's praise arise ;
Let the Redeemer's name be sung,
Through every land, by every tongue."

And as the notes of Old Hundred reverberated from that lofty dome and died away along the corridors of the building, we thought of those who were sleeping beneath our feet. The glory of Shah Jehan has departed for ever ; his wealth, his power, and his mighty kingdom have passed into other hands ; and his monument now stands, an impressive witness to the truth of the confession of the haughty monarch of Babylon,—"The most High ruleth in the kingdom of men, and giveth it to whomsoever he will." My dear young friends, the history of the Taj affords us much food for reflection. It was built with the proceeds of oppression ; it was a tribute wrung from a whole generation of men, to gratify the pride and ambition of a fellow mortal ; but what does it avail him now ? The oppressor and the oppressed have gone to appear at the bar of Him who has said, "I will break in pieces the rod of

* The Queen of Sheba.

the oppressor." It would be far better for him if he had been the poorest, the most despised among his laborers. Let us all learn "to do justice and love mercy."

Again, this celebrated building, strong and beautiful as it is, will one day be destroyed, and the great globe itself will be dissolved; but the good deeds of the people of God will abide for ever; every effort to do good at home, or to extend the knowledge of the Saviour of sinners abroad; every contribution made to the cause of missions; every prayer offered up in faith for the conversion of the heathen; and every moment of self-denial for Christ, will meet with a rich reward. Even the cup of cold water given to a disciple in the name of a disciple, will not be forgotten. How strongly does this say to us all, live not for the present, but for the future.

In the last place, instead of wasting our time in seeking a perishable abode for our bodies after death, how much wiser would it be to seek to have a place in those mansions in the skies, which far surpass in beauty the noblest mansions of earth, and which will never grow old or know decay!

That you, my young friends, whatever may be your final resting-place in this world, may find a home in those enduring mansions, is the prayer of Your sincere friend,

R. S. FULLERTON.

Little Helps in doing Good.

"I SEE in the world," said John Newton, "two heaps of human happiness and misery; now, if I can take but the smallest bit from one heap, and add it to the other, I carry a point. If, as I go home, a child has dropped a half-penny, and if, by giving it another, I can wipe away its tears, I feel I have done something. I should be glad to do greater things, but I will not neglect this."

A Missionary's Prayer.

"IN all probability," wrote the Rev. J. J. Weitbrecht, on his thirty-second birthday, "the larger part of my life is spent; and how little have I served the Lord, or labored for Him! Grant, O Jesus, that I may become more pure, more humble, more faithful, till the end come."

Preach Christ Crucified.

"The greater the simplicity and earnestness," says Gutzlaff, in his book on China, "with which the doctrines of a crucified Saviour are taught, the more extensive will be the blessings following our labors. Blessings descend from on high, and are given only to those whose sole and all-absorbing aim it is to glorify God in Christ Jesus."

A Question on Geography.

A LITTLE child, when shown her first lesson of Geography on the map of the world, said, "Show me where they love Jesus?"—*Powerscourt's Letters.*

Board of Foreign Missions.

NEW YORK, FEBRUARY, 1855.

Recent Intelligence.

MISSION HOUSE, Jan. 13, 1855.

AFRICA.—Letters have been received from Corisco, dated October 7, and Monrovia, November 10. The Missionaries at Corisco were

rebuilding their houses, had reopened their schools, and were going on as before the fire in most of their labors.—Twelve members had been admitted to the church in Monrovia.

INDIA.—Letters have come to hand from

Lahor, October 17; Saharunpur, October 18; Agra, November 8; Futtchgurh, November 6; Mynpurie, October 1; Allahabad, November 6. The church in Lahor now contains seventeen members, eight having been received since its organization a year ago. Eight of its members are engaged as teachers or catechists in missionary work, and two are looking forward to the ministry of the gospel. Upwards of 100,000 heathens and Mohammedans in Lahor may see the light of this little church.—A church has been organized at Futtchpore, the station occupied by the Rev. Gopeenath Nundy in connection with the Allahabad mission.

SIAM.—Our letters are dated to the 6th of October. Dr. House writes, "Great numbers are now calling daily for books. The case of one seemingly earnest inquirer has presented itself." At the end of the mission year, October 1, there were twenty-six scholars in the school,

CHINA.—Letters have reached us from Canton, October 24; Shanghai, October 3; Ningpo, September 18. We observe no material change in the state of public affairs, and the missionary work was in usual progress.—Mr. Quarterman had made a visit for his health to Shanghai, from which he derived much benefit, and he was about to return to Ningpo. Mr. and Mrs. Lowrie arrived at Shanghai on the 2d of October, after a long but pleasant voyage.—Mr. and Mrs. Happer were expecting to return to this country before long, on account of Mrs. Happer's health, which, though somewhat improved, yet in the judgment of physicians and of the mission imperatively requires a change of climate for a season. The girls' school under her care would be placed under the charge of her sister, Mrs. French, and Mr. Preston would take the boys' school when Mr. Happer, long its faithful superintendent, should leave the station.

INDIAN TRIBES.—We have advices from the Choctaw mission to December 18; Chickasaw, December 5; Creek, November 29; Iowa and Sac, December 18; Omaha and Otoe, December 21; Chippewa, November 30. Among the Chippewas there seems to be a growing desire for education, and the mission schools

are well attended. Applications have been made to the Committee by three Indian villages for schools. We hope that suitable men and the necessary means may be provided for complying with these requests.—The school at Bellevue among the Omahas, contained a number of Pawnee and Sioux scholars; these have been transferred to the school among the Iowas. This measure will make it practicable to receive a larger number of Omaha children into the school at Bellevue.—The hopeful conversion of a young man in Spencer Academy is mentioned—one who promises to be very useful.—At Tallahassee, among the Creeks, there had been some sickness, and the death of Grace Leeds is reported. She was formerly one of the mission scholars, and was a pious and excellent girl. Young as she was, death had no terror for her, and we doubt not she is now with Christ.

Donations

TO THE

BOARD OF FOREIGN MISSIONS,

IN DECEMBER, 1854.

SYNOD OF ALBANY.—*Pby of Troy.* Cambridge 1st ch to con Dr. JOHN L. CAMPBELL, WM. HOLDEN, JAMES ELLIS, and Mrs. SAMUEL CROSBY, 1 m's 120. *Pby of Albany.* Johnstown ch to con Rev. WASHINGTON F. FRITHINGHAM, VIRTUS BALCH, and CHARLES W. LIVINGSTON 1 m's 57; Canisteo ch 9.00; Ballston Spa ch 35, less 2.50 for *Foreign Missionary*, E. W. Lee for Corisco mission 5. *Pby of Columbia.* Jewett ch, James Smith 4, 255 10

SYNOD OF BUFFALO.—*Pby of Ogdensburg.* Morris-town ch 5. *Pby of Rochester City.* Farina and Greece ch 10, less 1 for record. *Pby of Buffalo City.* East Aurora 1st ch 7, 24 00

SYNOD OF NEW YORK.—*Pby of Hudson.* Deer Park ch mo con coll's 15. *Pby of North River.* Huguenotville ch mo con coll's 20; Newburg ch 34.44, Mrs. Scott, Mrs. Tyler, Mrs. Chambers, and Mrs. Mailer to ed *Hetty Chambers* 20; Jefferson, N. Y., Rev. W. J. McCord 1.50. *Pby of Bedford.* South Salem ch 33.55, Ladies, in addition to clothing valued at 55, to con Mrs. ANSON FARDER, Mrs. ELIZABETH LAWRENCE, and Mrs. LEONARD B. TODD 1 m 4; Mt Kisco ch, Mrs. M. H. Greene 5; Rye ch 43, *Pby of New York.* First ch, N. Y., and col, add'l 1.50, mo con 154.52; Madison Avenue ch mo con 20; Fifth Avenue and Nineteenth St ch mo con 23.55; Williamsburg ch, three mo con coll's 71.55; Chelsea ch Sab sch, for sup of Bazar School in India 13; Rutgers St ch, Mrs. Noah Smith 5; Brooklyn 2d ch, David Moffat 25; Eighty-fourth St. ch mo con 7.25; Yorkville ch mo con 5.34; Brooklyn 1st ch and coll 335.04, mo con 55.54, less 12 for *Foreign Missionary*, Sab sch for 1852 and 1853 to ed M. W. Jacobs and Anna Finley San-

ford in India 100. 2d *Pby of New York*. Scotch ch, Robert Carter and Brothers 100, Sab sch for Spencer Academy 117.57, 1382 20

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*. Rahway 1st ch, of which 30 from fam soc for Jewish Mission and to con Mrs. HANNAH MARIA COOK 1 m 100. *Pby of Passaic*. Newark 3d ch ann coll 223.75, mo con coll's 30.13. *Pby of New Brunswick*. New Brunswick 1st ch 10; Lawrence ch mo con coll's 39.17. *Pby of West Jersey*. Salem ch 32. *Pby of Raritan*. Clinton ch, Ladies' miss soc con their Pastor Rev. JOHN MCNAIR 1 m 30; *Pby of Luzerne*. Newton ch 10; Wilkesbarre ch 50; Summit Hill ch, N., 1.55, Sab sch 3.11, 529 71

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*. Chester ch Sab sch to ed Margaret B. Stedman 10; Tenth ch mo con 23.17; Westminster ch mo con 13.78; Second ch, C. H., 5. 2d *Pby of Philadelphia*. Germantown 1st ch, of which 29.42 mo con coll's 158.38; Abington ch, of which 10 from j.v. m. soc for sup of Rev. W. A. P. Martin's day school at Ningpo 180, less 6 for Foreign Missionary; Bridesburg ch 10. *Pby of New Castle*. Upper Octorara ch, of which 6 from A. Brown, and 3.07 from Sab sch 38.75; Port Deposit ch, Miss R. E., 10. *Pby of Baltimore*. Bethel ch 12; Fork Meeting House 7; Franklin St ch mo con 55.72; Broadway ch 45; Alequith St ch 34.80; Fourth ch Ladies' sewing soc to ed Abby Purviance, George Dugan Purviance, and John Purviance 75; Taneytown ch 91.60, young ladies of Thornton Seminary to ed Robert Belleville 32.65, Sab Sch 1.80, mo con 3.75. *Pby of Carlisle*. McConnellsburg ch 63; Gettysburg ch 53, Bequest of Rev. M. E. Johnston, deceased, 25; Rev. Robert Johnston 5, Julia H. and George M. Johnston, his children 2, in all 32 to con ROBERT EDWARD JOHNSTON 1 m. *Pby of Huntingdon*. Alexandria ch 14.25; Little Aughwick ch 50. *Pby of Northumberland*. Jersey Shore ch 19.87, 1036 73

SYNOD OF PITTSBURGH.—*Pby of Blairsville*. Appleby Manor ch 6.40; Boiling Spring ch 6; Congruity ch 26.33; Armagh ch 10. *Pby of Redstone*. Mt. Pleasant ch 11. *Pby of Beaver*. Neshanock ch 26; New Castle ch 32.60. *Pby of Erie*. Cool Spring ch 3, Miss Mary Smith to send Bibles to China 10. *Pby of Allegheny City*. Allegheny City ch Sab sch to ed Archibald Meharg Marshall 13, 146 33

SYNOD OF WHEELING.—*Pby of Washington*. Washington ch young ladies for miss soc to con MARY A. WISHART, ELLEN ACHESON and MARY STEVENS 1 m's 90; Wheeling 1st ch 49 35. *Pby of New Lisbon*. New Salem ch 22.11 162 06

SYNOD OF OHIO.—*Pby of Columbus*. Lancaster ch ann coll 39.24, mo con coll 33.57, Sab Sch 4.61, in all 77.42, less 5 for Foreign Missionary. *Pby of Zanesville*. Zanesville ch Sab sch to sup Bazar School in India 20; Hebron ch 9; Newark 1st ch Sab sch 10. *Pby of Richmond*. Mt. Vernon ch in part to con WILLIAM SHANKON and D. C. MONTGOMERY 1 m's 45.66; Sharon ch 15; Clear Fork ch 10; Chesterville ch 16; Harmony ch 9; Hayesville ch 13; Waterford ch 2.50; Ashland ch 75 cts.; Frederick ch 46 cts., 223 79

SYNOD OF CINCINNATI.—*Pby of Miami*. Honey Creek ch 10.50. *Pby of Cincinnati*. Somerset Sab sch ch 10.09; Cincinnati 7th ch quarterly coll's 20.50. *Pby of Oxford*. College Corner ch 22; Harrison ch 10, 73 09

SYNOD OF INDIANA.—*Pby of Madison*. Hanover ch mo con 5.06. *Pby of White Water*. Mt. Carmel ch 16, 21 06

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*. West Union ch Sab sch 6. *Pby of Lake Crown*

Point ch 3. *Pby of Fort Wayne*. Fort Wayne 1st ch mo con coll's 87.50, Sab sch to ed boy at Futtch-gurh and girl in China 14.84, 111 64

SYNOD OF ILLINOIS.—*Pby of Schwyler*. Presbyterial coll 7.50. *Pby of Rock River*. Princeton 1st ch mo con 8, 15 50

SYNOD OF WISCONSIN.—*Pby of Winnebago*. Depere ch 3, Steven's Point Miss Station 1.77, 4 77

SYNOD OF IOWA.—*Pby of Cedar*. Davenport ch, of which 30 to con Rev. J. D. MASON 1 m 65; Le Claire ch 11, 76 00

SYNOD OF KENTUCKY.—Weston, Ky., Mrs. Ezra Howe 1. *Pby of Louisville*. Second ch mo con 5.40; Piggah ch, Mrs. Walker 1. *Pby of Edenizer*. Washington ch 30; Frankfort ch 95.50, less 12 for Foreign Missionary; Bethesda ch, Mrs. R. L. B. 6, 126 90

SYNOD OF VIRGINIA.—*Pby of Winchester*. Winchester ch 80.10; Falling Water ch 48; Salem ch 5; Alexandria 1st ch 70. *Pby of West Hanover*. Farmville ch 50; South Plains ch 18.73; Yancy Mills, Va., miss box of Rev. S. W. Blain's family 4.80. *Pby of East Hanover*. Nottoway ch 33; Richmond 1st ch mo con 15.75, 325 38

SYNOD OF NORTH CAROLINA.—*Pby of Orange*. Hillsboro' ch Sab sch for Indian missions, 7 50

SYNOD OF GEORGIA.—Synodical coll at Macon 46. *Pby of Hopenell*. Milledgeville ch mo con coll's 56.03. *Pby of Florida*. Albany, Ga., Mrs. D. A. Cook 5, 107 03

SYNOD OF ALABAMA.—Synodical coll 125.25. *Pby of South Alabama*. Belvidere ch 11. *Pby of Tuscaloosa*. Bethesda ch 25.35; Bethel ch 50 30; Livingston ch 38.50, 250 40

SYNOD OF MISSISSIPPI.—*Pby of Louisiana*. Lafayette Square ch, New Orleans, 100 00

SYNOD OF MEMPHIS.—*Pby of Chickasaw*. College ch 15. *Pby of Memphis*. Mt. Carmel ch Sab sch 15.40, 30 40

SYNOD OF ARKANSAS.—*Pby of Arkansas*. Little Rock ch, 29 00

Total from churches, \$5041 58

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AN ESSAY

ON THE BEARING OF THE PUBLICATIONS OF THE TAI-PING DYNASTY INSURGENTS ON THE CONTROVERSY RESPECTING THE PROPER TERM FOR TRANSLATING THE WORDS ELOHIM AND THEOS IN THE CHINESE VERSION OF THE SCRIPTURES. [BY THE REV. M. S. CULBERTSON.]

[THIS little pamphlet we reprint here entire. Its immediate object is indicated by its title, but it will serve to give a general idea of the question about which the missionary body in China is divided in opinion,—a question of great importance. We understand that the missionaries of our Church, most of the other American missionaries, and a number of the European missionaries, advocate the use of *Shin*, which is the word used by the late Dr. Morrison. We are sure the reprint of this publication will be gratifying to a large portion of our readers, and it will prove, also, not a little suggestive; we need hardly, therefore, apologize for giving so many of our pages to it.]

In the books published by the insurgents now threatening the overthrow of the Manchu dynasty in China, we find an attempt made by native Chinese to set forth the prominent doctrines of the Christian religion to their countrymen. These books have an important bearing on the question respecting the term which should be employed to translate the words *Elohim* and *Theos* in the Chinese version of the Scriptures. It is proposed to examine what light they throw on this vexed question.

It is necessary, first, to inquire how much

weight should be attached to the authority of the writers of these books. It is held in some quarters that their testimony on this subject is of very little value, because they have borrowed their terms from foreigners. We maintain, on the contrary, that it is of great value, because it gives us the testimony of competent and disinterested witnesses. Its value is greatly enhanced from the fact that, if the revolution be successful, these men will exert a powerful influence throughout the Chinese Empire.

The question at issue is one respecting the proper meaning of certain Chinese words. In reference to some words in Chinese, as in all other languages, different answers may be given to such a question, for words often change their meaning in the lapse of time. In reference to the word for translating *Elohim* and *Theos*, what we wish to know is, the sense which it conveys to the *present generation* of Chinese. In what way can this be ascertained? And what testimony can possibly be better than that of the authors of these pamphlets? More reliable authority can not be found. Here we have a band of men whose minds have suddenly become impressed with the great truth, before unknown to them, that there is one God, the Creator of all. They are animated by a desire to make known this truth to their deluded countrymen. Is it not to be presumed that they will seek to employ such words as will best convey the

idea they wish to communicate? No stranger to their language is entitled to tell them that they have totally mistaken the meaning of the words they employ.

But it is said the insurgents have merely copied the terms used by foreigners as they found them, and that this invalidates their testimony. On this point two considerations are manifest. The first is, that these men have been kept remarkably free from foreign influence, for very few of them have had any personal intercourse with foreigners. The second is, that no native competent to form a correct judgment on this question can ever be more free from the influence of foreigners, since every native must be directly or indirectly indebted to foreigners for any knowledge of the truth of Christianity which he may possess. It is not true, however, that they have simply copied the language of foreigners. They have indeed used a few expressions which they found in books prepared by them, because those expressions accurately conveyed the idea which they wished to communicate.

In a few instances, doubtless, they have adopted an expression just as they found it, from the necessity of the case; the expression being used in a sense wholly foreign to their language, and not intelligible without special explanation. Such is the expression used to designate the Holy Spirit. Nothing can be more certain, however, than that they obtained a perfect, distinct, and clear idea that there is one God, and one only. If, in attempting to make known this truth, they have employed terms used by foreigners, it can only be because those terms are correct. They would never use as their own, any expression which they knew to be unidiomatic, contrary to the genius of their language, and calculated to mislead.

An attempt has been made to show that they have derived their terms for *God, gods*, from the native evangelist Liáng Afáh. The authority of Afáh, though a native writer, is set down as of no value because he followed Dr. Morrison, and is not himself a thorough scholar. Of his scholarship we know nothing, but this is not a question which demands much depth of learning. Plain common sense is all that is needed. If it be admitted that the Chinese have many gods—and Dr. Medhurst himself has said, that it is more easy to find a god than a man in China—then it can not require a greater amount of learning to ascertain by what name they call them, than to ascertain

by what name they designate the genus *homo*. But it is easily proved that the insurgents have not followed Liáng Afáh.

An inspection of the tables prepared by Dr. Medhurst, showing the terms they have used respectively for *God, gods*, and the number of times they have used them, is sufficient to set this point at rest. From the table it appears that Afáh uses the term *Shangtí* to designate the true God, twice in all his tracts. The insurgents use it one hundred and seventy-five times. Afáh uses *Shing-t'ien Shangtí* 406 times; the insurgents never. Afáh (according to Dr. Medhurst) uses *Shin* "for soul, spirit, or devil," 28 times. The insurgents never use it in any of those senses, as we shall presently show. On the other hand the insurgents use *Hwang Shangtí* 371 times; Liáng Afáh, never. The insurgents use *Tí*, 17 times; Afáh, never. They use *Tien-tí* twice; *T'ien*, 100 times; *T'ien-fú*, 194 times; *Hwang-t'ien*, twice; *Huang-t'ien Shangtí*, once; *Háu-t'ien*, twice; *T'ien-kung*, once; and *Hwa kung*, once.

Not one of these terms, so far as appears from the table, is ever used in Afáh's books. *Shin*, with some of its compounds, is the only term common to them and Afáh, except that Afáh has twice used the term *Shangtí*.* It is plain, then, that the insurgents have not used any term for God, or gods, simply because Afáh, or any other man happened to use it. They have freely expressed their thoughts in words of their own choice. As well might they be accused of imitating Afáh because they use the same word that he does for *man*, or for the *earth*. They have evidently used *Shin* for *God, gods*, for the simple and sufficient reason that in many cases the Chinese language afforded them no other term that would answer their purpose. We think we have now shown that the authority of these writers can not be set aside on the ground of their copying from foreigners, and so far as we know, no other reason for rejecting it has been assigned.

* In justice to those who can not examine for themselves, or who may not think it worth while to do so, we are bound to state that in the tables we have quoted, the numbers showing the frequency of occurrence of the several terms were made out by including in the count the first twenty-eight chapters of Genesis as translated by Gutziass, and reprinted, *verbatim et literaliter*, by the insurgents. This fact is not mentioned in connection with the tables as given by Dr. Medhurst. In order to a fair comparison, it is necessary to make, in most instances, a large deduction from the numbers given. This however will not affect our conclusion in reference to the assertion so groundlessly made, that the insurgents borrowed their terms from Afáh.

Before proceeding to examine the usage of these writers, it may be well to give a succinct statement of the question at issue in the controversy concerning which we wish their testimony. Many mistakes have arisen from misapprehension on this point, and much argument has been thrown away on matters which could not affect the disputed question. We will first state what the question is *not*.

1st. The question is not whether the term Shangti may, or may not with propriety be applied to the true God. All admit that it may. No objection has ever been made to it on mere philological grounds. Independently of other than philological considerations, it is as proper as in English are such terms as Supreme Ruler, the Almighty, the Eternal. The objection to it is this:—The Chinese have been in the habit of using it as the name of one of their gods, and the term has thus come to be associated in their minds with a false god. Even those who hold that the Shangti of the classics is the true God (and we believe their number is small), must admit that with the mass of the people of the present generation at least the term Shangti means the Shangti of the Tâuists or Rationalists, or the Yuh-hwang Shangti, confessedly a false god. This idea of the term therefore is that which every Chinese derives in his childhood from the teachings of his mother, and the language of his playmates. We believe these early associations are seldom banished from the mind by any thing which can be learned from the Chinese classics. Hence it is that so many missionaries, Papal and Protestant, have deemed it unsafe to employ this term to designate the true God, as long as it continues liable to this serious misapprehension. The question then in reference to this point is one of *expediency*, and not of *philology*; in other words, there is nothing objectionable to the term, *in itself considered*, as an appellation of the true God. But whatever difference of opinion may exist on this point, this is not the question which has of late been made the special subject of controversy.

2d. The question is not what term is best fitted to designate the true God. It is admitted by all parties that we need, and must have, a term as general in its import as are the terms *Elohim* and *Theos*; that is, a term which shall be alike applicable to false gods and to the true God. This has been distinctly admitted, and it is a point so plain that we think no one can call it in question.

3d. The question is not whether the word *Shin* is ever used in different senses. All admit that it is used by Chinese writers in more than one sense. One party holds this fact to be a sufficient proof that it never means God, or gods, while the other party denies the correctness of this inference.

4th. The question is not whether the terms *Shin* and *Shangti* are applied to all the objects worshipped by the Chinese. It is agreed on both sides that the word *Shin* is so applied, and that the term *Shangti* is not. From this admitted fact, one party infers that *Shin* is the word corresponding to *Elohim* and Θεός or Θεοι and that *Shangti* does not correspond to these words. The other party denies that this inference is correct.

We have now shown on what points the parties to this controversy agree. What then is the question in dispute? It may be thus stated:—*What term should be employed to render the words ELOHIM, THEOS, and THEOI, in translating the Holy Scriptures into Chinese?*

One party has always maintained that *Shin* is the proper term for this purpose. The other party, it is understood, after having tried several other terms, has now adopted the term *Shangti* as the one to be used in all cases. We would call attention to two points often overlooked. The first is that the controversy has been restricted to the term to be introduced into the Chinese version of the Scriptures; the second, that the term sought for is one which can be used to translate the Scriptural terms whenever they occur, whether referring to the true God, or false gods. It is proper to observe here that some of those who advocate the use of the term *Shangti* for the true God, would still use the word *Shin* for false gods. This practice has been followed by Gutzlaff in his version of the Bible, and was the former practice of Dr. Medhurst, and others who act in concert with him. We may also state that out of the present controversy another has arisen, as to the term to be used for translating the Scriptural terms for *Spirit*. The decision of this question however depends upon that of the one now under consideration, since if *Shin* be used for *Elohim* and *Theos*, it can not be used for *Ruach* and *Pneuma*.

Having stated the question at issue, we will now give a brief analysis of the arguments employed in support of the terms advocated by the two parties respectively. We will first consider the argument in support of

the word *Shin*. The advocates of the word *Shin* as the translation of the Scriptural terms for *God* and *gods*, maintain that since this is the term employed by the Chinese to designate the whole class of beings worshipped by them, including those invested with the highest attributes of which they have conceived, it is the generic term for *god* in Chinese, and the only one admissible as the translation of the generic terms for *god* in the Scriptures. On the other hand, the opponents of this term contend that the word *shin* never means *god*, but that its true meaning is *spirit*. It is contended that the objects worshipped by the Chinese, with the exception of those to whom the title of *Ti* or *Shangti* is given, are not gods. It has been said that the Chinese "are not *polytheists*, but *polypneumatists*."

This objection involves a difference of opinion, not so much in reference to the signification of the word, as in reference to the nature of the thing signified. The question is not what the Chinese call the beings they worship, but what these worshipped beings are? The objectors proceed in their inquiry in the wrong direction. Instead of ascertaining the nature of the objects to which the word is applied, and determining from this the meaning of the word, they first affix a meaning to the word, and from this meaning determine the nature of the objects it is employed to designate. Now, the beings worshipped by the Chinese resemble in every essential particular the beings worshipped by all other heathen nations. They are just such beings as in the Scriptures are called *elohim* and *theoi*. They receive similar honors, are invested with the same attributes, preside in many instances over the same objects in nature, and are made objects of the same trust and confidence by their worshippers. The gods of ancient Egypt and Assyria, of Greece and Rome, had no title to the designation *elohim*, *theoi*, so often applied to them in the Bible, which may not with equal propriety be claimed for the beings worshipped in China under the name *shin*. Until it can be shown that there is some characteristic difference between the numerous spiritual beings worshipped by the ancients, called in the Bible *elohim* and *theoi*, and the equally numerous spiritual beings worshipped by the Chinese are called *shin*, we must believe that the latter are, in the Bible sense, *elohim* and *theoi* equally with the former. If so, then *shin* is the Chinese word corresponding to *elohim* and *theoi*.

In confirmation of the correctness of our view on this point, we may adduce the fact that all English writers who have had occasion to speak of the *Shin* worshipped in China, have without hesitation called them *gods*, just as they do the beings worshipped by the Hindoos and other heathen nations. Even those who now would have us call them "*spirits*," never thought of using any other term than "*gods*," until the exigencies of the present controversy drove them to take this ground, as the only means of defending their position, with the least shadow of logical consistency.

The position assumed is further proved to be correct from the fact that all who have have had occasion to speak in Chinese of the gods of other heathen nations, have invariably called them *Shin*. Foreigners and natives have alike followed this usage. Among the latter is the learned author of a work on geography, and governor of the province of Fuhkien, who applies the term also to the deity worshipped by Europeans, that is, the true God. It is admitted that the term *shin* in the abstract is sometimes employed in a sense allied to our word *spirit*, but this does not prove that it is the generic term, in the concrete, for spiritual beings generally. True, the rendering "*spiritual being*," does not, in most instances, make nonsense, because it is true that all the *shin* are, in the estimation of the Chinese, spiritual beings. The same remark would be true of *elohim* and *theoi*, when they designate a plurality of beings. All spiritual beings, however, are not *shin* in the concrete sense of the word. If they are, we would ask, what is the meaning of the term *fung wei shin*, rendered "*to deify*" in the vocabularies of Morrison, Medhurst, and Williams? It is the term used by the Emperor when he decrees divine honors to a deceased person. If the spirits of the dead are all *shin* in every sense of the word, what additional honor is conferred upon the deceased hero, when he is promoted by imperial authority "*to be a Shin*?"

The word is sometimes used also to denote the intellectual powers, or mysterious energies of man's spiritual nature, but it is not synonymous with the word *hwān*, soul, nor is the word commonly used to denote the human spirit. All that can be made out from the use of the term, is, that it is employed in different senses. If this be an objection, it is one which may be made to the Hebrew word *el*, or *elohim*, which prima-

rily signifies *strong, strength, power*. Does this prove that the word *el* does not mean *God*, or in the plural *gods*? The Chinese philosophers and sages have said many things absurd and contradictory concerning the beings called *Shin*. Thinking themselves wise they became fools, and gave utterance to sayings of which they themselves knew not the meaning. When the light of the Gospel shall have made plain that which they sought for, but could not find, their dark and unintelligible discourses on the inscrutable mysteries of nature and of Deity will cease to be read, or will be read only by the antiquarian to learn the depths of darkness into which the writers were plunged. Then, many of their uses of the word *shin* will be discarded as inadmissible. This modification of usage is no more than must necessarily take place with all our religious terms, and with any term that may be employed for God.

It has also been urged as an objection to the word *Shin* that it has never been used for God *κατ' ἐξοχήν*, and that it would be contrary to the genius and idiom of the Chinese language to use it in that way. But certainly, if the term has not been so used by native writers, it has not been because the idiom of the language forbids it, but because the want of the article and of all inflection rendered it more definite, in speaking of their chief god, to use some other more specific term such as *T'ien*, or *Shangti*, the latter being used as a proper name. The word, however, has been used in this way by the very highest literary authority known to the Chinese—that of the imperial court. In the "Collected Statutes of the Ming Dynasty," quoted by Dr. Legge, in his "Notions," &c. (p. 28,) we have this sentence: "Thou, O *Ti*, didst separate the *Yin* and the *Yang*. As the work of formation proceeded, thou, O God, didst produce the sun and the moon and the five planets." Here *Shin* is used absolutely without any adjunct, to designate the same being just before addressed as *Ti*. It would be impossible to construct a sentence in which the fact of its been used *κατ' ἐξοχήν* could be made more apparent.

It has often been said that *Shangti* is used for God by way of eminence. This is a loose way of speaking, and is calculated to mislead. It means nothing more than that the term is used to designate either the highest god known to the Chinese, or the true God. But this phrase can not be properly employed, except where the common name of a whole

class is used to designate an individual of the class. Hence it can not be said of any proper name that it is used to designate an individual *κατ' ἐξοχήν*. We can not say that "*Jehovah*" is used for God by way of eminence. The term *Shangti* being a proper name, this language can not, without manifest impropriety, be employed with respect to it. The word *ti* is often used *κατ' ἐξοχήν*, but it is applied in the classics to a man more frequently than to a god, meaning simply "the Ruler." Our answer to the objection then is that *Shin* may be used in this way, while *Shangti* can not.

It is further objected to the term *Shin* that we meet with such expressions as the "*shin* of *Shangti*," showing that the word means nothing more than *spirit*, or *spiritual energy*. If this expression (which is of rare occurrence) be really meant to designate something separate from *Shangti*, it means his divine energy, and can only prove that the word *shin* is used in an abstract as well as a concrete sense. The occurrence of this phrase, however, in such a sense, proves that it is not the best term to designate the Spirit of God in the Scriptural sense—or at least, that it has not the advantage over the word proposed for this purpose (*Ling*) which has been claimed for it.

It is further objected to the term *Shin* that when it occurs in regimen with the name of a man, it would be misunderstood. Thus, in translating such expressions as the "God of Abraham," the "God of Isaac," they would be understood to mean the *spirit* of the person spoken of. That it would be possible to construct a context in which the expression might be understood in this sense, we do not deny. This, however, is essentially a heathen sense of the term, and we are fully satisfied that it never could mislead any one in any context in which it might occur in a Christian book; and least of all in a translation of the Bible in which the word *Shin* should always be used for God. Our observation has convinced us that there is no difficulty in the way of a correct understanding of such expressions, even by Chinese uninstructed in Christian doctrine.

We now turn to the consideration of the arguments adduced in support of the term *Shangti*. They resolve themselves chiefly into objections to the term *Shin*; and so far as they are such, they have already been considered. The *positive* arguments may be easily enumerated. The main argument relied upon by the advocates of this term may

be thus stated:—The term *Shangti* has always been used by the Chinese to designate the Supreme Being, so far as they knew him: therefore we should use that term to designate the true God. But it has also been applied by the various sects in China to some thirty or forty other beings worshipped as gods, besides the Supreme; therefore it is the generic term for *god*, and should always be used to translate *Elohim* and *Theos*, whether they refer to the true God or to false gods.

We admit the first of these propositions, but deny that this fact alone imposes any obligation upon us to apply the term to the true God, though it might, but for other considerations, justify such an application. *Zeus* was the Supreme, so far as the Greeks knew him; *Brahma* is the Supreme so far as the Hindoos know him; and *Yuh-hwang Shang-ti* is the Supreme, as far as the T'auists of China know him. This argument, therefore, proves nothing.

In reference to the second point, to prove a term generic it is not enough to prove that it is applied to several individuals. The name *John* is applied to many individuals, but is not generic. The term *ti* is a generic term, but it means *ruler*, not *god*; and is applied sometimes to the emperor, and sometimes to the Supreme Ruler. If a term be generic for a class of objects, it must include all the individuals of the class. The term *ti* can not be applied to all the beings worshipped as gods in China, and therefore can not be generic for *god*. It is a title of honor applied by the Chinese to some of their gods, whose rank they think entitles them to that honor. The term *Shangti* is used as a proper name, though applied by different sects to several different beings, often distinguished from each other by an additional title. Not only is it not generic for *god*, but it is impossible to use it in that sense. Those who make use of this argument should not hesitate to employ the term for *elohim* and *theoi* when they refer to false gods, if they themselves have any confidence in the correctness of their reasoning. But we believe that no future translator of the Scriptures will have the hardihood to attempt such an innovation. No Chinese could understand the term in any such sense.

It is further urged in favor of the term *Shangti* by some of its advocates, that it means the true God as used by the Chinese themselves. It is contended that the Chinese know, and have ever known and wor-

shipped, the only living and true God. Dr. Legge says,—"The God whom they worship, we learn from his attributes is the same whom we adore. . . . The religion of China can not be called a polytheism, strictly speaking. It acknowledges one perfect Being who is above all, the Maker and Ruler of the universe. It does not confound him with other beings. It does not give his glory—his great name—to another, nor his praise to graven images. . . . Their religion is now what it was 4000 years ago." (*vide* "Notions," &c., pp. 33, 53.) Few persons can be found, probably, who would adopt this extravagant language. While lauding the "religion of China," Dr. L. forgets that in the estimation of a large majority of the people, so far as foreigners have access to them, *Yuh-hwang-shangti* is the Supreme as truly as *Hwang-tien-Shangti* is such in the estimation of the Confucian philosophers. Is it a fact, then, that the Chinese know the true God? We answer emphatically, No. On this subject we make the following remarks.

1st. We admit that the Chinese know *something* of the true God, but we hold that they know him only as the Apostle Paul says the heathen know Him, because "his eternal power and Godhead are understood by the things that are made." Like all other heathen nations, "when they knew God they glorified him not as God."

2d. If the question is whether the men who wrote the ancient classics knew the true God, the proof must be drawn from their own writings. But so far as appears from those writings, they were as much in the dark respecting God as some other heathen nations, who are admitted to have been ignorant of them. We may well suppose that the men who lived so near the Noachic period had preserved some more distinct tradition of the true God, than those who lived at a later period, yet they no-where ascribe to *Shangti* the work of creation, and along with him they worshipped many other beings. They worshipped, as Dr. Legge himself tells us, "the four seasons, heat and cold, the sun, moon and stars . . . the hills and rivers," together with "the host of *shins*." If this be monotheism, wherein does it differ from polytheism?

3d. The witnesses called in by Dr. Legge to prove that *Shangti* is the true God can not be admitted. He quotes from the "Collected Statutes of the Ming Dynasty." These were written long subsequent to the

introduction of Christianity by the Nestorians, and subsequent to the period of the earlier Romish missionaries. Some rays of light from this source *may* have penetrated to the imperial palace, and led to the adoption of language which would not otherwise have been employed. Whether this be so or not, these writings can not prove that the Shangti of the classics is the true God. If we wish to prove that Yâu and Shun knew the true God, it is nothing to the purpose to show that Hienfung knows him. If we would prove that the Chinese as a nation know the true God, it is not enough to prove that the Emperor knows Him.

4th. Even admitting the testimony of the "Statutes," however, the point can not be made out. They do not ascribe to Shangti the work of creation. It is nothing more than formation out of preëxisting matter. The sense in which they use the words which Dr. Legge chooses to understand as denoting "*creation*," must be learned from the context. The work of which they speak is thus described, Dr. Legge being himself the translator:—"Of old in the beginning there was the great chaos, without form and dark. The five elements had not begun to revolve, nor the sun and the moon to shine. In the midst thereof there existed neither form nor sound. Thou, O spiritual sovereign [O God, the Lord*], camest forth in thy presidency, and *didst first divide the grosser parts from the purer.*" Is this creation?

5th. From this quotation it is plain that *Shin* is here used κατ' ἐξῆν for God, and interchangeably with Tî; and the work ascribed to Tî is equally ascribed to *Shin*. Whatever there may be in the argument, therefore, it proves as much for *Shin* as it does for Tî.

6th. Granting that Shangti is indeed the true God, it does not affect the question in dispute. The only argument that could be legitimately based upon it would be this. The Chinese have used the term Shangti to designate the true God. Therefore foreigners using their language should employ the same term. This is not by any means a necessary inference, for they employ other terms to designate this same being, which a Christian missionary would think of imitating. In order to be of any avail in the present discussion, the conclusion drawn from the premises ought to be this:—"there-

fore Shangti is the generic term for *god* in Chinese, and ought to be applied to false gods as well as to the true God." The same reasoning would prove that the word *Jehovah* ought to be applied to false gods, and also the term *Supreme Ruler* in English.

Having now gone over the arguments chiefly relied upon by the respective advocates of the terms in question, we are prepared to appreciate the views of the insurgents respecting the several points referred to in these arguments. It remains, therefore, to inquire what are the views entertained on this question by this new party, which has so unexpectedly arisen in the heart of China.

In examining the pamphlets of the insurgents with reference to this question, the first thing that strikes us is the frequent use of the term Shangti to designate the true God. The question arises, What bearing should this fact have upon the practice of missionaries? Our own view of the question is this:—1. That since it is purely a question of expediency, not of philology, their judgment on this point can be of no more value than that of foreigners acquainted with the subject.

2d. Their usage can not as yet affect the sense which the term bears, and the associations connected with it, among the mass of the people. We trust the time will come when the idols shall be abolished, and idolatrous associations banished from the minds of the people. Then, but not till then, will the chief objection to the use of this term as an appellation of the true God be removed. Even then it can not be used in the Bible as a translation of *elohim* and *theos*.

3d. It is natural that they should use this term, since they had always been accustomed to apply it to the highest being known to them. Their national vanity alone would have prompted them to use this term, because it would help to sustain the idea which Chinese generally are so anxious to cherish, that they and their fathers were never behind other nations in knowledge. They employ some other terms for God, derived from the classics, which we think foreigners will reject; such as *Hwang-tien Shangti* and *Hau-tien-Shangti*.

4th. The above remarks will also account for their assertion that in the early ages of Chinese history the true God was worshipped in China under the name Shangti. This is a question of historical fact, and their assertion proves nothing. They have no access to any sources of information on this

* *Ti* Huang, Dr. Legge renders "Ti, the Lord," *Sh Huang*; he ought therefore to render, "Shin, the Lord." See "Notions," &c., pp. 28, 29.

subject which are not equally accessible to foreigners; while the latter, by their familiarity with the Bible, have advantages for forming a correct judgment which the insurgents have not. What they assert is nothing more than what the Emperor Kanghai maintained before the Jesuit missionaries, that he and they worshipped the same God. It is an assertion by which Chinese very often meet exhortations addressed to them to turn to the service of the only living and true God.

We may presume that the insurgents are much better acquainted with the views of their countrymen of the present generation, than with those of men who lived 4000 years ago. So far from maintaining that the Chinese now are monotheists, or that they know and worship the true God, they constantly assert the contrary. They denounce their idolatry in terms of unmeasured severity, and call upon them to repent of this sin. Nor is the Emperor or his officers, regarded as more enlightened, or less guilty than the people. Emperors of the present and of former dynasties—Tartar and Chinese—are alike spoken of as idolaters, and stupidly ignorant of the only true God.

In order to understand the views of these writers, we must inquire not only what terms they employ, but in what specific sense they employ them. We can thus judge how far their use of the terms in question correspond with that of *Elohim* and *Theos* in the Scriptures. We observe, in the first place, that the words *Elohim* and *Theos* are used in the Scriptures in three senses:—1. For the true God *κατ' ἐξοχήν*. 2. For false gods. 3. For worshipped beings generally, including the true God and false gods. Now we find, on examination, that the insurgents have used the word *Shin* in all these senses, while they have not in a single instance used the term *Shangti* in any one of them. The latter term as used by them is always equivalent to a proper name, and it is never used in any other way. They expressly say that they so understand it. They find fault with Hwui of the Sung dynasty for having changed the name *Shangti* into *Yuh-hwang Shangti*, and inquire, "Who can be permitted to change his venerable name?" This term, therefore, as we have shown above, cannot be said to be used for God *κατ' ἐξοχήν*. When they speak of false gods they invariably use the word *shin*. Dr. Medhurst himself admits that as they use the word *shin* it means *gods*, even when they

speak of the idols of China; for although he writes the word *spirits* in the text of his translation, the absurdity of such a rendering has compelled him to write the word *gods* by the side of it in brackets. They also use the word *Shin* for the true God, whenever they have occasion to speak of Him in contrast with idols. They often speak of the true *Shin*, but never of the true *Shangti*; and often of false *shin*, but never of false *shangti*.

They also use the term *Shin* when they have occasion to speak of Jehovah and false gods under one term. Thus, in expressing the prohibition of the first commandment, they say, "*Thou shalt have no other god (SHIN) besides me.*" Again they say, "*All besides Shangti are false gods (Shin).*" Here the term *Shin* necessarily includes the true God. Dr. Medhurst, indeed, makes it mean "others besides the Supreme;" or, "such spiritual beings as men have been in the habit of worshipping, but which he (the author) thinks are not entitled to that honor;" that is to say, false gods. If this be correct, the sense of the passage is, "Thou shalt have no other false god besides me."

On the other hand, they never say there is no other *Shangti*. They say, indeed, that there is but one *Shangti*, but they do not couple the term with the word *other*, and the pains they take to avoid this mode of expression where it would be most natural to employ it, if it were proper, shows how strong is their sense of the impropriety of using it in any way which would imply a generic sense.

We have now ascertained the unbiased judgment of these writers in reference to the most important of the contested points. We see that they unquestionably regard the word *shin* as the generic term for *god* in Chinese, and therefore the proper term to use when we speak of the whole class of beings called in Scripture *elohim* and *theoi*. We may now understand what they would think of the objection to the use of the word *Shin*, which has been expressed in such language as this—"To say that there is but one *Shin* and no other, is to utter what, according to the meaning of the term as used and understood by the Chinese, amounts to a falsity." Dr. Medhurst, in speaking of this point, asks,—"What would be thought of the man who in any language, should affirm that there is only one spirit?" yet he does not hesitate to put this very language into the mouths of these intelligent Chinese scholars by trans-

lating the word *shin* by the word *spirit*. He, however, does them partial justice by putting the word *gods* in brackets, and distinctly acknowledging in a note, in another part of the work, that this is not what they mean to say.

Another objection to the word *Shin*, as we have seen, is that it can not be used for God *κατ' ἐξοχήν*. It has even been said that such a use of it "would involve an absurdity in the estimation of every well-educated Chinese." Dr. Medhurst has, however, admitted that, "If *shin* had ever been thus used by any Chinese writer, we should have been compelled to translate it God in that instance." He found it so used most unequivocally by the insurgents, and translates it *spirit*, without adding the word *God* in brackets, as in other cases. In the pamphlet entitled 'The Imperial Declaration of T'ai-ping, purporting to have been written by the insurgent Emperor himself, we have this passage:—"How can you know God (*Shin*)? Shangti is the true God (*Shin*)." Can any thing be more plain than that the writer here uses the word *Shin* to designate the same Being whom he calls *Shangti*? Is it not plain too, that *Shangti* is the name of an individual, while *Shin* is the name of the class? Yet *Shin* is here used absolutely, and without any adjunct, and it is also capitalized in the same way with the word *Shangti*, by leaving a vacant place above it. It did not strike Hung Siú-tsiuen as absurd to use *Shin* for God *κατ' ἐξοχήν*. Whether he is a well-educated Chinese or not this very tract will show. The elegance of its style, the soundness of its argument, the eloquence of many of its passages, and the general correctness and elevation of its sentiment, show that it is not the production of any common man. The testimony of such a man on such a point ought to be decisive of the question.

Again, we find that the word *shin* is never used in these books in the sense of *spirit*. Dr. Medhurst says in a note, that they use the word "to designate not only the genii which have no real existence, but the spirits of men which have." For genii they use not *shin* but *shin-sien*, a compound term. They have no where used *shin* for the spirits of men; nor does Dr. Medhurst quote any such use of the word in his table. We do not doubt that when the Christian usage of this word shall have become established, most of the other senses in which it has been used will be abandoned, for they are in most instances founded upon heathenish no-

tions. The insurgents have used the word only in its legitimate sense.

Dr. Medhurst has given a table showing the number of times the words for *God* and *gods* occur in these pamphlets. He introduces the tables by saying, "We shall, once for all, refer to the *practice* of the insurgents with regard to the word used for God." He contrasts the large number which represents the occurrence of *Shangti* with the much smaller number which represents those of *Shin*. The only legitimate inference from this difference of number is that they prefer in general to use the term *Shangti* in speaking of the true God. It shows nothing whatever as to their views on the point in controversy. An English writer might invariably use the term *The Almighty*, in speaking of the true God, or a French one might prefer to say *L' Eternel*, but such a practice could not prove that these were in their estimation the generic words for *God* in their respective languages. It is quite immaterial how often these writers use *Shangti*, and how seldom they use *Shin*. The question is *how*—in what sense—have they used these words. When we wish to know what word a writer employs to express a given idea, we do not inquire how often he uses a particular word in that sense, but whether he uses it as often as he happens to have occasion to express that idea. We find the insurgents using *shin* as the generic word for *god*, and they use it as often as they have occasion for such a term, whether it be needed as referring to the true God or to false gods.

Did we deem it a matter of any importance, we would show how largely the number of recurrences of *Shangti*, as given in the table, should be reduced by deducting the number of times it is used by Gutzlaff in that portion of Genesis reprinted by the insurgents. We can not understand in what way the practice of Mr. Gutzlaff can illustrate that of the insurgent chiefs. Why was this portion of Genesis included in the counting of terms? If, however, we include the first twenty-eight chapters of Genesis as translated by Gutzlaff, we find that the word "*Shin* is used for God, or the Supreme Spirit," counting only those cases in which it is used without any adjunct, eight times, *viz.*, three times by the insurgents, and five times by Gutzlaff. It is used by the latter in the following cases:—Gen. vi. 2, 4, "Sons of God;" xxi. 17, "Angel of God;" xxii. 12, "Angel of God" (substituted for the pro-

noun); xxviii. 19, "House of God" (Bethel); xxviii. 22, "God's house." The table gives us but *four* recurrences of this word. The eighteen times in which the word occurs in connection with the adjective *true*—*chin Shin*—are all we believe in—[Here a line or two is wanting in the copy of the Essay before us.—Ed. F. M.]

We have said above that the insurgents have not in any instance used *shin* in the sense of *spirit*; though in the above-mentioned table it is noted as having been twice used to designate the Spirit of God. Both these instances, however, belong to Gutzlaff's Genesis. Most persons would suppose from an inspection of the tables that it was a usage of the insurgents. We protest against this way of attributing to them a practice which, so far as we now know, they have not sanctioned in the productions of their own pens. Their reprinting the work of a foreigner does not imply that they think every expression he has used correct and idiomatic.

Dr. Medhurst remarks that he closes his list "by showing in how many cases the word *shin* is used for angel, genii and spirits." He, in fact, shows, however, that it is never used in any of these senses. All the terms quoted are compound terms, and we find a very satisfactory answer well expressed in Dr. Medhurst's own words. Writing on another occasion, he says, "The Chinese is a language of phrases, and when a phrase is once established by custom it always stands for that idea without reference to the words which compose it. The addition of a character to constitute a phrase in Chinese, though separately signifying something more elevated or refined, does not always add intensity to the combined phrase." (See Inquiry, &c., page 69.) If these remarks are true of the compounds of *ti*, they ought to be equally applicable to be compounds of *shin*. They should be applied to the cases quoted in the table. We give the terms with our own translation. We have "*Shing Shin-fung*," Holy Divine Breath, Morrison's term for the Holy Spirit. "*Thing-shin*," the animal spirits; and "*Shin-sien*," genii, in both of which the sense of the component parts is lost in that of the compound term. "*Shin-tseih*,"—footsteps of the Deity—miracles. "*Shin Sz*," messenger of God, angel. "*Shin-chau*," divine region—a superlatively excellent region (compare the Hebrew "mountain of God," for very high mountain, &c.) "*Shin-yé*," Divine Father, coupled with "*Hwan-fu*," Spiritual Father.

We think we have now clearly shown that in the opinion of the insurgents *Shin* is, and *Shangti* is not, the generic term for *god* in Chinese. The attempt to use the term *Shangti* in that sense must inevitably fail. The use of the word *Shin* in the sense of *spirit* must of course give rise to much confusion and embarrassment, and can not by any possibility prevail in the end. The tendency of such a usage is to hinder the progress of the truth. It is greatly to be deplored that a term so uniformly employed to designate false gods, by the Chinese themselves, by missionaries, Papal and Protestant, and by the very persons who now wish to discard it in that sense, should have been adopted as the term for *spirit* in any translation of the Bible. The difference of usage with regard to this term must be much more injurious than the difference as to the term for God. We trust that while God is doing so much, as we hope, for the evangelization of China, he will bring all those who speak in his name to greater harmony of views on this important subject. We think we see a preparation for such a consummation in the powerful umpire so unexpectedly and so wonderfully raised up in the persons of these Christianized reformers, whose writings we have been considering.

December, 1853.

An Interesting Fact.

I WAS recently making a missionary address to a church, the pastor of which has relatives in Europe. After I had finished, he followed with some remarks, commending our Missions to the prayers and sympathies of his people. Amongst other things, he said, that missions are worth supporting for the good they occasionally do to Europeans and Americans, who are scattered abroad through the world. He told us of a young German cousin of his own, a native of Frankfort, who went to London in search of employment, and obtained an appointment as assistant surgeon in the East India Company's service. After several years' service in different places in Bengal, during which he had lived a careless life, he was stationed in the North-west. Here he was taken ill of a severe fever, and was visited by one of

our German brethren. When he heard the missionary speaking German, he turned to him with great interest, and began to talk, though he had been supposed by his attendants to be in a stupor. The missionary instructed and exhorted him, and prayed with him. He revived for a time, and his life was spared several days, during which old religious impressions were revived, and he gained grace to die happy in the assurance that Christ had accepted him. At his request, the missionary wrote to his friends at Frankfort, enclosing a lock of his hair, and sending affectionate Christian messages to them. These circumstances were the means of good to some of those friends. Thus we see one of the merely incidental good effects of foreign missions. The fact is, that missions are like the long and fine roots of some plants, that extend far from the stock, and are the medium of drawing nourishment from unsuspected sources. The Lord communicates blessings to the church at home through them.

JOS. WARREN.

18 Jan., 1856.

Customs of Mohammedans in India :

Relating to the dying and the dead, mostly compiled from "Herklot's, on the customs of Mussulmans of India;" Mrs. Meer Hassan Ali's work, entitled "Observations on the Mussulmans of India, and others."

WHEN a Mohammedan draws near to the end of life, a moulavi or religious teacher is sent for to comfort him, and read a portion of the Koran in a loud voice, in order that the spirit of the man hearing the sound may depart in peace.*

* There is a belief among them that when God had formed the body of Adam from the dust of the earth, he commanded the spirit to enter it. The spirit said, "This is a bad and dark place, and unworthy of me. It is impossible that I can inhabit it." Then the just and most holy God illuminated the body of Adam with "lamps of light," and again commanded the spirit to enter it. It went in, beheld the light and saw the whole dwelling and said, "There is no pleasing sound for me to listen to." Then the Almighty created music. The spirit hearing the sound of it became so delighted that it entered Adam's body. Commentators on the Koran, and expositors of the Hudees or traditions of Mohammed, declare that the sound resembled that produced by reading the Sûra i yaseen, or one of the Chapters of the Koran. It is therefore read at the hour of death, for tranquillizing the soul.

At this time the creeds are recited. One read thus: "God is God and Mohammed is his prophet" The other is as follows: * "I bear witness that there is no God, save God; who is the one, and has no equal, and I bear witness that Mohammed is his servant sent from him." It is a general belief among Mohammedans that all true believers retain their senses to the last, and are able to repeat the creeds, and converse even until death, failing of which, when asked to do so, their piety is regarded as doubtful. The common practice now is to make no such request, but to have the creeds read in the hope that the sick man hearing the sound may repeat it either aloud or in his mind. At the moment of death some liquid is poured into the mouth. A sort of lemonade is used by the common people; the wealthy, when it can be, use the water of Zumzum.† The corpse is buried as soon as possible after death, for they believe that the one dead will reach heaven sooner by being interred at once if he were a pious person: if not, then it is desirable to free the living from the danger attending the keeping of the corpse. After the body has been washed by the *Murdâ Sho*, a person whose business it is to wash the dead, they perform *wuzir* for him, i. e. they wash his mouth, his arms to the elbows, also his head and feet. They then put camphor and leaves of the Indian plum tree,‡ with water into an earthen vessel, and with a new earthen pot having a spout they dip out and pour the liquid first from the head to the feet; then from the right shoulder to the feet; and lastly from the left shoulder to the feet.

The shroud consists of three pieces of

* Called the Kalma i Shahadat.

† The Zumzum is sometimes called Hagar's well, and Musslemen give this account of it: "When Ishmael was born in the wilderness of Mecca, there being neither habitation nor water in the vicinity, his mother distressed left the babe and ran frantic from hill to hill in search of water. While the mother was thus employed, the child through the grace and blessing of divine Providence, happened in the act of crying to strike his heels against the ground, which instantly occasioned a chasm in the sand, whence water gushed out. Hagar perceiving this, began digging there, and formed the place into a sort of well, in which she purified herself and babe by bathing." This spring exists at the present day within the walls of Mecca. Pilgrims believe that its waters are holy; for this reason on their return they bring some of the water away with them. On breaking fast they drink a little of this water if it can be obtained, that their sins may be forgiven. They apply it to their eyes to brighten vision. It is also said by them, that if a person experiences any difficulty in pronouncing the Arabic tongue, he has only to sip a little water and it will immediately become easy.

‡ Zizyphus Jujuba Lin.

white cloth, if for a man, and of five if for a woman. It is then fumigated with the smoke of frankincense and sprinkled with rose-water. Surma* is applied in a very fine powder to the eyes, also to the forehead, nose, palms of the hands, knees and great toes: these being the parts which touch the earth in prostration. The shroud is then wrapped round the body and bound by a tie above the head, another below the feet, and a third around the chest. After this, a wreath of flowers is placed upon the body, also perfume. Prayer is then offered in behalf of the dead. It is as follows: "Praise be to God; the Lord of all creatures; the most merciful; the King of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way; in the way of those to whom thou hast been gracious: not of those against whom thou art incensed, nor of those who go astray." When this prayer is offered it is followed by the reading or reciting the 111th chapter of the Koran; this chapter is read or recited three times, under the delusion that the dead derives the merit which is declared to be as great as for reading the whole of the Koran.

This being done the body is placed in a box, if the family be wealthy; if not, upon a charpoy, or litter, made of bamboos. It is then borne by near kinsmen to a mosque, during which time the *Kalma i Shahadat* is constantly repeated.

The box is only used to convey the dead to the grave, the body being interred without it.

The funeral service is as follows: 1st. Some person says in a loud voice three times, "Here begin the prayers of the funeral service." 2d. All present stand up in three rows, the priest standing in front. 3d. The funeral service is then read, consisting of four creeds and a blessing; then having

* Surma or antimony is thought to give brilliancy to the eyes. That usually sold in the bazars of Hindustan is not the real ore of Antimony, but a sulphuret of lead.

The origin of the use of antimony for the eyes, is thus stated by Mohammedans: "When God commanded Moses to ascend Mount Sinai to show him his countenance, he exhibited it through an opening of the size of a needle's eye, at a sight of which Moses fell into a trance. After a couple of hours coming to himself he discovered the mountain in a blaze. The mountain then addressed the Almighty and said: 'What I hast thou set me on fire?' Then the Lord commanded Moses, saying: 'Henceforth shalt thou and thy posterity grind the earth of this mountain and apply it to your eyes.' The pure article is brought into the country by Arab merchants.

offered prayers in the name of the deceased, the bier is taken near the grave, and one or two persons descend into it, to place the body in a proper position as it is lowered down to them. The head is placed to the north and the face turned towards Mecca. All there present take up a piece of earth, and either repeat over it the 112th chapter of the Koran, or the following verse, viz.: "We created you of earth, and we return you to earth, and we will raise you out of the earth on the day of the resurrection." This earth is then gently put into the grave. The grave is dug of sufficient width to admit of a small wall either of mud or brick on each side; this wall is built about two feet high. After the body is placed in its proper position they place planks or slabs of stone or large earthen pots on the wall within the grave, after which it is filled up with earth.

"The wealthy sometimes have their graves dug and lined with brick and mortar during their lives; others have a mausoleum built over it, or merely a square wall around it, and fill the grave with sand or some kind of grain, generally wheat or paddy. In the latter case, they commonly distribute the old grain in charity to the poor, and supply its place with new."

After the burial they offer *Fātiha*, or oblations, in the name of the dead. Then, as they return home, when but a short distance from the grave they offer *Fātiha* in the name of all the dead in the burying ground conjointly. At this juncture, it is said, two angels, viz., Monkir and Nakir, come to examine the dead. They make him sit up and inquire of him who his God is, and who is his prophet, and what his religion is. If he is a good man he replies to these inquiries; if a bad one he becomes bewildered and sits mute. In the latter case the angels torment him.

The generality of people have tombs made of mud, if poor; if not, of brick or stone. Some cause a stone to be inscribed with the name of the deceased either alone or in conjunction with that of his father, together with the year, day of the month, and week, on which he died, and set it up at the north side on the grave. It is considered highly meritorious to accompany the bier; following behind on foot. No one is to walk in front of the corpse, as that space is to be left free for the angels, who are said to proceed before on such occasions.

On the third day after the burial of the dead, they take fruits and flowers of various kinds, and place them upon the spot where the person died. Soon after, the male relatives alone of the deceased and Múllas, or religious teachers, accompany the above articles to the grave, and then the whole of the Koran is read over often two or three times, for the benefit of the deceased. For nine days after the death, a person must neither go to eat or drink any thing in the house of the family of the deceased, nor invite any of its members to any entertainment in theirs; none of the family eat flesh or fish for nine days, and refrain from all food which is seasoned.

On the ninth day they prepare various kinds of food, offer prayers over it in the name of the deceased, eat and distribute to the poor.

The same is done on the 20th, 30th, and 40th day after the demise.

A. H. S.

Report of the Boys' Boarding School, Ningpo, China.

General Health; Derangement and Recovery of a Teacher; the Superintendent's Health.

Ningpo, Sept. 26th, 1854.

In giving the Executive Committee an account of the Boys' Boarding School for the past year, the Superintendent would gratefully record the goodness of God, which has been rich towards us. The lives of all connected with the school have been spared, the health of almost all been good, while the few who have been afflicted have, except the superintendent, been restored to usual health. Of these cases, two were pupils, who had made a profession of Christianity. They suffered most of the time, for about six months, through the fall and winter, with agues and fever. Another case was that of the native assistant, Lu Kyia Dzing, at that time teaching in the school. His general health has always been delicate; he was once before deranged—about ten years ago. About the first of January he again became mentally deranged, and continued so for more than a month. He was generally in a peaceful and happy state of mind; the only thing that disturbed him was anxiety for the salvation of his father and mother. He often cried out, what should be done for his father, who was far

off, and to whom he could not *fly*, to warn and persuade him to embrace salvation by Jesus. . . . I mention these things to show how strongly his mind retained these religious impressions. After his recovery, being too feeble to be confined in school, he was relieved from teaching, and has since been engaged in studying the Scriptures and preaching, both in the city and on occasional itinerating trips through the country. His place has been supplied by another man, who is an efficient teacher and favorably disposed toward Christianity.

Since the first of August the superintendent has not been able to give oral instruction, owing to a hemorrhage of the throat: this was about the beginning of the summer vacation. The winter session has been going on a little more than a month; the classes have been pursuing nearly the regular course of study, owing to the help kindly afforded in teaching by Mr. Rankin, for a time, and afterwards by Lu Sinsang. The superintendent has so much improved that he hopes very soon to begin the discharge of his regular duties in teaching.

Progress and Deportment of Scholars—Converting Grace prayed for—Number of Pupils.

Zi Sinsang, the Christian teacher, who had been engaged in the school several years, wished to return to his home and family, some fifteen miles in the country, and has been relieved from teaching. The pupils have continued their studies under some disadvantages, owing to the sickness and change of teachers mentioned; yet their progress has been good, and with few exceptions they have been diligent and cheerful in their application to study. Their lessons are prepared and recited rather as a privilege than a task. Their general behavior is good, attention to religious instruction serious and respectful. Some of the older and several of the younger boys profess to live in the practice of secret prayer, and desire to become the followers of Jesus. Their deportment and spirit comport with these professions. O, that the Spirit were poured upon us from on high, that all these youths might themselves experience his renewing power, and become the efficient instruments of conveying the knowledge of salvation to their needy countrymen! May we always have your prayers for this object. Until the ground is made good by His gracious agency, the seed of the kingdom will

still fall by the wayside, or among stones and thorns.

The number of pupils has been about thirty-two through the year. Four of the small boys were dismissed, as unpromising. Four have completed their term, of whom two have returned to their homes; one has been apprenticed to the tailor trade; spending his sabbath at the school, as does another who was apprenticed in like manner, last year. . . . The other pupil had, previous to leaving school, made a profession of Christianity, and has since been engaged partly in assisting in a day school, and partly in pursuing biblical studies, in connection with the class of assistants. About twelve boys have been received, several of whom are yet on trial. Applicants for admittance into the school have been many, but few were found to be eligible.

Course of Studies.—*The Colloquial partly employed.*

The course of studies actually pursued, corresponds with that already reported, with slight exception, owing to our failing to get two books, Geometry and Natural History; of the former we have but one book translated and printed. The History will be sent us from Canton.

The Alphabetized Colloquial has been taught just one-fourth of the whole time devoted to study; this includes the time required for recitation and writing it. On the Sabbath the memorizing of the Scriptures in the colloquial is the chief study. During the interval unoccupied by public worship, the pupils have been engaged in memorizing the Gospels; selections, embracing almost the whole of Matthew, and the first five chapters of John, have been memorized. During the past year the Assembly's catechism in the character has also been reviewed.

As the Colloquial has been introduced more generally this year, than formerly, the Superintendent thinks it proper to remark in reference to it, that it has been gradually introduced. The year previous to the present when Mr. Quarterman superintended the studies, the Colloquial was, with his consent, taught by me to about *one-half* the boys, on five days in two weeks, and then only about two hours per day. It was not till the beginning of this year that it was made a daily study of the whole school. The Superintendent is persuaded that the study of the Colloquial thus carried on, is

not only no hinderance to the acquisition of the written characters, but is a positive advantage; and that the pupils have made better progress in the character while carrying on the Colloquial, than they would have done without it. It is an agreeable change and relief, which the mind of the boy greatly needs; it enlivens and quickens thought, and accustoms the boy to attach a definite meaning to what he reads. This habit he carries to the study of the character, and is no longer contented to mumble out the mere sounds, but wants to know the meaning also. But the power to read and write their *mother tongue* has many advantages of its own, which have induced the Superintendent to make it a study of all the pupils.

With prayers and my best wishes for your welfare and usefulness, I remain, dear brethren, yours sincerely, S. P. MARTIN.

Creek Mission School at Tallahassee.

Indian Children's Gifts at Monthly Concert.

ONE of the teachers writes as follows on the 6th of January:—

"Last Sabbath evening [Dec. 31] we observed the concert of prayer for Missions. Mr. Loughridge had mentioned that as this meeting would come at the close of the year, it would be a suitable time to review the mercies of the past year; and as a token of gratitude to God, he proposed that each one should bring a thank offering. During the week the children were all begging for work, that they might earn something for the collection. On Saturday afternoon two little girls came to our room, saying they had no money and wished us to let them blacken our stove; we did not wish that done, but employed them to do some little work, and paid them for it. You would have been pleased to see them casting in their offerings; they nearly all had something which they had earned by work. The amount taken was twenty dollars."

Usual Duties—Religious Services.

The engagements of the three new teachers are thus described:

"You will be interested to know what

part we each take in the work here. Miss — has the charge of the girls out of school. This includes their general conduct, teaching them to sew, care of their clothes, and spending an hour with them in the evening, which time is occupied in imparting religious instruction. This is a very important department, as the one who has this has more to do with forming the character than almost any one else. I think it more important that this place should be filled by one of good abilities, and tact for instructing children, than the school. One is not sufficient to perform the labor needed, and it is designed that Miss — should have help soon. I think she fills her place well; she is a devoted Christian, and loves her work. N — teaches in the boy's room in the morning, sits with them in the evening, and has some other small charges. It was quite trying at first for her to go among those wild boys, but now she has become accustomed to them;

she loves to teach, and I believe succeeds very well. I have charge of the girls' room in school. I thought at first that I would be able to assist Miss — some, but find I am not, excepting to sit with the girls Monday evening, as that is recreation day. The girls write compositions out of school; this takes considerable of my time. We have a female prayer meeting on Monday evening after the girls retire; one for the girls Tuesday evening, which Mrs. — and I conduct by turns; and on Wednesday evening is our family prayer meeting. . . . In reviewing the mercies of the past year I think there is nothing for which I feel more truly grateful than that I have been permitted to engage in the Missionary work. I feel that I am altogether insufficient for, and unworthy to be engaged in it. If I can do any good, it will be by the grace of God, but this I know is sufficient for all our wants."

Missions of Other Churches.

Belgium; its Religious State and Prospects.

[Concluded from page 280.]

BELGIC MISSIONARY CHURCH.

THIS church or society, for it partakes of the nature of both, is now of about seventeen years' standing. It originated in faith and prayer, and it has been eminently blessed of God. It has kindled a light in Belgium, which, we trust, by the mercy of God, will never be extinguished. It is supported wholly by the contributions received from its own congregations, and by aid from Great Britain, Holland, France, Switzerland, and the United States of America. Its members are for the most part decidedly hostile to any state connection. Its headquarters are at Brussels, and there its synods and annual meetings are held. All its congregations, we think, without excep-

tion, are formed of the French-speaking portion of the Belgic population, and of course situated chiefly in the west and south, where the French predominates. Into the strictly Flemish districts, where the people are less vivacious and more solid in their character, where the French is spoken only by the upper classes and in the inns and places of public resort, and where the atmosphere is more thoroughly popish, the Society has not as yet penetrated. A beginning, however, of their labors is soon contemplated at Bruges or Ghent; and books and tracts are issued from the depository in the Flemish tongue. There are also many individuals in the Belgic congregations, not of Walloon, as it is called, but of Flemish origin. One interesting fact connected with the whole Belgic evangelical church is, that the members, with few exceptions, have been brought

out of the Roman Catholic Church. Four or five of the ministers, also, are converted Roman Catholics. The churches are truly missionary churches. The members are admitted on a credible profession of their faith in Christ, and discipline is very strictly exercised. They are carefully taught the duty of contributing to the support and extension of the Gospel. Two of the churches, those in Brussels, are self-sustaining. The contributions of the others are thrown into the common fund, out of which the stipends of the ministers, evangelists, and teachers are paid—the ministers at the modest sum of £80 sterling a year, and the evangelists at a proportionally lower figure. The habit of giving for religious purposes, for habit it is, and must, like other habits, be strengthened by exercise, is growing among them. But there is one circumstance which we, perhaps, do not sufficiently take into account in estimating the hinderances in the way of the performance of this duty by those who have recently come out of the bosom of the Church of Rome. Accustomed in that church to see privileges of almost every sort made dependent upon the payment of money—money for baptism; money at confirmation; money at the eucharist; money at confession; money at extreme unction; money at burial—they have been led from these and the other devices for fleecing and enriching the priests, to associate so painfully the idea of giving with the whole system of the church, that the prejudice extends beyond the period of their entering into the Protestant communion, and operates against the scriptural duty of giving in their altered circumstances. A considerable time elapses before it is thoroughly done away. When conversing with an able minister of the Belgic society, himself a converted papist, M. Poinso, he assured us that he had personal experience of the strength of this prejudice. He said that when first called on to make a collection for the poor in the congregation which he joined in his native province in France, he looked on the thing with suspicion and disgust, and that repugnance to money being, in any shape, connected with religion, was a feeling which he did not all at once lay aside.

Its Numbers and Organization.—There are at present nine ministers connected with the Belgic society, five evangelists, eleven schoolmasters, two schoolmistresses, one assistant, and one bookselling agent; in all thirty-three laborers of different kinds.

They have seventeen or eighteen churches, besides many stations at which the ministers and evangelists more or less regularly labor.

These congregations are formed on a model approaching the Presbyterian plan, but suited to that state of transition in which they may be said to be from the mission station into the regularly organized church. The theoretical views of some of the pastors would class them with Presbyterians, of others with Independents. In joining the society, and submitting to the supervision of the central committee, the churches reserve their liberty to regulate their own internal affairs. The union is of a peculiar, and we believe must prove of a temporary kind.

Its Standards.—In so far like Presbyterian churches they have a confession of faith. "We have rallied," said one of the ministers, "around the confession of faith of our fathers. It appears to us more Christian, more solid, more philosophical, than any that could be given us by—I know not what kind of—a new theology, that is seeking to push itself into notice."

We shall transcribe from their constitution the first article, which relates to the confession of faith:—

"Convinced that it is the duty of the church to make her doctrines known, and that she is on the way to ruin if she permits all doctrines without distinction to be preached within her pale, the Evangelical Society has felt the necessity of having a confession of faith, although it looks upon the Holy Scriptures as the supreme and absolute authority in matters of faith, and regards confessions not as complete bodies of doctrine, but only as summaries of Christian truth, more especially of the fundamental truths. The Evangelical Society deeming itself happy in being able to resume, by means of its labors, the Reformation of the sixteenth century in Belgium, has set up the ancient Belgic confession of faith as the expression of its belief in fundamental points, without imposing it in regard to secondary points; in reference to which, however, every one must bring forward and distinctly state his reservations, and thereafter the administrative committee will judge whether these reservations are of such a kind as may be allowed. The Society itself makes one preliminary reservation, in rejecting what is laid down in the Belgic confession on the subject of the exercise of the civil power in matters of faith."

"Pastors and ministers of the gospel only are required to sign the confession of faith; the other laborers, and also the deputies to the representative assembly will merely be held as adhering to it."

Agreeably to this last regulation, at the meeting of the synod, which we were privileged to attend at Brussels, we heard the delegates from the churches first asked *if they had read* the confession of faith, and then if they adhered to it. Upon which they were admitted to a seat. It will be seen that the exception made by the Belgic church to their ancient standard, is precisely of the same nature with that advanced by our own church with reference to the sister, and no less excellent, Westminster confession. We are much disposed to recommend the adoption of their practice of asking the candidate whether he has read the confession.

Church in Brussels.—On the only Sabbath we spent in Belgium, one of us worshipped in Brussels in the morning with the congregation under the pastoral care of M. Anet, and in the evening with that of which M. Panchaud is minister. M. Anet's place of worship is small but neat, and built in one of the finest parts of the city. It will contain about 400, and was respectably filled. A few of the stated worshippers are English and Scotch. The pulpits that day were occupied by strangers, M. Hoyois of Verviers, and M. Trivier. The latter is a remarkable man, of fine abilities. He was a Catholic priest, and a dignitary in the church of France; if we mistake not, Vicar-general of Dijon; but some years ago he became convinced of the errors of Popery, gave up his emoluments, and left it. A remarkable testimony was given to the excellence of his character, and the purity of his motives in the negative circumstance of his former friends abstaining from any attempt upon his good name. Commonly it happens on the secession of a priest from the Church of Rome, that he is instantly followed with a shower of arrows directed against his character; and too often the attack is merited; though this, of course, concludes not against the faith that has been embraced, but against the lives of the Romish clergy. But when M. Trivier went over to the Protestant camp, not a tongue was lifted against him. He has since occupied a charge in France, and is only temporarily employed among the Belgic churches.

Church at Charleroi.—On the same Sab-

bath that one of us enjoyed agreeable fellowship with the brethren in Brussels, the other worshipped with two of the churches, thirty miles distant; in the forenoon at Charleroi, and in the afternoon at Gollisseau Jumet. These places are distant from each other about three miles. They are situated in the midst of a mining district most densely peopled; the appearance of the country very much resembles the mining districts in the west of Scotland—a degree richer in trees and vegetation, but otherwise of the same varied and waving character, like many parts of Lanark or Ayr, the roads and villages black with coal and soot. The aspect of the population as to morals and comfort seemed decidedly lower than that of the more agricultural parishes; hosts of ill-clad and dirty children at the doors of the cottages, and many other signs of profligacy and filth everywhere met the eye. It was the first time we had seen a continental Sabbath, and could not but feel the sad contrast between it and a Sabbath at home. The public works were, for the most part, stopped in the villages and hamlets, but on entering the town of Charleroi we found the shops open, and the people either at work or play. Charleroi is a place containing about 6000 inhabitants, a frontier town, strongly fortified. It is at no great distance from the field of Waterloo, and has often been the theatre of war and bloodshed. The little chapel belonging to the Belgic Society, a neat building, is situated in the principal square. In the open space a vast crowd of young men were keenly disputing a favorite game of the country, somewhat resembling nine-pins, but played with a large ball and a wooden board fixed to the palm of the hand; their shouts and cries, as the different sides won or lost, were audible at intervals during the whole period of worship in the chapel when the doors happened to be opened.

A Sabbath morning school taught by deacons and members of the church, assembled previous to the ordinary service. The worship began at ten. The chapel was full, excepting a small gallery running along two sides of the building, which was not occupied. The people as they entered said a short prayer, as in the Catholic and Episcopalian churches. The worship proceeded nearly in the same order as our own. The minister began with the words, "In the name of the Father, and of the Son, and of the Holy Ghost, one God, amen!" and gave out the

psalm or hymn. (This is the custom also in the churches of France.) The churches of the Belgic Society have a selection of hymns of their own; and, as in the old Scottish psalm-books of the time of John Knox, and during many subsequent years, in many of the copies the music is printed before the words. The same tune is of course always sung to the same words; in some of the churches there is a choir; and the people are tolerably trained to sing in parts. To join a congregation of Belgians for the first time in singing in their own language the praises of God and the Lamb was not a little touching to a Scottish stranger; and the first hymn that was sung in the chapel of Charleroi was one which, as we afterwards found, is a peculiar favorite in the evangelical churches of the continent, as well as simple and beautiful in itself:—

"Rebelle, je vivais au milieu des rebelles,
Mais Jésus Christ m'a vu des vôtres éternelles," &c.

A prayer succeeded the hymn; a chapter was read; and after the second hymn, M. Poinsoot preached, with simplicity, fervor and power, from John xiv. 21-23. The discourse was practical and excellent throughout, with frequent allusions, as might have been expected, to Roman Catholic errors. The congregation was attentive and devout. A very few were people of the better class, most of them not above the rank of laborers, the men in their blouses, the women with their caps. One thing was remarkable that during the whole service individuals came in and went out of the place of worship. These were Roman Catholics who entered from curiosity, heard a little, were satisfied, and retired. What added to their number on that particular day was the circumstance of a fair being held in the neighborhood. The Sabbath is often a fair day on the continent, and these were men and women on their way to or from the fair. Often good has been done, we are told, in the case of persons thus dropping into the chapels of the Protestants out of mere curiosity. At such times the arrow out of God's quiver has sped its way to the heart; attention has been arrested, inquiry excited, and the result been conversion to God.

Besides regular worship on the Sabbaths at Charleroi, M. Poinsoot holds weekly meetings at three stations in the neighborhood, and there is a gradual accession to his flock of converts from among the Catholics.

Gollisseau Jumet.—On the afternoon of

the same day we worshipped at Gollisseau Jumet, in the chapel of our eloquent friend M. Jaccard. He discoursed in a truly interesting manner to a most attentive audience, from Job. i. 5, &c. The chapel was well filled. It may contain from 150 to 200. It is a plain, neat edifice, with a commodious school-house attached to it. The communicants are upwards of eighty, and with few exceptions were once members of the Church of Rome. We had the pleasure after the service, of addressing to them a few words, and were then, on being introduced to a great many of them personally, gratified by their warm expressions of interest in a stranger from Scotland, holding the same faith and hope with themselves. Some of them came from a considerable distance, and all were of the working class. In the case of one individual, a female, present that day accidentally from the church of Charleroi, we were interested not a little. Along with another female, a year since, she applied to M. Poinsoot to be taught to read, but stating that neither she nor her friend wished to leave the Catholic Church. The minister gladly undertook the task of instruction. The husband of the woman came along with her; and so well did all the three apply themselves to the duty of learners, that not only did they soon attain their wish, but become also regular attendants at the worship of the chapel; and now the woman herself is not merely a Protestant, but what is better, seems to be a Christian.

On the morning of the Sabbath, M. Jaccard had preached at a station some miles from Gollisseau; in the evening he went to expound the Scriptures at a village equidistant in another direction. These are his ordinary Sabbath labors. Occasionally he makes missionary tours through the surrounding communes, preaching the gospel, and distributing tracts. His life is evidently not one of idleness; and he has his reward at once in the increase of his flock, the extension of his influence, and the hatred of the priests.

Preaching in the open air is not permitted in Belgium; but funerals furnish a favorable opportunity for the missionaries addressing the people, which they eagerly embrace. Often immense multitudes assemble on such occasions, listen attentively to the word of life, none of whom would enter a Protestant church.

Schools.—M. Jaccard has two schools in active operation. That some good has been

done by the school at Gollisseu, is apparent from the fact that some sisters of charity have lately been sent to open a school in opposition to it in the immediate vicinity. No injury has followed the attempt. The time when the deputation visited Belgium was so far unfortunate, that, being the vacation season, we did not see the schools at work. But what was of greater moment, we enjoyed the opportunity of meeting with the missionaries in their synodal assembly and annual public meeting.

Synod of the Belgian Church.—The Synod was held in Brussels. We were of course introduced to the ministers and some of the delegates, and had some little opportunity of private intercourse with them, as well as of seeing them when convened; and thus the means were so far afforded us of learning their sentiments on various subjects, and of witnessing their brotherly affection. They seemed to us men animated, as it were, with one soul, and impelled towards one common object, the advancing of Christ's glory in the conversion of souls.

The synod met in a hall attached to the church of M. Anet's congregation, Boulevard de l'Observatoire. When we call it as they do, a synod, it will be understood from what has already been mentioned, that it is not strictly an ecclesiastical court. It is not composed exclusively of ministers and office-bearers of the church; for, besides these, donors of a certain amount to the funds of the Belgic Society have the right to a seat, together with the members of the *Comité administrateur*. Nor were all the delegates elders or deacons, but some of them private members of the church. Thus it is a combination of a presbyterial body with a missionary society; but this is probably the constitution best adapted to the present circumstances of the Belgic churches; and it is actually charged with the supreme government both of congregations, stations, and schools. The Synod was opened with singing, reading, and prayer. The president and secretaries were chosen by ballot, with a tedious, and, as it appeared to us, even useless formality. At the first sederunt there might be from five-and-twenty to thirty persons present. It was spent chiefly in devotional exercises, mutual exhortation, and addresses on the general state and prospects of the mission. One thing struck us with regard to the prayers that were offered up (the same remark applies to those we heard in France and Switzerland), whether pre-

sented by ministers or laymen, whether by educated men or illiterate, they were singularly appropriate and *direct*, as well as fervent. They were generally short and always to the point, and, in fact, might be a pattern to many Christians in this country when engaged in the same exercise.

When we had presented our credentials as a deputation from our church we were cordially welcomed, and were invited to take our seats as corresponding members, with a deliberative vote. There was also present, the Rev. Mr. Duncan of Greenwich, from the English Presbyterian body. The rest of the business of the synod was not of a kind to be reported, consisting chiefly of confidential statements with respect to the various stations and churches, together with mutual consultations on the means to be adopted for furthering the common cause.

Public Annual Meeting.—At the public annual meeting, one of us addressed the assembly in the name of the deputation. He told the object of our visit, gave a brief sketch of our history and principles as a Presbyterian body independent of the state, alluded specially to our missionary exertions, and assured the representatives of the Belgian churches of the deep interest our brethren felt in them as witnesses for the truth in the midst of darkness, and struggling against formidable odds. He spoke of the impressions we had received of their labors and zeal, and not inconsiderable success, and of our painful sense of the state of Belgic society, and especially of the ignorance and grossness of the popular belief. In fine, along with suitable exhortations to those present to steadfastness and courage in cleaving to the Lord, he gave assurance of a cordial welcome to such of their deputies as might again visit our synodical meetings, and held out the hope that while our churches should not forget them in their prayers, we would also continue to afford them pecuniary aid, so long as they seemed to be faithfully fighting the battles of the Lord, and advancing his cause.

This meeting was attended by about 250 persons. It was held on a week evening in the chapel of M. Anet, and the audience was not only numerous for the place and time, but, in point of appearance, highly respectable. It was addressed also by the Rev. Mr. Duncan, by M. Bridel of Paris, who gave an account of the state of religion in France and by Dr. Merle D'Aubigne. We were glad to hear a clear and able appeal

from M. Bridel as to the entire independence of the church of Christ of all control on the part of the kingdoms of this world, or need of aid from them. M. Bridel, with his colleague M. Pressence, the minister of the Chapelle Taitbout, are members of the Evangelical Union of French Churches.

Is it necessary that after this long detail we should say a word in the way of general reflection? It will be sufficiently seen from what we have said in the course of the paper, what are our impressions of the nature of the work in which the Belgian Society is engaged, its importance and difficulty, the need for it in the actual condition of that benighted country, the peculiar facilities for carrying it on in the present state of the politics and law of Belgium, the cheapness of missionary labor there, as compared with many other countries, and the confidence to be reposed in the men, both as to character and talent, whom Providence has raised up for the work, who are on the spot, and are actually engaged in it. They seem to be chosen weapons in the hand of the Almighty. They are wise and faithful, zealous and prayerful. They are self-denied; and small as their salaries are, humble as their dwellings, they have repeatedly not received even that modicum of support promised by the Society, in consequence of a deficit in the funds. We shall be glad, indeed, if our visit to them, and the report we now make, shall have the effect in the least degree of increasing the interest which ought to be taken by the church at home in their useful labors. If properly sustained and encouraged, it is not too rash to hope, that through their instrumentality there may be relaid the foundations of a great Protestant community in once favored and long trodden down Belgium, and that a gracious God may be about there to fulfil his promise to "raise up the tabernacle of David which is fallen down, and to build up the ruins thereof."

WILLIAM JOHNSTON.

WILLIAM PEDDIE.

—*Miss. Record, U. P. Ch. Decr., 1854.*

Moravian Missions.

Missionary Statistics.—The Mission Ship.

FRANKFORT, GERMANY, Dec. 8, 1854.

A BEAUTIFUL and touching history might be written of the toils, so devoted, so blessed, of the Moravian brethren ever since the days when, in 1731, the missionaries Dober

and Nitschmann embarked to preach Jesus Christ to the poor negroes of St. Thomas's, whilst Stach and Böhnisch set out for the icebergs of Greenland. And in such a history, the simplicity, the outward poverty, the the Christian renunciation of the men employed in this work would be even more striking than the grandeur of the work itself. But this is not my subject. I wish merely to give you a brief *résumé* of the actual proceedings of our brethren. According to their last report, which has just been issued, they have at present 69 missionary stations in 13 different countries. On these stations there are 297 missionaries, male and female, and 70,612 heathens, either converted or under the religious instruction of the missionaries. These stations are thus distributed: Greenland, 4 stations, 24 missionaries, 2,101 hearers; Labrador, 4 stations, 29 missionaries, 1,330 hearers; North America, 5 stations, 15 missionaries, 491 hearers; Danish India, 8 stations, 27 missionaries, 10,224 hearers; Jamaica, 13 stations, 34 missionaries, 12,800 hearers; Antigua, 7 stations, 22 missionaries, 8,008 hearers; St. Kitt's, 4 stations, 10 missionaries, 3,743 hearers; Barbadoes, 4 stations, 10 missionaries, 3,620 hearers; Tobago, 2 stations, 6 missionaries, 2,128 hearers; Mosquito Coast, 1 station, 6 missionaries, 53 hearers; Surinam, 8 stations 55 missionaries, 19,519 hearers; South Africa, 8 stations, 54 missionaries, 6,595 hearers. All these stations were founded successively, from 1733 to 1853, that is to say, in a space of 120 years, during which this little Moravian church has never allowed the missionary spirit to abate within her. The last station was established in 1853, amongst the Chinese of Mongolia; two missionaries set apart for this work, are now staying on the Himalaya mountains, with other of their brethren, so as to learn the language of the country. A large number of these sixty-nine stations completely defray their own expenses, either by the labors of the missionaries, or by the contributions of the new churches themselves. Hence it is that this immense machinery is kept in motion, with an expenditure of 9,000 thalers, according to the report of this year, and receipts amounting to 8,000 thalers, thus leaving a small deficit. It is not this world's riches that accomplishes these labors, the love of Jesus Christ suffices to inspire them.

So much for the labors of a church; it now remains for me to give you the results

of the exertions of a single individual. There is at Hermannsburg—a large village in the country of Luneburg, in Hanover—a pastor, Harms, (he must not be confounded with the celebrated Claus Harms, of Kiel, some time deceased,) who after having converted the greater part of the parish by his powerful preaching, made that parish a veritable Missionary Society, and his parishoners an army of missionaries. He built a house for preparing young men who have devoted themselves, in purpose, to the missionary work, and that without help from any society, and entirely by the contributions of his own people, rich and poor. This done, Harms chose a mission station in Africa, and said to himself, "Now we must have a vessel to convey these messengers of the gospel." A vessel! That would take a capital which all the revenues of Hermannsburg could not pay for many a year. Never mind; faith cares not for visible obstacles. England, with her mighty societies, has launched her missionary ships—the Duff, and the John Williams—why not our poor countries of Luneburg build some also? To work! and now a lady leaves her little fortune of 3,000 thalers for the ship; carpenters, too, and other workmen, offer their work gratis, and pious merchants of Hamburg furnish the outfit of the vessel. In short, on the 27th of September, last year, a religious festival, unique in its kind, attracted a large company of Christians to Harburg, on the Elbe, near Hamburg; their mission was to launch upon the water the missionary ship, which was then finished, a monument of faith and love to souls. Thanks to gratuitous labor, it cost only 13,000 thalers, or about \$10,000, (the Duff cost 35,000*l.* or \$175,000, being a much larger vessel.) It is named the Candace, for it will carry its first missionaries to the country of that African queen whose minister was converted by Philip. (Acts viii.) The figure of this royal lady is on the prow of the ship, a crown of gold upon her head, bracelets of glittering gold on her arms, a massive necklace of coral encircles her swarthy neck and falls upon her bosom—an ideal image of Africa, yet to be conquered by the gospel. All the ships in the port hoisted their colors as a mark of brotherhood to the missionary ship, which was now to take its place among them. At the stern of the vessel a pulpit was erected, which Pastor Harms ascended, and where, after the assembly had sung the beautiful hymn,

Allein Gott in der Höh sei Ehr, (to God alone be glory in the highest,) the faithful and zealous servant of God gave a most interesting address on this text, so appropriate to the occasion, Matthew vii. 23—27; making an eloquent application of the passage to that vessel of which Jesus Christ must be the first Pilot and the first Captain.

Later still, on the 20th of October, a yet more solemn festival called together all the inhabitants of Hermannsburg. Their object was to bid the first missionaries farewell, after having assigned to each his charge, by imposition of hands. The solemn ceremony took place at the church, and lasted from one till four o'clock. Sixteen young men, all prepared by Pastor Harms, one of his brothers amongst them, took their seats in the choir of the church. After the singing of hymns, the invocation of the Holy Spirit, and the exposition of the second of 2 Cor. v. 14, all solemnly engaged to consecrate their lives to the service of the Lord, by whom they had been called. Eight of them set out as missionaries properly so called, and eight as emigrants. One of the number is established as pastor of the little community, some as magistrates, and another as treasurer. Their destination is Mombaza, an English Establishment on the coast of Zanzibar, in Eastern Africa. On the 28th of October the Candace set sail; the missionaries were on the deck, bidding adieu to the shores of their country in the words of that lovely hymn, *Wer nur lieben Gott lässt walten*, accompanied by the powerful tones of the German *Posaunes*. May the propitious winds of the Eternal swell the ship's canvas, and may his Holy Spirit fill the souls of its passengers!—*London Christian Times*.

London Society Mission at Benares, India.

WHEN the great Apostle of the Gentiles opened his memorable controversy with the fastidious and self-complacent Athenians, and boldly rebuked their superstitions, he was met by some with the taunting reply: "What will this babler say?" while to others "he seemed to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." By transferring the scene from Athens to Benares, we have no inapt representation of the experiences of the missionary of our own day, when, in the public bazars of this sacred

city of the Hindus, he is called upon to denounce her idolatries, and to encounter the opposition or the scorn of her supercilious Brahmans.

The Rev James Kennedy, after a visit to England for the benefit of his health, resumed his missionary labors in the early part of the present year. In a letter dated 28th July, and from which we are about to quote, Mr. K. places in a striking point of view the obstacles against which the gospel has to contend, in this stronghold of Hinduism, but at the same time affords ground to hope and believe that at Benares, as elsewhere, these obstacles will at length be surmounted by the invincible force of truth.

State and prospects of the Mission.

"You will expect me to give you my impression of our position and prospects. The facts which have come under my cognizance have such different and opposing aspects, that I am quite at a loss what to think and say. I sometimes think I discern clear proofs of considerable progress, and decisive indications of a speedy change; while at other times it looks as if our work had barely commenced, and as if this great idolatrous city were as hostile as ever to the pure and peaceful sway of our Saviour. The gospel is constantly preached to considerable numbers, and acquaintance with its truths is being diffused; on several minds (it is impossible to say how many) a favorable impression has been made, the acknowledgment is now and then openly made that Christianity is from God and must triumph, missionaries are viewed by many with respect, a number of the youth attend our schools, to whom Christian instruction is constantly imparted, and who often speak as if the religion of their fathers had lost to them all its attractions. These are palpable facts, about which there can be no conflicting opinion. We have, however, to place beside them facts of a different aspect which are equally palpable. The mass of the people are either indifferent or hostile to Christian truth. Many continue the slaves of superstition, and a still greater number the slaves of an absorbing worldliness. The Brahmans continue to possess a vast and destructive influence. The temples are still the places of public resort. The profession of Christianity, on account of the disgrace it entails, is considered by most in Benares as the direct path to ruin, and it is therefore deprecated, especially by the high caste and wealthy cit-

izens, as the greatest calamity which could overtake the members of their families. This is the case even when the personal prejudice against missionaries is so far removed as to permit easy and almost friendly intercourse. In our conversation with the people, for every remark we hear in favor of Christianity, as alone from God and alone fit for man, we hear a dozen remarks of an opposite kind. This, however, I am well aware is not a safe index to the state of public feeling, as those who approve of our views are likely to be silent, from a fear of bringing on themselves the suspicion of favoring the new religion; while those who disapprove our views have much in the temper of society to encourage them in manifesting zeal for the religion of their fathers.

"Instead of pursuing these general remarks, it will be more satisfactory to state some of the facts on which my impressions are founded. Since my return I have kept a brief journal of my proceedings, and from it I will now lay a few details before you.

"You are well aware of our general mode of procedure in our city excursions. We occupy on these occasions, either verandahs in which our schools are held, or our little chapels in prominent positions open on every side. We, as a rule, resort to verandahs in the mornings, and to the chapels in the evenings. In the mornings our hearers stand before us in the open street, and in the evenings often half our work is done while we stand at the door and address a crowd on the outside. The first thing is to get our congregation. This is generally, though not always, easily accomplished. A catechist perhaps begins. He reads a portion of the Scriptures or of a tract; he raises his voice; he stops and addresses himself to a passer-by. The missionary begins, and does his best; but sometimes (very rarely, I admit) it looks as if he might as well have remained at home, for not an individual stops to listen. On these occasions, perhaps, the most pass without giving us a glance. A few look at us, they talk to each other, the face indicates strong contempt. Some one more zealous than his neighbors, with perhaps the water of the Ganges in his vessel, and he himself fresh from a temple, growls out his scorn in angry biting words. I need not tell you how painful our feelings are at such seasons, and how much we need to look to our Divine Master. At other times (and these too are happily rare) we meet with such violent un-

reasonable opposition that we can scarcely obtain a hearing.

Brahmanical Intolerance.

"One morning in April I resorted as usual to Bhaironath, where we perhaps meet more Brahmans than at any other place. We had at first some difficulty in getting a congregation. After a time a number stopped, and I proceeded to address them. I had not spoken five minutes when two or three Brahmans interrupted me. One called out, 'What is the use of your bringing to us a religion framed in the Kal Jug (the present age, the iron age of the Hindus), when we have a religion which has come down to us from the Sat Jug? (the age of truth, the golden age.) Your religion is but of yesterday, and can do nothing for us.' I at once replied, 'The doctor does not come till he is needed. If your religion be, which it is not, of the Sat Jug, it can do no good to us who live in the Kal Jug.' *Brahman.* 'Your religion is vile; it is impure. Keep it to yourselves, for we do not want it.' *Missionary.* 'Tell me where it is vile.' *B.* 'Do you not preach to Chamais, Telis, and other low-caste people? Your religion is fit for them, but it has nothing in it for the twice-born.' *M.* 'Have not the Chamais' (literally leathermen, a numerous but much-despised class of the community) 'souls as well as you?' I could scarcely get out what I had to say when the objectors, loudly expressing their contempt, went away. I was consoling myself that I should now be allowed to go on without interruption, but I was disappointed. Up came a Gungaputr (a son of the Ganges, a Brahman whose duties keep him engaged at the sacred stream,) and at once commenced a volley of abuse. He told me again and again, I deserved to be sent to the lowest hell (ghornaigk) for assailing their religion. He called me by names corresponding in strength with our 'vile wretch' and 'scoundrel.' I heard him patiently, only entreating him to speak more mildly. I assured him I had two ears, and could hear him well without his roaring like a lion. Whenever he stopped to take breath I tried to get a word in but my effort was vain. He drowned my voice by his vociferation. His eyes flashed fire, and I suspected then what I was afterwards told was the case, that he was in a state of intoxication from Ganja, a decoction of hemp to which many of the people are addicted, and which is most injurious in its effects. Two or

three joined him in reviling Christianity, though not with the same vehemence. My every effort to obtain a hearing was fruitless, and at last I left much chagrined. I found peace when I remembered our adorable Redeemer, who endured the contradiction of sinners against himself, lest we be wearied and faint in our minds. This is the only time since my return I have heard gross abuse, and it is the only time I have altogether failed in obtaining a hearing for the claims of Christianity.

Common Arguments for Hinduism and against Christianity.

"The stereotyped arguments in favor of Hinduism and against Christianity, with which I have been familiar for years, I have heard once and again since my return. 'The water of the Ganges cleanses every one it touches.' 'The name of a god burns out sin, as fire burns a child, though he knows nothing about it.' 'The gods are all-powerful, and may do what they like. What would be sin in us is no sin in them.' 'We can not come directly to the Supreme Being; we approach him by our gods, who have His nature in a large measure.' 'Christianity is opposed to the Shastres, and must therefore be false.' Statements such as these we hear, and yet it strikes me they are not pressed with the frequency and confidence of former years. The answers given to them are well known, and are every now and then acknowledged to be well founded. I think I can observe a marked change as to the manner in which the gods of the Hindus are defended. There is an evident faltering in their advocates, when they speak about their procedure, as if it were incapable of defence. We very seldom have those long, absurd, and disgusting details about the conduct of the gods given off with the smirk of manifest delight, to the marked gratification of their countrymen, and to our utter loathing, which we were doomed to hear in former years. I have been agreeably surprised at the rareness with which I have heard these legends, and at the apparent shrinking from them, as if they only presented a prominent object for our shafts.

"Along with this shrinking from the defence of the wickedness of their gods, I think I can discern a marked increase in the reverence with which the character of our adorable Redeemer is regarded. He is constantly held up before the people in the spotless purity of his character, and in the

fulness and freeness of the provision of his mercy. This is a theme on which we feel ourselves entitled to speak with boldness, while standing among the worshippers of the impure gods of India. When they speak against the English, when they impugn the conduct of their rulers, when they point to the defects and even gross sins of persons bearing the Christian name, even when we can not allow the justice of the censure, we have to speak in measured terms, and in reference to many we have to acknowledge the truth of the charges; but we feel no faltering when the character of our blessed Saviour is the subject of consideration. Here we can challenge them, and do challenge them, to discover a single stain.

Encouragements.

"You must not suppose, from the statements I have made, that we hear scarcely any thing but in the strain of cavil and objection. This is not the case. Every now and then we hear most approving remarks. Last week, at Khodái Ki Chauki, as we had finished, a man called out, 'Mahadeo can save us.' We said, 'How can he save you, when he himself was the slave of sin?' Four or five persons got up the shout, 'Bam, Bam Mahadeo,' (an expression used in his honor,) but several as we retired, said, 'What you have been preaching is true, and it will spread.' One morning, at Gobriya Ganesh, there was a man before us who spoke in unusually intelligent terms in favor of Christianity. I asked him where he had learned all this. He said he had a boy at the Church Missions' College, who every night read portions of the New Testament to him and the other members of his family; that they all liked these words, and wished to become Christians if they could. The man said with emphasis, that fifty years hence no one would take the name of Mahadeo on his lips.

"We occasionally hear of persons favorably disposed towards Christianity, to whom we have no access. My neighbor, Mr. Tresham, the second teacher in the Government College, a regular attendant with his family at our services on the Lord's day, and also a communicant with us, told me, the other day, of a pleasing case. A bedantist Pundit, who belongs to a highly-honored fraternity, obtained a New Testament some time ago, and is diligently engaged in its perusal. He calls on Mr. Tresham occasionally, to ask him questions suggested by the

portions he has read. Mr. T. has advised him to call on the missionaries, but he says that such a visit would at once reach the ears of his brethren, and would expose him to a storm of persecution. He has to read the New Testament with the utmost secrecy. Mr. T. says he is a man of fine talent, of an eager, inquisitive mind, apparently an earnest seeker for the truth, but very timid in the avowal of his convictions. May he find the Saviour, and acknowledge him as his Lord.

Value of Native Agency.

"It would be wrong in me to close this communication without bearing my testimony to the consistency, zeal, and boldness of our catechists. I have seen much of them, and have every reason to speak favorably. They are not men of learning or marked talent; but they are, so far as I have seen, faithful to their Master's cause. They speak like men who are building on a rock. They act like men who deem it an honor to suffer shame for the name of Christ. They do not quail before the fiercest and subtlest of their opponents; but meet them with the bearing of men who know they have truth on their side which cannot be successfully assailed. I have been often gratified by their courage and uncompromising aspect. A man said to Isáídás, the other day, 'Why are you so confident? Are you sure you are right?' 'Yes,' was Isáídás' reply; 'I have got to the refuge, and I know I am safe. I have found the fountain, and why should I wander again? Come and share my bliss.' I found him one morning asking a Bairági, a devotee, 'Are you satisfied?' The man said, 'No.' Isáídás then went on to tell him his experience. The man was struck with the narrative; but on asking Isáídás if he still worshipped Ram, and getting an answer in the negative, he went off in great indignation. Sometimes the catechists use very happy illustrations; I mention one. A person said in my presence to one of them, 'How does your preaching do good to me? You labor away, but I am unchanged.' The quiet rejoinder was, 'Turn the bottom of a vessel up, and put its mouth down. Pour the Ganges over it and it will not be filled.'

"I trust our native Christian community are growing in knowledge and grace. I have left myself neither space nor time to speak of the schools. They are flourishing, and promise to effect much good."—*Miss. Magazine, January, 1855.*

Miscellany.

The Cokarito Palm—Guiana.

THIS pleasant picture is taken by permission from a little book, published by the Messrs. Carter of this city, entitled "Indian Tribes of British Guiana," and from the same work we may hereafter insert other engravings. This book contains interesting accounts of the Guiana Indian tribes, and of the Christian mission established among them. The natives were found in a state of heathenism, and like the heathen every where, they were objects greatly to be pitied — being ignorant of God, superstitious, addicted to sinning without restraint, and unacquainted with the way of obtaining forgiveness, without support under affliction, without hope in death; while, as to this present life, they possessed few of its comforts, and lived almost in a savage state. But the gospel produced great changes among many of them, making them to be civilized and Christian men and women.

This engraving shows us a palm-tree near the school-house. Here we see some of the scholars delighting to gather palm-nuts—as much pleased, no doubt, as would be some of our young friends in the city, if, on a pleasant autumn day, they could go out of their school-house into an orchard of apple-trees, and get as many apples as they wished to take. In Guiana it is always warm, and the fruit-trees bear fruit, some of them nearly all the year round. Before the mission was formed, no doubt, the Indian children gathered palm-fruit, but not till then did they go to school, nor learn how to read. The fruit is not less valued now. Christianity does not lessen the innocent enjoyments of life; but it adds to their value, by showing from whose kind hand they are received, and for whose glory they should be used.

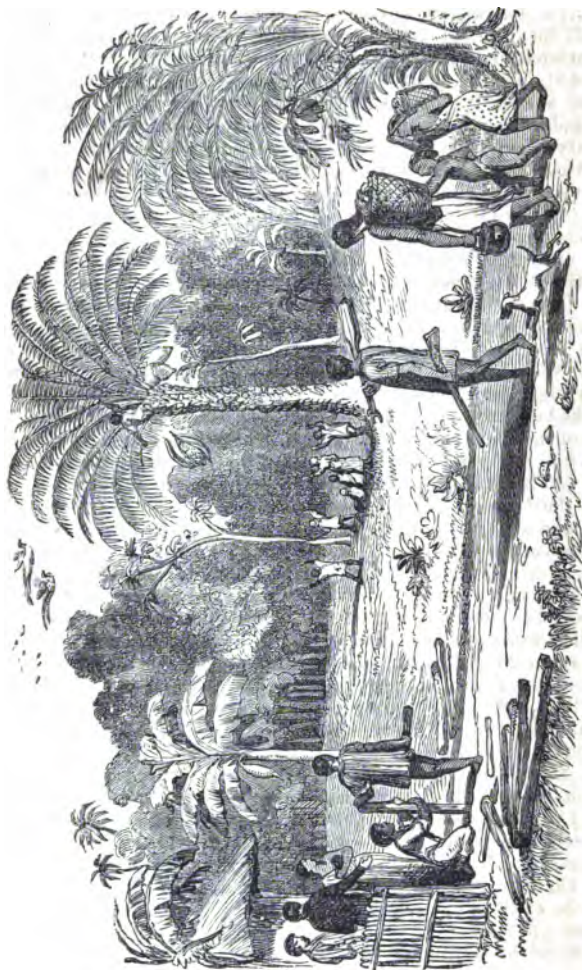
The missionary, Mr. Brett, says, "Our school gradually increased to nearly thirty Arawak children, but there were always some absent, from occasional scarcity of food, and their natural desire of change. I was greatly averse to letting them go home; but soon found that they would stay away altogether if they thought undue restraint were practiced; and after a while it became apparent that the good they did in teaching their friends at their homes in the forest more than made amends for the evil occasioned by their irregularity. [Thus missionary schools are a means of spreading the gospel among adults.] These children used to assist in cultivating a little garden, and keeping the paths free from weeds. Occasionally they went to gather the forest fruits. A fine cokarito palm grew close to the little school, and the day on which one of its enormous bunches of fruit was cut, was always a time of rejoicing."

It must have been a beautiful sight—the Indian children at school in Guiana. May the heathen children every where soon enjoy the benefits of education!

"Are you Jesus Christ's Man?"

DR. JUDSON once wrote to a friend—"Some come from the interior of the country where the name of Jesus Christ is a little known—'Are you Jesus Christ's man?' Give us a writing that tells about Jesus Christ." Such was the inquiry of some of the sons of Burmah, of one who was able to grant their request, and whose life best answered their question—"Are you Jesus Christ's man?"

Dear Reader.—You have never gone to Burmah, or China, or India, or Africa, to make known to their benighted sons the story of the cross—but, suppose they should



THE COKARITO PALM — GUYANA.

come and ask you, "Are you Jesus Christ's?" What could you answer?—Would your thoughts, feelings and acts for their spiritual well being at once declare, "Yes, I am."

Judson could say by his *deeds*, "I am Jesus Christ's man." The love of Christ constrained him to preach, to suffer, to undergo heavy trials and severe self denials for their good: for them he studied, wrote and lived. But what could you say? What have you done? How many have you influenced to pray and do more for the extension of the Redeemer's kingdom? How much missionary intelligence have you disseminated? How many children have you spoken to about Christ and his cause in heathen lands? How oft have you denied yourself of a luxury, that you might send a Bible, a Tract, or educate a heathen child in the ways of God? Do your *acts* for the Saviour say, "*I am Jesus Christ's Man*"?

Judson could say by his *prayers*, "I am Jesus Christ's Man!" How oft did he wrestle with the God of Jacob for Burmah. By day and by night, in the depths of the jungle and in the busy crowd—in chains and when free—in clouds and in sunshine—his prayers arose for the besotted idolater—How often do *you* intercede for the perishing—sending forth your petitions with strong cryings and tears? How frequently do you plead God's promises, his covenant and his decree, when Christ shall have the heathen for his inheritance—when his name shall every where be honored, and when he shall see of the travail of his soul and be satisfied—and *where* do you pray? In the closet, around the family altar, in the church, and at the monthly concert? or do you neglect any or all of these? I have knelt around the family altar with some good Christians, and never heard a petition for the dying pagan. I have heard a minister in the sanctuary pray with and for his people—those present, and those absent—but not one supplication offered that day for heathendom. Do you then remember the dark places of the earth as you kneel at the mercy seat? and when there, do you *really* pray that God would bless your labors and make you more abundant in them for the eternal good of others. It is not *words* but *prayer* that God hears.

Judson could again say by his *gifts*, "I am Jesus Christ's man." He gave himself to the work; then, all his property and part of his salary for its advancement. Now, God does not ask you *all* for those who

have not received his Son and the message of life; but have you given all you could consistently, with other claims for the melioration of those who are without God and without hope? And what have you given? So little that you never *felt* it—as much as you spend on an evening's entertainment—as much as your tobacco or some other useless luxury costs you. Then, is it given *cheerfully, compassionately, proportionately, and stately*, and do you embalm your gifts with your prayers? I have known a church meet regularly month after month, for prayer for the heathen, and *never* embody their petitions in acts; they were *too poor* to give, and yet, in that church were many members worth thousands upon thousands. I have known a church to give *two dollars* a year, for the dissemination of the gospel abroad, when in it were several rich members, and not a poor person dependent upon their bounty, and I have known another church, large and wealthy, not to give a cent for years, and never meet for prayer at the monthly concert. What answer they would give to the Burmans I know not—especially if they should ask, "Have you sent out writings that tell about Jesus Christ?"

Now, how is it with *you*? Do you, like many, do all that you can? Or is it part of your religion to *do as little as you can*? Are you ever ready to give, as God hath prospered you? Or are you like one whom I once asked to give for missions—who said, he would *as soon give money to buy guns as to purchase Bibles for any heathen nation*,—and he was a member of the Church! There is a day coming, when you will be tried, whether you are Christ's or not; when all your acts shall testify for or against you. Live in Christ, and you will live for him. Be faithful stewards—laboring for others. You work for Christ; and who will say on the day of reckoning, "inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

D. I.

Missionary Visions.

"Not forsaking the assembling of ourselves together, as the manner of some is."—*Hebrews* x. 25.

"I labored more abundantly than they all; yet not I, but the grace of God which was with me."—*1 Corinthians* xv. 10.

Go with me to a town on the shores of the Archipelago: there is a mission station there, at which we may find it not unprofitable to take a peep. It is the evening of

the Lord's day, distinguished, alas! by too many, only as a day of idle amusement. There are, it seems to me, parties of pleasure-seekers abroad upon the clear waters, or returning from a visit to some of the neighboring isles. Yonder is a vessel apparently just ready for a voyage: a little boat has put off from her, and is approaching us. I like the looks of the captain, and there is something in the appearance of his crew which makes me think they are all Christian seamen. As they leave the boat, methinks I hear them talk about going to an evening service in the town. Let us walk up with them. From the captain I learn that he is engaged to take a number of Missionaries in his vessel on the morrow, and he and his men have come on shore to hear a farewell sermon, to be preached by a converted Jew of some eminence.

Our way lies through the humbler parts of the town, and I rejoice to see several individuals going in the same direction. Among these are pointed out to me two or three of the Missionaries. There is one who became a Christian by the daily study of his Bible, with many of his countrymen. There is another to whom the ministry of the converted Jew was blessed in a time of great persecution: he afterwards showed his love by voluntarily becoming his fellow prisoner. And that one, a little further on, narrowly escaped a cruel death a few months ago. Service is held in a large room, up two or three flights of stairs: many lights are placed round the chamber, and the lattice windows are opened to admit the cool sea-breeze. The room is so full that some persons are obliged to sit near these windows; but none seem to complain of the crowding and inconvenience, since others are thus enabled to join them in worshipping God and hearing His word.

I wish I could tell you the text and substance of that sermon. The hours pass on, and still neither the missionary nor his hearers seem weary. It is a farewell sermon: his heart is full; and perhaps he may not have another such opportunity of telling them "the things that belong unto their peace." Midnight comes, and here and there a head is seen to droop: the weakness of the flesh has overcome the willingness of the spirit. A cry of bitter agony interrupts the preacher, and the news soon spreads that a young man has fallen from one of the windows. Drowsiness had overpowered him, in spite of

his deep attention to the sermon, and he had suddenly sunk down with sleep and fallen into the court below. Death, as might be expected, is the consequence of the fall, and the whole congregation are greatly agitated. The missionary shares their distress, and endeavors to comfort the sorrowing parents. In the depth of his sympathy and affection, he leaves the chamber, and casting himself upon the body, earnestly embraces it. Perhaps this youth had lately become a Christian, and the missionary may have looked upon him as one likely to render active service in the cause of missions. Look! he seems to be pointing encouragingly to the body, as if there were signs of returning life.

After this painful interruption, the service is continued in the upper chamber, and the missionaries and their friends celebrate together the Lord's Supper. Again the converted Jew addresses them all affectionately, and the day begins to break, and the golden streaks of morning o'erspread the sky, before they separate. And what becomes of this devoted missionary? Does he retire to rest, or seek a place of retirement on board the vessel? No! he pursues his journey alone and on foot, although the road is proverbially dangerous. "Perils in the city," and "perils in the wilderness," are alike unheeded. In this way he finds time for quiet communion with his God, and may perchance have the opportunity of making known the word of life in some retired cottage or other.

The young man is brought in, quite recovered, much to the joy of all present. The other missionaries accompany the captain to his vessel. One of them is a physician, the beloved companion of the Jewish convert, and he keeps a sort of journal of the different places touched at, and the events which take place. I am sure he notes down this story. Let us lay it up in our hearts, and learn from it to guard against weariness in the services of God's day. If our time is occupied in the work God has given us, we shall contrive opportunities for communion alone with him as this missionary did. Our missionaries are exposed also to "perils in the city, perils in the wilderness, and perils in the sea." Let us pray that they, too, may find that "God's grace is sufficient for them." See Acts xx.—*Ch. Miss. Juv. Instructor.*

A Sabbath Evening's Thought.

WHEN the Sabbath sun is sinking
O'er the mountains of the west,
And the charmed eye is drinking
Ecstasy from nature's rest;

When the clustering clouds of even
Hang around their monarch's path,
And the golden beams of heaven
Tell of mercy not of wrath;

Think, O think, of those who 're toiling
In these arid climes afar,
Where the deadly snake is coiling,
And the idol-temples are.

Who can tell their heavy crosses
From the heathen wild and rude,
And their sad and heavy losses
For their fellow-creatures' good!

Lord of life and of salvation,
Bless their toil and cheer their way!
Haste the time when every nation
Through the world shall own Thy sway.
Ibid.

The Blind leading the Blind.

BUT not to "fall into the ditch." One of our missionaries noticed a woman who

seemed quite blind, standing near the entrance of the place of worship, before the time for commencing the services, and inquired of her how she got there at all, and why so early. She explained that she was not totally blind, though she seemed so; her very imperfect vision would not have led her to start too early, but she came from the habit of trying to make herself useful. "And, pray, what have you busied yourself about here?" "Oh," said she, "I have invited several passers-by to stop and enter the house of prayer!" "Very well," said the missionary to himself, "if a blind woman can do so much for the cause of God, shame on those who have eyes, and yet do nothing!"—*Juv. Miss. Herald.*

Gambia, Western Africa.

A FEW weeks ago, John Faction, one of our native leaders, a very pious and useful man, was removed by death. During his illness, which was very painful and lingering, I frequently visited him, and was much delighted with his experience.

I have frequently visited persons in England upon a sick and dying bed, but never saw a more triumphant proof of the power of true religion to sustain the heart in sufferings and death, than in the case of our departed African brother.—*Rev. J. Bridgart. (Wesleyan.)*

Board of Foreign Missions.

NEW YORK, MARCH, 1855.

Recent Intelligence.

MISSION HOUSE, Feb. 18, 1855.

INDIAN MISSIONS.—Letters have been received from the Chippewa Mission, January 1; Iowa and Sac, January 23; Chickasaw, December 25; Creek, January 8; Choctaw, December 29.

These letters mention the death of a promising boy in the Iowa school, and the application of two other scholars in that school for admission to the church, which was deferred;—the prospering condition of the Chippewa school at Middle village, and the urgent need of another ordained Missionary, to labor among

the Indians, in that quarter;—the marriage of the Rev. W. H. Templeton and Miss C. M. Workman, of the Kowetah station, Creek Mission, and the diligent application of the Rev. R. M. Loughridge, to the work of translating the Gospel of Matthew into the Muskokee or Creek language, aided by an educated Indian of the Methodist Church;—the hopeful conversion of another pupil at Spencer Academy among the Choctaws, and the pleasing intelligence that several others were inquiring what they must do to be saved.

MISSIONS IN INDIA.—Our letters are dated at Agra, November 29; Futtehghur, December 6; Allahabad, December 4. A bazar school had been opened at Agra, by a native Christian, which was attended by from fifty to sixty scholars. The inquirers at Futtehghur are spoken of as still giving good heed to Christian instruction. A weaver at the same station is anxious to be received into the church. One of the monitors, for several years in the school, expresses his conviction of the truth of Christianity, but is deterred from professing his faith by fear of persecution; he has taught his wife to read—a marked circumstance in India. At Allahabad, the principal school closed its annual term with 550 scholars.

MISSIONS IN CHINA.—Letters have come to hand from Ningpo, October 31; Shanghai, November 1; Canton, November 9—but contain no news of special interest.

MISSION TO THE CHINESE IN CALIFORNIA.—Our latest dates from the Rev. W. Speer are to the 14th of January. He has sent us some copies of a newspaper, edited by him, one side of which is printed in Chinese, and the other in English. It is called "The Oriental, or Tung-ngai-san-luk," and is designed to be of service to the Chinese, and to our own people in their relations to the Chinese.

MISSION AT BUENOS AYRES.—The Rev. T. L'Hombrial writes, under date of December 1, that he has been officially acknowledged by the government as a missionary of the Board to the French population, and his acts in the discharge of his duties as a minis-

ter, will be regarded as valid in law, no less than those of any other minister or priest. He has organized a church, which he hopes will be able to provide a place of worship for their own use; their services, thus far, being held in the North American chapel, kindly placed at their disposal during part of the day.

German Mission Ship.

THE article on a previous page, about the Moravian Missions, and their Missionary Ship, we wish to commend to the consideration of our readers. Ten thousand dollars obtained in a single and poor "country" congregation in Germany, for a single but noble object; eight Missionaries and assistant Missionaries sent out by the same congregation at one time; four hundred members of the congregation, as we learn from a notice in another journal, taking the railroad cars down to Hamburg to see their Missionaries embark—all this looks like missionary work in earnest. See what the minister of one congregation—see what a single congregation and one far from being wealthy, have already done! The account may be somewhat warmly written; we would be glad to meet with fuller details, and would express no opinion as to the expediency of providing a ship for the mission; but after all our "judicious" consideration of this example, it still strikes us as one of the most remarkable in the modern history of the Church. It carries our thoughts back to Apostolic times, when Christians lived for the spread of the Gospel.

We do not often call attention to articles published in our columns; but we think this account deserves more than common consideration. Have these German brethren done too much to send the Gospel to the perishing? Did this German pastor plead too earnestly with his people for the men and the means wanted for this service? This no one will say, who knows the worth of the soul, or who feels the powers of the world to come. Then what shall we think of ourselves and our own efforts in behalf of lost and perishing millions? The future course of this noble work we

must watch with lively interest. No doubt, the earnest prayers of minister and people will be offered for their missionary friends, daily and without ceasing. These may, and we trust will, bring down the special blessing of God upon this new Mission. May the labors of its members meet with a degree of success rarely witnessed since the days of the Apostles.

Donations

TO THE

BOARD OF FOREIGN MISSIONS,

IN JANUARY, 1855.

SYNOD OF ALBANY.—*Pby of Troy.* Troy Second street ch 315.85; Troy second ch 77. *Pby of Albany.* Albany third ch 60.02, 462 87

SYNOD OF BUFFALO.—*Pby of Buffalo City.* Buffalo Central ch 61.75. *Pby of Michigan.* Plymouth 1st ch, Rev. James Dubuar 3, Youth to ed James Dubuar 20. *Pby of Rochester City.* Port Byron ch, of which 7.50 from Sab sch, 32.50; Vienna 1st ch, Joseph Fulton to con Rev. BENJ B. STOCKTON 1 d, and Mrs. OLIVIA B. STOCKTON, Rev. GEO. W. BURROUGHS, Mrs. OLIVIA C. S. BURROUGHS, Miss SARAH B. STOCKTON, CHARLES P. STOCKTON, and LA RUE P. STOCKTON 1 m's 300, 407 25

SYNOD OF NEW YORK.—*Pby of North River.* Smithfield ch to con — 1 m 30; Highlands ch Sab sch 4.87, Infant class 1.13; Cold Spring ch mo con 10; Rondout ch, of which 35 to ed Walter Crane Phillips and Martha H. Werts 121, less 6 for *Foreign Missionary*; Marlborough ch mo con coll's at West Neighborhood 11.40, P. V. B. Fowler 10, Mrs. Eliza Fowler 10, Mrs. John Tooker 1, Mrs. Lydia Dolson 1, Maria Bont 25 etc., Mrs. Eliza Cosman 1, Thomas D. Bloomer 2, Mrs. Elizabeth Wygant 1, in all from Marlborough ch 37.65; Wappinger's Creek ch 12.53, Sab sch 6.37, a child's offering 1.25. *Pby of Bedford.* South Salem ch a friend 1, Sab sch to ed A. L. Lindsey 26; Croton Falls ch mo con 7; North Salem ch in full to con Geo. W. Mead 1 m 10, Sab sch to ed David Irving 15. *Pby of Long Island.* Smithtown ch Wm. P. Buffett 10. *Pby of New York.* New York 1st ch for Papal Europe 1400, mo con 150.54 less 12.50 for *Foreign Missionary*, Sab sch to ed W. W. Phillips in China 6.25, to ed child at Corisco 25, Teachers to ed James Donaldson and Sarah C. Dow among the Omahas 6.25, Miss Jaudon's class to ed Fanny Phillips 6.25, Mrs. Lowrie's class to ed girl at Canton 12.50, Young ladies to ed G. B. Lamar 25, to ed Josephine Tuttle 25, to ed Sarah L. Tuttle 10, Infant Sab sch to ed Walter Lowrie 6.25; Williamsburg ch mo con 21.78; Madison Avenue ch mo con 33; Forty-second street ch mo con 17.50; Fifth Avenue and Nineteenth street ch ann coll, of which 1000 for Bible distribution and support of Missionaries among the Waldenses 6,219 99; Astoria ch Sab sch to ed Fred. G. Clark 26; Chelsea ch mo con 29; Ainslie St ch, Williamsburg mo con 19.06; Newtown ch, Dutchkills Youth's Missionary Association 17.50; Briek ch, L. P. Stone 100; Rutgers Street ch ann coll, 138.69; Yorkville ch ann coll, of which 30 a family offering to con Rev. E. C. Botsford 1 m, and to ed Seminole boy 48.87

less 2.50 for *Record*, Sab sch to ed Mary Briant and John B. Pinney 12.75. *2d Pby of New York.* Canal street ch mo con to ed Wm. Hamilton 2.78; Delhi ch 11; Scotch ch mo con Jan. and Feb. 153. *Pby of Connecticut.* Thompsonville ch 27, 8938 06

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Woodbridge 2d ch Infant Sab sch to ed Julia Waller 25; Liberty corner ch 28, less 6 for *Foreign Missionary*; New Vernon ch 30; Elizabethtown 1st ch, of which 100 from Youth's Missionary Society, 60 of which to ed Margaret Murray and Emma Beach at Allahabad 440, less 20 for *Foreign Missionary*; Plainfield ch Sab sch for Bond Scholarship 6; Perth Amboy ch 30. *Pby of Passaic.* Springfield ch 44.25, Connecticut Farms ch 45; Newark 3d ch ann coll add'l 5, for Papal Europe 70.72, Sab sch to ed Samuel I. Prime 20. *Pby of New Brunswick.* Shrewsbury ch to con Rev. THADDEUS WILSON 1 m 30; Freehold ch 26.89; Ewing ch, a friend of Foreign Missions 5; Pennington ch 27.50. *Pby of West Jersey.* Lead's Point ch Sab sch 1; Greenwich ch 50; Camden ch 5. *Pby of Newton.* Belvidere ch Sab sch to ed John M. Sherrard 5. *Pby of Susquehanna.* Wycox ch 10. *Pby of Luzerne.* Tunkhannock ch 5; Kingston ch 7.50. *Pby of Burlington.* Columbus ch 5.58; Mount Holly ch 25.42, 923 87

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia:* Sixth ch Sab sch to ed Edward Milnor Donaldson at Corisco 38.86; Tenth ch mo con 50.89; Penn ch mo con 15.77; Seventh ch mo con 34.43, Sab sch 23.80; Fourth ch Sab sch for sup of Rev. R. M. Loughridge and to con Rev. L. CHEESEMAN, D.D., 1 m 40; North ch, a member for Bible distribution abroad 15. *2d Pby of Philadelphia.* Slatington ch 10; Chestnut Hill ch 70. *Pby of New Castle.* New Castle ch mo con coll's 90, Dr. Cooper to ed John E. Cooper 20, Mrs. Dr. Black to ed Charles Hy. Black and Frank Middleton Black 40, Miss Hetty Smith 50 etc., Miss Ellen Smith 50 etc., E. Nivin 1, Louisa Johnson 1, Mrs. Cannon 1, Mrs. Gemmill 6, Mrs. S. Carpenter 1, Mrs. John Janvier 5, Mr. Motherwell 3, Chancellor Johns 5, Miss Booth 6, Mr. Turner 1, Mrs. Patterson 1, Miss Louisa Spotswood 1, the Misses Virginia, Mary, Annie R. and Lucy E. Spotswood 50 etc. each, Miss E. W. J. S. and Miss S. B. S. 1 each, Miss Caroline P. Spotswood 50 etc., Mrs. Spotswood 5, Mrs. Louisa Nivin 1, Wm. Cooper 25, Sab sch to ed Sophia Moody 25, in all from New Castle ch 236.50. *Pby of Baltimore.* Baltimore, Md., a family to ed Eliza Jane Cross, Martha Young Cross, Helen Miller Cross and John Cross Webster 200; Franklin Street ch, a member to ed Mary Elizabeth Boyd 25; Washington F street ch, Youths miss soc to ed James Laurie and Ninian Banatyne at Ningpo, Phineas D. Gurley at Spencer Academy, and Charles Stott among the Omahas 100; Baltimore First ch ann coll, of which 25 from Sab sch to ed E. Brown 1318.85; Bladensburg ch 7; Madison street ch 2.09. *Pby of Carlisle.* Dickinson ch 47; Mercersburg ch, of which 10 from Sab sch and 50 to ed Wm. H. Lynch in the High School, Liberia, 122.82. *Pby of Huntingdon.* Hollidaysburg ch 51.13; Milroy ch 32; Spruce Creek 1st ch 135.75; Sinking Valley ch 36.25. *Pby of Eastern Shore.* Snow Hill and Pitt's Creek ch 20, 2632 94

SYNOD OF PITTSBURGH.—*Pby of Blairsville.* Saltzburg ch 50; Glade Mill ch, Young people's miss soc 20.48; Bethel ch 10; Plumb Creek ch 16; Parnassus ch 6; Society of Inquiry of Eldersridge Academy 2.55. *Pby of Redstone.* Morgantown ch Sab sch to ed Henry E. Smith and James Oliphant Wilson 50, Children's fem miss soc to ed Margaret Davis 25; Rehoboth ch, David Hough 33.33. *Pby of Ohio.* Pittsburg 2d ch, Miss Head 3; Monongahela City ch to con Mrs. MARY C. WILSON, Mrs. MARY VAN VOORHEES and Mrs. ELIZABETH FULTON 1 m's 90, Sab sch for sup of

Bazar School in India, and to con Miss SARAH ISA-BELLA MARTIN and Miss MATTIE BOYD 1 m's 60. *Pby of Alleghany*. Fairmount ch 22; Sharpsburg ch Sab sch 4. *Pby of Beaver*. Pulaski ch 16.60; Beaver Falls ch 15.50. *Pby of Erie*. Franklin ch Sab sch to ed Samuel Miller Eaton at Furrahabad, 6.25; Mercer ch 50, Sab Sch to ed R. F. Sample at Louisiana 15.50; Meadville ch 40. *Pby of Clarion*. Lenthewood ph 90; Licking ch 9.33. *Pby of Alleghany City*. Sewickly, Pa., Miss B. Wilson 1.75, Miss Mary Wilson 1.75, Master H. R. Wilson 1.75, and Master James L. Wilson, 1.60, their New Year's gift for the heathen, 569 32

SYNOD OF WHEELING.—*Pby of Washington*. Wheeling 2d ch 111.37, Sab sch to ed Delia M. Dickson, Cyrus Dickson, Edgar Woods, James M. McKelly, and Ro. Crangle in China, and James C. Orr and Louise J. Stilwell among the Chippewas 87.50; Wheeling 3d ch, Mrs. Mary and Mrs. Edgar Woods to ed Edgar Woods 10; Unity ch, Mrs. Margaret Cook, an aged widow 5. *Pby of New Lisbon*. Canfield ch 30.25; New Lisbon ch 32, 276 13

SYNOD OF OHIO.—*Pby of Zanesville*. Duncan's Falls ch, of which 3 from Sab sch 15; Cambridge ch 67. *Pby of Richland*. Ashland ch 15, mo con 15.50; Bladensburg ch 5; Mt Pleasant ch in part to con JOHN SMITH 1 m 12.50; Utica ch 6.50; Sharon ch 1; Clear Fork ch 2; Pleasant Hill ch 10; Chesterville ch 3; Harmony ch bal to con Rev. F. THAYER 1 m 2. *Pby of Wooster*. Wooster, O., Hannah Smith 1, 165 90

SYNOD OF CINCINNATI.—*Pby of Chillicothe*. Marshall ch, of which 10 bal to con Mrs. LUCINDA ROBINSON 1 m 23.10. *Pby of Miami*. Clifton ch 45; Sinking Creek ch 30. *Pby of Cincinnati*. Fourth ch mo con 1; First ch Sab sch to ed Samuel Ramsay Wilson 25; Bedford, O., Mrs. M. Brown 1. *Pby of Oxford*. Oxford 3d ch mo con 11, 186 10

SYNOD OF INDIANA.—*Pby of New Albany*. New Philadelphia ch 5.40. *Pby of Madison*. Hanover ch Sab sch to ed J. Finley Crowe 15, *Pby of Indianapolis*. Hopewell ch 40; Franklin ch, Dr. John H. Donnell in part to con Mrs. ELIZABETH DOWELL 1 m 5; New Providence ch 4.25. *Pby of White Water*. Richmond ch Sab sch for sup of H. L. McGuire Scholarship in India 16.45. *Pby of Palestine*. Charleston ch Mr. M. A. Venable proceeds of Shanghai chickens, 6 92 10

SYNOD OF NORTHERN INDIANA.—*Pby of Lake*. Sump-tion's Prairie ch 30; La Porte 1st ch 12.50, 42 50

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*. Greenville ch 10.55. *Pby of Sangamon*. Sugar Creek ch 17.35. *Pby of Schuyler*. Westminster ch, Quincy, of which 4 from Sab sch 24; Andover ch 10; Pleasant Prairie ch 1.50; Fountain Green ch 13. *Pby of Peoria*. Canton ch 5, 81 40

SYNOD OF WISCONSIN.—*Pby of Dane*. Oakland ch 5.50. *Pby of Winnebago*. Winnebago Rapids ch 8.20, 13 70

SYNOD OF MISSOURI.—*Pby of St. Louis*. St. Louis Pine street ch mo con 8.45. *Pby of Potosi*. Bellevue ch 20. *Pby of Upper Missouri*. Dover, Mo., Rev. E. Hickman for China mission 5; St Joseph's, Mo., a friend 10, 43 45

SYNOD OF KENTUCKY.—*Pby of Louisville*. Chestnut street ch mo con 24.70; First ch mo con 14.75; Second ch mo con 10.40. *Pby of Transylvania*. Columbia ch 5.10; Glasgow ch, Mrs. Nancy Kilgore 9.50; Richmond ch mo con 11.09; Sab sch 42.75. *Pby of Ebenezer*. Burlington ch, J. M.

Preston 50; Elizaville ch 15; Covington 1st ch 73.50. *Pby of Paducah*. Marion ch 6; Smithland ch, Mrs. H. G. 1.50, 237 29

SYNOD OF VIRGINIA.—*Pby of Greenbrier*. Point Pleasant ch 10. *Pby of Lexington*. Bensalem ch 6. *Pby of Winchester*. Fredericksburg ch 12.38; Winchester ch, a member 60; Romney ch 35; Springfield ch 10. *Pby of West Hanover*. Lynchburg ch 39.50; Concord ch 10; New Store ch 7.95, Rev. S. W. Watkins 2.75; Bethlehem ch 6. *Pby of East Hanover*. Richmond 2d ch mo con 24.94; Nottoway ch 50; Petersburg ch, including mo con coll's 214.60, A. G. Millvian 100, D. Dunlop 50, John Donnan 60, D. Donnan 15, R. R. Collier 10, F. W. Bradbury 5, A. S. Shafer 5, F. P. Batte 5, J. B. Dunn 6, Bequest of Miss Lucy Bolling, dec'd, 25, bal of last year's coll 6, Sab sch to ed Robert Ritchie 25, in all from Petersburg ch 515.00. *Pby of Montgomery*. Fearburg ch 10.27, 759 57

SYNOD OF NASHVILLE.—*Pby of Maury*. Hopewell ch 15. *Pby of Knoxville*. Madisonville ch 21; Knoxville 1st ch mo con coll's 15, 54 00

SYNOD OF SOUTH CAROLINA.—*Pby of Harmony*. Salem ch (S. R.), 85 00

SYNOD OF ALABAMA.—*Pby of East Alabama*. Hayneville ch 15; Mt Harmony ch 15; Providence ch 10, 40 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*. Port Gibson ch mo con 10; Jacksonville ch Sab sch to ed Leroy Halsey 50. *Pby of Louisiana*. Prytanea street ch, N. O., Juv miss soo to ed Elias R. and Hannah J. Beadie 25; Lake Providence ch, a young lady 5, 90 00

SYNOD OF MEMPHIS.—*Pby of Memphis*. Hickory Wythe ch 40; Salem ch 17.50, 57 50

Total from churches, \$15,998 94

LEGACIES.—Antrim, N. H., Legacy of Miss Hannah Pap, dec'd, 60; Mayaliok, Ky., Bequest of Thos. Wallace, dec'd, of which 33.55 for Liberia Missions 463.13, 518 13

MISCELLANEOUS.—North Jackson, O., Alex. Russell 5, Anne Russell 10, James Russell 30; Gaston Co., N. C., J. H. Holland 5; Philadelphia Soc, Nassau Hall 3.50; A friend 1.50; An old Presbyterian 25; Oregon, Mo., Mrs. S. A. Zook 5; A little girl to purchase a Bible for a Hindu mother 1; Hamden, N. Y., Mrs. James Russell 10; Cash 5; Rev. M. D. Dunlap, Academy, Va., 1; Ladies Association, Hempstead, N. H., for mission to the Chinese in California 15; Miss Jane Rose, Phila., 20; A friend, Greensburg, Ky., 5; John Newxon, Orange Hill, Fla., in part to con himself 1 m 5. Female soo, Cambridge, O., to ed Henry R. Wilson in India 12; "Unknown" for schools in India 75, 234 00

Total Receipts in January, \$16,751 07

SPECIAL CONTRIBUTIONS FOR THE WALDENES.—Amount previously acknowledged, \$9679 73 New York 1st ch 171; Ladies of Hollidaysburg ch, Pa., 6, 177 00 \$10,056 73

WM. RANKIN, JR.,

Treasurer.

DONATIONS IN CLOTHING, &c.—Source unknown, per James Adger, Esq., Charleston, S. C., one box clothing; Female miss soo of Bethel ch, Blairsville Pby, one box clothing 40.96.

EDWARD O. JENKINS, Printer, 114 Nassau Street.

THE FOREIGN MISSIONARY.

Missions of the Board.

Infanticide in India.

THE birth of a son by both Hindus and Mohammedans is regarded as an occasion for the greatest rejoicing. The event is celebrated by the firing of cannon and expensive festivities among the rich; while the report of a single matchlock of the poorest peasant proclaims the honor that has been conferred upon his family.

At the birth of a daughter, there is always much less rejoicing, and often none at all. No friends assemble to rejoice with the parents or to offer their congratulations. By some the event is regarded with seeming indifference: by others as a calamity and a *disgrace*. An English gentleman writing upon this subject says: "Among the tribe of Rājputs, and especially among the Rajahs of that class, the birth of a daughter in their house was considered *disgraceful*." This feeling is so strong as to lead to murder. Among some portions of the inhabitants of India, the dreadful sin of infanticide has for a long time prevailed, and to an alarming extent.

Among certain clans of feudatory Rājputs, and other tribes in Central and Western India, has this horrid crime been carried on more extensively and systematically than among any other people of the earth. In the districts of Kach and Kattiawār, it has been found, after the fullest and most elaborate inquiry, that the greater part of the inhabitants put their infant daughters to death without the least remorse. In these provinces containing 120,000 people, from the investigations of Col. Walker, we learn that at least 4,000 infant children are annually destroyed by their parents. Surely

here is a wide field for the philanthropist and the Christians! What an immense loss of human life. More than 100,000 in a single generation in two small provinces.

The same bloody custom is traced to other tribes of Hindustan, to the Jats and Mewats; also in the provinces of Gujarat, Jaipur and Jamedpur. By the philanthropic efforts of Christian men, some few families have been induced, in whole or in part, to discontinue it; but their motives for doing so have been found to be none of the purest or worthiest. They have, in several instances, confessed that this act of humanity did not proceed from parental feelings.

From a report of an able and excellent officer of the British Government, the late Mr. Wilkinson, the fearful extent of this inhuman custom may be clearly seen. He says—"An intelligent Rājput chief in conversing with me, stated it as his opinion that not less than 20,000 infants were annually destroyed in Malwā and Rājputānā." In several districts, where the census was as carefully taken as possible, the following startling facts were elicited: "In the first district, the proportion of sons to daughters was 118 to 16; in a second, 240 to 98; in a third, 131 to 61; in a fourth, 14 to 4; in a fifth, 39 to 7; in a sixth, 20 to 7; and in a seventh, 70 to 32.

"Now, as the most extended inquiries of statisticians in Europe and throughout the world have all shown one result, viz., that the births of males and females are of nearly equal amount, the only inference to be drawn, from this disparity is, that females equal, or nearly equal, in number to the difference here exhibited have been destroyed. The murders, therefore, perpetrated in

the first of the above districts, were 77 per cent. of the females born. The aggregate result given by these censuses, is 632 sons to 225 daughters. This is at the average rate of 36 daughters to 100 sons; in other words, out of every 100 of the females born, on the same supposition of the equality of the sexes, 64 have been cruelly destroyed by their *parents*, or in round numbers, about *two-thirds* destroyed, and *only one third* preserved."

Nor was the practice confined to the Rājputs alone, but it extends to the Sikhs also. "Of eleven villages in the districts of Jaipur and Udaipur, he found, after the closest inquiry, that the aggregate numbers of boys under twelve years of age were 369, and of girls only 87. This shows that 282 girls, or more than three-fourths of all born, were destroyed in these villages in the brief period of twelve years. In one of these villages there were only 4 girls to 44 boys; in another 4 girls to 53 boys; and in a third, with a large proportion of boys, *no girls at all*, the inhabitants freely confessing that they had destroyed every girl born in their village." Truly these facts sketch a picture from which we in happy America, with the whole Christian world, start back with amazement and horror. At these bloody scenes of infant murder the heart sickens; murders perpetrated not in the momentary outburst of passion, but coolly, calmly and systematically: not to secure them from want and suffering, not on account of any great public or private disaster, but in times of peace and plenty, amid the retirements of home, and the stillness of domestic privacy, have thousands of helpless infants been cruelly sacrificed! Murdered! Yes, murdered by their unhappy mothers, who in order to sustain a false pride, to uphold the honor of their families, and to preserve untarnished the purity of their lineage with the fathers and heroes of their race, will have no pity upon their helpless and innocent offspring. This is certainly one of the master triumphs of the Great Enemy of man. Oh what ignorance and wretchedness is here to be relieved: what Christian who has a heart to feel for others' woes does not desire to stop these torrents of blood, and to wipe away from the face of the earth such reproach to humanity, such guilt and shame to our race?

We are very naturally led to inquire what

causes have produced so revolting a custom. From the most extensive inquiries in reference to this subject, it is now generally believed not to arise from sheer cruelty, or from a total destitution of parental affection. Indeed, from a most careful study of the national character, it is manifest that the great mass of Hindu mothers possess as strong a love for their children as the mothers of any other people. Even in those districts where infanticide has for a very long period prevailed, instances are by no means wanting to show that a lively affection exists in the mother's heart for her helpless children. And although in most instances it is kept in abeyance by other considerations, and overborne by other more powerful and active impulses, still it occasionally breaks forth, showing the triumph of nature and of maternal affection over prejudice and superstition. The wife of a chief, when the order, according to custom, came for the destruction of her infant daughter, although she made no effort to save her child, was yet observed to weep bitterly. She said that her "fate was a hard one." And some time after being again found weeping, she confessed it was because her child had been murdered. Another prince had destroyed several of his daughters, the last that was born was saved by the earnest pleadings of a mother's love. When the child was born, the order as usual was given for its destruction; the mother interceded; the proud chief repeated his order. "For Sri Krishna's sake, spare the innocent babe," cried the fond mother. The chief relented, and the child was saved. How many thousands of cases there are in which the most tender and earnest pleadings of the mother are made in vain for the life of her child, we shall never know. Doubtless there are many. The fountains of maternal love are not easily dried up. We must believe that even where this custom has prevailed the longest, and where the act is perpetrated without any apparent remorse, that every mother feels a pang as she submits in silence to the immemorial custom of her race. We believe that this inhuman practice springs neither from love of cruelty in itself nor from a total want of parental affection.

The unanimous and concurrent testimony of educated natives, as well as that of Europeans, is, that the real causes are,

1st. The difficulty of obtaining suitable matches for their daughters were they allowed to grow up, coupled with the sup-

posed disgrace of their remaining unmarried.

2d. The difficulty of defraying the marriage expenses, which have been sanctioned by immemorial custom.

From these we may deduce a general rule, "That whenever and wherever there is no reasonable prospect of obtaining suitable marriages for daughters, or of defraying the customary nuptial expenses, there and then must the life of the female infant be considered as forfeited."

It will readily be perceived that pride in one or other of its modifications, with false honor, lies at the foundation of this dreadful custom. The tribes which practice it believe that they are the descendants of the sun and moon; that they can trace their ancestry to the commencement of that fabulous era of the Golden Age, upwards of three millions of years ago. Each tribe has its genealogical creed, describing the essential peculiarities and religious tenets pertaining to it. These genealogical tables, which are the *touchstone* of affinities and guardian of the laws of intermarriage, include in the lines of unbroken descent from Manu, all the names that are most renowned in the national epics of the Mahābharat and Rāmāyan—the Purāns and other heroic legends of India—the names not only of giants and mighty warriors, but also of demi-gods and incarnate deities. Hence, without doubt, one chief cause of that inconceivable and almost superhuman pride, which forms so distinguishing a feature of the Rājput races. In Christian and highly civilized lands, the pride of birth is common and great, even though the line of descent can be traced but a few hundred years. It is then by no means strange that the Rājput should glory in his ancient and royal descent. It is not strange that he should feel proud, when he believes with the most intense faith, that in his veins there flows the blood of these mighty kings and warriors, whose magnificence and heroism is so fully portrayed in his sacred books:

Under the predominant influence of excessive pride, the lordly aristocratic Rājput, rather than brook the fancied disgrace of unequal alliances, and thereby break the line, by contaminating the blood of so noble a descent, will quench the very instincts of his nature, and doom to death his unoffending offspring. ~

It is now more than fifty years since the attention of the British government was called

to this subject. During this time, ardent, zealous and Christian men, sustained by the Christian government of India, have labored to root up and destroy this cruel and degrading custom. In the year 1795, a regulation was passed by the supreme government, to the effect that within the British territories, infanticide must be judicially dealt with as wilful murder. This law, good and humane in itself, has had very little effect in accomplishing the end proposed by its enactment. The great difficulties attending the detection and conviction of the guilty, in communities where all the people are united to sustain the custom and evade the laws, have rendered the enactment almost useless.

An eminent civilian of India, in speaking on this subject, says, "It is greatly to be regretted that the difficulty of detection should secure the perpetrators of this crime so effectually from punishment as to render the article against it a dead letter!"

The civil officers of these districts have used all their authority and influence to induce the chiefs to enter into the most solemn engagements to discountenance and destroy this barbarous custom, and in many instances they have succeeded. But it has been found far easier to induce them to enter into such engagements than to make them fulfill them. They have seldom been found sincere in their professions; some of them have put their infant daughters to death only a few months after the most solemn pledge to abandon the practice, and to exert all their efforts to put it down among their people.

Within the bounds of our own missions, Mr. Montgomery, the magistrate of Allahabad, and Mr. Raikes, the magistrate of Mynpoorie, have exerted themselves to put an end to the practice; and their efforts for a time were attended with some success. But that it will be permanent in the present condition of the people, can scarcely be expected.

Nothing seems to be more clear than that this revolting and inhuman crime can not be stopped by law and enactments, by promises or pledges. Nothing but the elevation of the people by moral and religious training will cause them to look upon their present practices with disgust, and forsake them for ever. The remedy is found in the *Gospel*, and in the *Gospel* alone. Oh! when will it be applied? Let the Christian Church in America answer this question.

I have been led to prepare this brief

article from the fact that since my arrival in this country many inquiries have been addressed to me on the subject of female infanticide in India. There is nothing new or original in it: it is mostly a compilation from sources which are not accessible to the majority of the people.

A. H. SEELEY.

Notices of Boys in the School at Ningpo.

1. VENG CHING—D. Henderson—is a young man of superior personal appearance, moral character, and mental endowments, of genteel and dignified demeanor—made a profession of faith in Christ, about two years ago; has thus far walked worthy his profession—gives promise of becoming a useful man—we hope a preacher of the gospel.

2. Sing Yin—Robert Bellville—a young man of pleasant disposition, acute mind, a diligent student—made a profession of religion at the same time with Veng Ching. Has a desire to be useful in diffusing the gospel among his countrymen. Since the completion of his term, in the early part of the year, he has been assisting in a day-school, and also pursuing a course of biblical study preparatory to becoming an assistant missionary.

3. Tsin Dziang Gyū (supported by Juv. Miss. Society, 2d Church, Charleston, S. C.) of good natural abilities, not industrious—term out—returned to his family; engaged in making wine.

4. Sing 'O—Robinson P. Dunn—term out of this year, is apprenticed to the tailor's trade.

5. Tsih Kong—Miller Texas—term completed, good mind, but no very good disposition; not a very diligent student—seems not to have felt the force of truth, or to have been interested in the gospel. He has become intellectually well acquainted with the way of salvation; and the spirit of God sometimes makes them the subjects of his grace, in whose personal character we find little that is interesting.

6. Tong Lae—J. F. Crowe—pleasant disposition, diligent student, always cheerfully complying with his teacher's wishes.

7. Soli Dong Wô (2d Ch. Charleston, S. C.)—good mind, disposition and behavior, professing a desire to live according to the requirements of the gospel, and wishes to make a profession of Christianity.

8. Seng Shū—Daniel McKinley, 2d—of only moderate abilities, not industrious, not much originality, but has more of the spirit of oratory about him than Chinamen generally.

9. Kwong Hee—George D. Purviance—a boy of strong mind; dignified, reserved demeanor, considerable originality of mind, diligent and successful in study, writes a good composition, is serious and thoughtful on religious subjects.

10. Teh Yiau—Clement Cresson—bright mind, good temper, tender feelings, diligent student, not without serious thoughts.

11. Koñ Dzing—Samuel R. Wilson—pleasant boy, of good mind and industrious habits; made a profession of faith in Christ at the same time with two before named. Has suffered much affliction within the last year. For more than six months suffered constantly with fevers, chills and fevers, and when not yet recovered from these, an inflammation of the eye-ball took place which occasioned intense pain for several weeks, and appeared to have destroyed the sight. He bore all his sufferings with remarkable patience and meekness, and seemed resigned to the will of God. I hope he is a true Christian, but he is young and exposed to many temptations, and like all young converts, especially in heathen lands, needs the prayers of God's people in his behalf.

12. Young Kway—James Dubuar—quick mind, good disposition, pretty good student, near sighted, something of a wag, and not very prepossessing in his appearance.

13. Dzal Dzæ—Richard Webster—sprightly mind, ill temper, filthy habits, decidedly unpromising, was therefore dismissed before his term expired; his place will be filled by some one of better promise.

14. Irâ Kyng Seng (2d. Ch. Charleston, S. C.)—amiable disposition, good parts, loves study.

15. Dziang Wôa—Benjamin Cory—dull boy, ill temper, has been dismissed. I doubt not that in this case, as well as in several similar ones, the parties contributing the support, would prefer that such pupils should be dismissed, and their place filled by some more promising ones.

16. Wong Ahyu—Benjamin Mitchell—small boy of good parts, and good opinion of himself.

17. Zian Tih Sing—rather dull, rather lazy, but of easy good nature, and well behaved.

18. Hyëau Kyng—John Hartzell—his

name being interpreted is "filially reverent-ial," but as a description of his character and behavior is not particularly applicable; his temper is violent when aroused, which not unfrequently takes place; he is the only boy who required to be chastised for using abusive language, during the year.

19. Tsu Liang—John C. Webster—moderate parts, good disposition and behavior, holds a respectable place in his class.

20. Ing Sih—E. R. Beadle—unable to make progress in study, has been dismissed.

21. Kway Sing—William Dunbar—good enough parts, not particularly fond of study, wants to be released to learn the carpenter's trade.

22. Kyng Dzæ Dzæ—C. Vallandigham—course finished; is now learning tailor's trade.

23. Kyûô Kway—lazy and slovenly, ill-tempered, and will be dismissed as soon as a more worthy candidate is found.

24. Ve Tsong—William Y. Plumer—a little boy, rather bright and good-natured.

25. Ming Shing—John H. Haskell—small boy, could not make progress in study, sickly, was dismissed and soon after died.

26. Kyng Kow—Joseph Rosseel—well-disposed, not bright, sickly, not able to get on with study; has been dismissed.

27. Sih Tsing—Charles H. Black—bright mind, good disposition and behavior, learns well, a manly boy for his years. Last year he was apprentice in a rice store, at a seaport town several days' sail from here; a band of piratical marauders plundered the shop, carrying off this boy and two others bound. He escaped from them and fled back in the night, but as the store was broken up, and the town and region in a disturbed and unsettled state, he determined to return to this place, where his mother and family live. Without money to pay his boat passage, he came inland afoot, making a journey of six days, without any company but a stranger who happened to be travelling the same road, in his 14th year.

28. Chong Eng—Frank M. Black—a country boy, simple hearted, well-disposed, and studies faithfully.

29. Yûih Seng—James Laurie—a manly little boy, not more talented than common, but a good student; serious and thoughtful on religious subjects, expresses a desire to be a disciple of Jesus.

30. Chong Shing—Ninian Bannatyne—peaceful habits, common parts, partakes of

the emulation to excel, which characterizes his class.

31. Wông Way—Bennie Barr—a little orphan, of good family descent, pleasing appearance, amiable disposition, fine talents, spirit and behavior above his years.

32. Kyian Kway—Robert Ritchie—of sober, dignified deportment, hard student, stands first in scholarship in his class.

33. Fong Fê—George W. Fuller—a frank, honest, country lad, good sense, tolerably industrious and successful in study.

34. Sz Yuing—Kirke White Smith—a type cutter's son, recently entered school, has studied several years elsewhere, not very industrious now, but I hope he will soon catch the spirit of his class, and thus insure his remaining in the school.

Ningpo, Sept. 26, 1854.

S. P. M.

Girls' School at Ningpo.

The Eighth Annual Report of the Female Boarding School at Ningpo. Oct. 1st, 1854.

THE average attendance in the school has been twenty-eight. Of this number, one is the daughter of the old school matron, and is supported by her. The term of another pupil (*Ah-nyoh*) expired in February, when her parents took her to the provincial city, where they reside. Four others will finish their prescribed term during the coming year, all of whom are interesting girls. It is not improbable that one or more of them will be permitted to remain for some time longer. One or two new girls have been recently received on trial.

The same assistance has been continued, and the operations of the school have in general been conducted as last year, though with greatly increased satisfaction to the teachers. The pupils are divided into three classes. The *first* have either freshly studied, or have reviewed the Gospels and Acts, the Old Testament history, also Genesis and Exodus, geography and writing. They have also studied brief histories of Greece, and Rome, and China, and the four elementary rules of arithmetic. The *second* class have studied the Gospels and Acts, Genesis, geography, portions of history; and some of them have attended to writing. The *third* class have studied the Gospels and Genesis, and portions of history and geography. Most of the girls have committed to memory the greater part of the gospels of Matthew and Luke in the collo-

qual. All are instructed in different kinds of needle-work. The interest in singing continues, and is being cultivated; a number of hymns in the colloquial language, furnish a source of much enjoyment to the pupils. Of late this exercise forms a part of evening family worship in the school. By agreement of the mission, the study of books in the Romanized colloquial takes a larger share of time than in previous years; which circumstance has, in the view of the superintendents, tended not a little to the increased interest and progress of the girls in their studies.

To the otherwise general good health of the school there was a serious exception in the summer, when for a period of two or three months fever prevailed to a consider-

able extent among the pupils. Two or three of the larger girls were confined to their rooms four or five weeks; though God in mercy preserved us from any fatal cases. We had fondly hoped that this dispensation of His providence would have resulted favorably in the hearts of those especially who had been sick; but to our sorrow they still remain impenitent. Their religious privileges have been most abundant, both public and private, but our labors in behalf of the conversion of these interesting girls seem as yet unrealized. We do not, however, by any means despond. Having been permitted to witness marked intellectual improvement, we are more than ever stimulated to seek their spiritual advantage.

H. V. R.

Ningpo Girl's Boarding-School. Notice of Scholars: Oct. 1, 1854.

No. Chinese name.	Age.	Year of entrance.	Year when time expires.	English name.	By whom supported.
1. Jih-sing,	13	1846	1856	Mary S. Belt	S. S. Central Pres. Ch., St. Louis.
2. King-lan,	12	"	1854	Martha Y. Cross,	A family in Baltimore.
3. Ah-isih,	12	1847	1855	Maria B. Salkeld,	Juv. Miss. Soc. Mauch Chunk Pres. ch., Pa.
4. E-sing,	12	"	"	Maria McDowell,	S. S. Franklin st. ch., Baltimore.
5. Ah-ying,	16	"	"	Mary Loomis,	For the former Superintendent.
6. Ah-yuih,	13	"	"		Juv. Miss. Soc. 2d Pres. ch., Charleston, S. C.
7. Ah-aw,	12	1848	1858	Jane M. Anderson,	Ladies' 1st Pres. ch., Dayton, Ohio.
8. Ah-kway,	12	1850	1860	Linnie M. Beall,	A lady in Cumberland, Md.
9. Ah-lan,	10	"	1861	Matilda W. Rankin,	Wm. Rankin, Newark, N. J.
10. Ah-foh,	9	"	"	Emma W. Rankin,	"
11. To-lan,	11	"	1859	Joanna Lloyd,	S. S. Lafayette Sqr. ch., New Orleans.
12. Siaou-to,	11	"	1860	Eliza Smith,	"
13. Ah-jih,	13	"	1861	Virginia Richmond,	" 1st Pres. ch., Richmond, Va.
14. Ah-san,	13	"	1860	Jane A. Long,	" Griffin, ch., Geo.
15. Siaou-kway,	10	"	1859	Josephine Tuttle,	Young Ladies' 1st ch., New York.
16. Ah-vong,	13	1851	"	Eliza J. Cross,	A family in Baltimore.
17. San-ling,	11	"	1861	Cynthia B. Perlee,	S. S. Lafayette Sqr. ch., New Orleans.
18. Ah-ng,	11	"	"	Delia M. Dickson,	" 2d ch., Wheeling, Va.
19. Ah-loh,	10	"	"	Susan Hildreth,	" Plaquemine ch., La.
20. Tsay-yuing,	11	"	"	El'th G. Southmayd,	" Jersey City ch., N. J.
21. Sias-tsai,	9	"	1859	Julia Welles,	Infant S. S. 2d ch., Woodbridge, N. Y.
22. Ah-to,	"	"	"	Mary K. Lowrie,	Young Ladies' 1st ch., " N. Y.
23. Pab-tsea,	"	"	"	Julia Whittlesey,	"
24. Ching-tsea,	"	1852	1861	Helen M. Cross,	A family in Baltimore.
25. Ah-maou,	"	"	1862	Mary Briant,	S. S. Yorkville ch., N. Y.
26. Ah-veng,	"	1853	"	Deborah Anne Cresson,	" Four little children," Oxford, Pa.
27. Jing-tsen,					
28. E ling					
29. San-kwu,				Mary E. Boyd,	Franklin st. ch., Baltimore.

* As nos. 27, 28, are supported by their own mothers, no name can of course be applied to them.

As usual, I will give some notice of each girl now in the school, though but little can be added to the account given of them last year. Ah-nyoh (Abby Purviance) left us last April on the expiration of her term, and went to her parents' home in a distant city. Of Paou-shen we regret that we have not heard since her marriage, about ten months ago. We were then informed that she did not perform any idolatrous rites; and also that her husband had taken her to another city for the sake of medical advice, hoping to

cure her lameness, from which she was again suffering. As before, we will notice our present pupils in the order of the classes.

Mary is still with us, and is now the largest of the pupils. During the year she was very ill with an epidemic fever, and for the greater part of six weeks was confined to her bed. The fever continued so long that we feared the consequences, and she herself was alarmed, and began to think seriously what would become of her soul. She

would frequently weep if the subject was but alluded to, and she made many resolutions to become a Christian. But when God's compassion gave her health again, her fears subsided, and her resolutions were laid aside. She does well in her studies, and her deportment has in general been satisfactory. Her father has died during the year, but his death seemed to have no effect upon Mary's mind.

Ah-tsih (Maria B. Salkeld) also had the fever, but manifested no special feeling while her illness lasted, nor thankfulness after her recovery. Her sickness came on shortly after attending the funeral of her mother, whose death appeared to affect her a good deal at the time. She in general recites her lessons well, but is very fond of play, and does not improve her naturally good abilities as she might. Her term expires in January.

Ah-yuih has often made us sad by her almost contemptuous indifference, when the subject of personal religion has been named. Her term expires soon, and we know not whether she will be allowed to remain any longer. During the year, her father (a very worthless man, we fear) has come several times to see her. This in previous years he has never done, and we infer from it that he intends to take her away as soon as she is free. Her conduct, for the most part, has been satisfactory as well as her recitations.

Ah-aw (Jane M. Anderson) has continued to be an amiable, pleasant girl in her outward conduct, and diligent in her studies; but we have no evidence that she is a Christian.

Jih-sing (Mary S. Belt) has done better than any previous year in her studies, but in other respects she has not afforded us much pleasure. She has a perverse and irritable temper, impatient of reproof, but she has some time yet to stay with us, in which we do hope her heart may yield to the sweet influences of the gospel.

The four following girls have been advanced to the first class since the last Report.

Ah-to, also called Sih-ge, (Mary K. Lowrie,) has in every respect merited the commendations bestowed upon her last year. She also suffered from the fever, but more lightly than some of her companions.

Ah-jih (Virginia Richmond) continues to afford us much pleasure by her amiable conduct and diligence in her studies.

E-sing (Maria McDowell) has been pro-

moted to the first class, but her improvement has not been such as we had expected.

Ah-kway (Linnie M. Beall) is diligent, and her recitations have usually been satisfactory.

As the studies of the classes are distinctly mentioned in the general report of the school, it will not be necessary here to repeat them.

SECOND CLASS.

King-lan (Martha Y. Cross) we are happy to say has improved in her recitations, but is still, considering the time she has been in the school, rather behind her companions. Her term will be completed in November.

Ah-ng (Delia M. Dickson) continues to do well, and has been advanced in some of her studies to the first class.

To-lan (Joanna Lloyd) and Siaou-kway (Josephine Tuttle) give us no trouble in their general deportment, and their recitations are satisfactory.

Ah-vong (Eliza J. Cross) is one of those who are "slow but sure." She is amiable, modest, and industrious.

Pah-tsea, also called Sih-ling, (Julia Whittlesey) is diligent in her studies, manifesting considerable ambition to be head of her class. As to her deportment, I do not think we have had occasion to reprove her during the year.

Siaou-to (Eliza Smith) might do well if she would conquer her fondness for play. She is cheerful and quite amiable.

THIRD CLASS.

Ah-lan (Matilda W. Rankin) I can not call a good girl. When so disposed she learns easily. But she does not apply herself to study, and is ready to engage in any wrong doing that others may suggest.

Ah-foh (Emma W. Rankin), a younger sister of Ah-lan, is much under her influence, and her progress is not very satisfactory.

Ah-san (Jane A. Long) has become more cheerful of late, and attends to her recitations with more zest. Her health is not very firm.

San-ling (Cynthia B. Perlee) is a pleasant little girl, quite industrious and studious, but not very apt.

Ah-loh (Susan Hildreth) is very backward, but possesses other qualities which are pleasing.

Ching-tsea (Helen M. Cross) and Ah-maou (Mary Briant) are bright little girls,

attentive in their classes, and cheerful and happy with their schoolmates.

Tsay-yuing (El'th G. Southmayd), the blind girl, does pretty well considering her misfortune. The girls of the first class take turns every afternoon in teaching her a Bible lesson orally. And in company with the third class she receives oral instruction from me on miscellaneous subjects. She also spends a portion of time each day in making a kind of coarse tape which is used on the children's clothes. She appears contented and cheerful, but is very quiet.

Ah-veng (Deborah Anne Cresson) continues with us, though her progress is not very satisfactory.

Siaou-tsay, on account of her extreme backwardness, we have thought best to dismiss, and she will probably leave us in a few days.

San-kwu (Mary E. Boyd) has been with us about two months; her progress and behavior thus far are exceedingly gratifying.

Jing-ing, the matron's daughter, continues in the school, and in every respect gives us great satisfaction.

Ae-ling is another little girl now with us, whose expenses are all paid by her mother. She promises very well.

M. G. R.

Ningpo, October 1, 1854.

Missions of Other Churches.

Historical Notices of Protestantism in Western France.

COUNT DE ST. GEORGE, the honored President of the Evangelical Society of Geneva, having suggested in a letter, dated March 1853, the importance of a deputation from the Mission Board visiting the stations of Saintonge, in Western France, in which our Synod has for several years taken an interest, and for the support of which it has given repeated donations, the Committee on Foreign Missions, as stated in the *Record* for December, requested the Rev. Dr. William Johnston, of Limekilns (the Moderator of Synod), the Rev. Dr. William Peddie, Edinburgh, and William Duncan, Esq., S.S.C., who had been appointed by the Committee on Correspondence with Foreign Churches, to attend the meeting of the Synod of the Union of Evangelical Churches, to be held in the South of France, in the month of September, to undertake this mission. These brethren kindly complied with this request, and performed the service in a manner which the testimony of those visited assures us, cheered very greatly the hearts, both of the devoted missionaries, and of their attached

flocks. The following paper, written by the Rev. Dr. Johnston, and forming the introduction to the report of the deputies, gives very interesting historical notices of Protestantism in Western France, of the persecutions to which the Protestants were subjected, and of the present condition of the Protestant Church in that country. We have no doubt that our readers will, after perusing it, be prepared both to admit, that this part of France, where so many of Christ's people have suffered unto death for the testimony of Jesus, calls for our sympathy and aid, and to receive with deep interest what the deputies have to say with regard to the missionary operations which are being carried on there.—*Record. U. P. Church, Scotland. January, 1855.*

The province of Saintonge, being now united, partly to the department of Charente and partly to that of Charente-Inferieure, the census tables do not enable us to state the number of its inhabitants with perfect accuracy; it is, however, upwards of 440,000. This province was early visited by the light of the Reformation, and the Reformed opinions spread extensively among the people, and took very firm hold of their minds.

Without attempting to sketch the religious history of the province, or to detail either the means by which the gospel was spread abroad in it at the period of the Reformation, or the frequent and severe persecutions by which it has been well nigh banished, we give the following short statements, founded for the most part upon the "History of the Protestants in France," published last year by M. de Felice, one of the professors of the Theological Faculty at Montauban. They are suggestive, and enable any one to form a pretty accurate judgment respecting the course of events connected with the progress and decline of the gospel in this province.

When Calvin was compelled to flee from Paris in 1533, he withdrew to Angoulême, and being received into the house of the Canon du Tillet, labored with the greatest ardor upon his great work, "The Institutes of the Christian Religion." Though obliged to conceal himself, and to assume a false name, his zeal did not permit him to neglect other means of usefulness—he sowed the doctrines of the Reformation in Poitou and Saintonge, publicly where he could, secretly where persecution was too violent.*

Philibert Hamelin, who has been styled the Apostle and Martyr of Saintonge, when a fugitive from his native country, studied theology for some time under Calvin at Geneva, and strove to advance the Reformation by printing and circulating the Bible in France. The churches of Avert, Royan, Mornac, La Tremblade, and others, were the fruit of his labors; but his ministry, though glorious, was of very short duration. After two years he was seized at Saintes, and very soon afterwards strangled and burned at Bordeaux in 1557.

When the Synod was convoked at Paris in 1559, from which issued the "Confession of Faith," which may be said to have laid the foundations of the French Reformation, the danger was so great that only thirteen churches sent their deputies to it. Of these churches, three—Saintes, Marennnes, and Saint Jean d'Angely—were in Saintonge. The historian, De Thou, says that these delegates braved an almost certain death! They met in the face of the gibbets, erected on the public places, and, in spite of the sanguinary laws designed to crush them, yet, in their assembly, there was no declamation, or haste, or violence, but a simplicity, a calm dignity, a wisdom, and a moral grandeur, which excite our admiration.

PERSECUTIONS OF THE PROTESTANTS.

In 1568, Catharine de Medicis put forth edicts which forbade the exercise of the pretended Reformed religion under pain of death, and ordered all its ministers to depart from the kingdom in fifteen days. Condé, Coligny, and his brother, D'Andelot, threatened with ruin and death, fled to La Rochelle, and their adherents, flocking to them from all quarters, they soon found themselves at the head of a strong army. On the 16th of March following, this army encountered the royal forces at Jarnac, and there sustained a severe defeat; and the Prince of Condé, after he had surrendered himself a prisoner, was murdered in cold blood.* Coligny still remained to the Protestants, and while he was at Saintes endeavoring to retrieve the consequences of their defeat, among those who came to him was the Queen of Navarre, holding in her hand her son, Henry, (afterwards Henry IV. of France,) and her nephew, Henry, son of the Prince of Condé, "that she might offer them to the cause." Her son, then fifteen years of age, was proclaimed GENERALISSIMO and PROTECTOR of the churches. "I swear," said he, "to defend the religion, and to persevere in the common cause, until either death or victory has restored us to the liberty we seek."

Coligny having been lured to Paris by the deceitful representations of the court, was one of the first victims of the St. Bartholomew Massacre, which took place, as all the world knows, on the 24th of August 1572. When the assassins broke into his house, he calmly said to his terror-stricken servants, "I have been long prepared to die. As for you, save yourselves if you can; for you can not secure my life. I commend my soul to the mercy of God." In this massacre there fell throughout France 70,000 Protestants. The blow fell upon the provinces with a variable force. In those where the Reformed were few in number, as in Brittany, Picardy, Champagne, and Burgundy, no great excesses were committed. In certain cantons of the provinces, on the contrary, where they were very numerous, as in Saintonge, and in Lower Languedoc, their enemies did not dare to attack them.

* A gentleman residing at Jarnac, and who was so kind as to act as our interpreter on the Sabbath we spent in the neighborhood, has in his possession the stone on which the blood-stained body of Condé was first laid after being removed from the field, and he prizes it highly.

La Rochelle, bordering on the province of Saintonge, was the firmest rampart, the great stronghold, and the last rallying point of the French Reformation. The Reformed opinions were made known at La Rochelle in 1577, and "this first beginning (says Theodore Beza), was so favored of God, that in a short time a great part of the town abandoned the superstitions of the Romish Church, the Lord preparing thenceforth this place whereby to sustain on a future day the direct efforts of his adversaries." La Rochelle was several times besieged during the religious wars without having been ever taken. Condé, Coligny, Henry of Navarre, and his mother, found within its walls a secure refuge, and the political assemblies of the Huguenots were held there in the most troublous times. Under Cardinal Richelieu, the capture of La Rochelle was resolved upon as the surest means of breaking up, and ultimately exterminating the Huguenot party. He succeeded. After a siege, which lasted more than a year, and during which prodigies of valor were performed by the inhabitants, when every hope of succor from without or within had departed, when two-thirds of the population had fallen, when the streets and the houses were choked with corpses, which none had sufficient strength left to inter; when scarcely a man was to be found who was able to bear the weight of arms, or to walk without a staff, the town surrendered. This happened on the 28th October, 1628. "On that day (the words are those of M. Felice) the Reformers of France fell powerless before their enemies, and were never able to raise themselves again till 160 years afterwards, when the principles of 1789 released them."

In 1669 the Marshal de Turenne abjured the Protestant faith; indeed, the greater part of the court nobility of this persuasion—the families of Bouillon, Châtillon, Rohan, Sully, La Tremoille—regulating themselves by the will of the monarch, Louis XIV., had one by one re-entered the Roman Catholic Church. Their licentious manners had prepared them for abjuration. The lesser nobility in the provinces were more firm than the great noblemen. Languedoc, Saintonge, Poitou, still reckoned thousands of gentlemen devoted to the faith of their fathers.

The 18th of October, 1685—the day of the revocation of the Edict of Nantes—must be counted among the darkest days of France. By the revocation of this edict, nearly two millions of the most industrious, peaceful,

and enlightened of the population, were deprived of all human and social rights. The exercise of their religion was declared to be unlawful; their pastors were exiled; they were forbidden to instruct their children in the Reformed religion, and were enjoined to have them baptized and sent to Roman Catholic schools and churches; and they were prohibited from emigrating, under the pain of the galleys for the men, and imprisonment for life for the women. Thousands fled from a country where justice, conscience, and faith, were so cruelly outraged, and succeeded in establishing themselves in other lands, and thousands perished in their attempts to escape. An intendant of Saintonge wrote in 1698, that his province had lost a hundred thousand Reformers. Sismondi reckons that, if the lowest numbers be taken, there remained in France somewhat more than a million of Reformed; that from three to four hundred thousand established themselves in other countries; and that an equal number perished in party fights, in prison, on the scaffold, and at the galleys. Fenelon wrote from Saintonge in 1686, "The Jesuits here are a set of obstinates, who have no other words for the Protestants, than fines and imprisonments in this world, and the devil and hell in the next. We have had infinite trouble to stop these good fathers from bursting into violent exclamations against our mildness." During the century which followed the revocation of the Edict of Nantes, Protestantism was in France an unlawful religion, and its adherents were subjected to uninterrupted and cruel persecution. "Oppression maketh a wise man mad;" and on this account it is not wonderful that the oppressed Protestants, when their church was driven into the deserts of their country, should have been betrayed, sometimes, into extravagances, and have listened to prophets who, in their enthusiastic fervor, believed themselves to be guided in a supernatural manner by the Spirit of God. Neither it is wonderful that, in the course of a hundred years, the Papists should have, to a great extent, succeeded in "wearing out the saints of the Most High." Prevented from meeting together for the public exercise of their religion, and from instructing their children, many ceased to be Protestants; but when they ceased to be Protestants, they did not become Roman Catholics, they became priest-haters and indifferent to all religion, yielding a sullen and heartless compliance with those external forms which

their persecutors forced upon them. Such was, and still continues to be, the state of feeling in regard to religion among very many of the inhabitants of Saintonge.

THE PROTESTANT CHURCH IN FRANCE.

In 1801 a concordat was signed between Napoleon, as First Consul, and the Legate of Pius VII. The Pope had strongly insisted that the Roman Catholic religion should be proclaimed as the *state*, or, at least, as the *dominant religion*. This the First Consul refused to admit, but consented to insert in the preamble of the concordat the following declaration: "The Government of the Republic recognizes the Catholic, Apostolic, and Roman Religion, as the religion of the great majority of the French people." Next year, he caused it to be made known that, while recognizing Catholicism as the religion of the majority, it was not to enjoy any civil or political pre-eminence, and that Protestantism would be equally protected by the state. Not only so, it was shortly afterwards decreed that Protestant pastors, as well as Roman Catholic priests, should be salaried by the government; and the laws enacted at this period have, in substance, been restored by the present ruler of France, in the constitution which he has promulgated, and have been declared to be those which regulate the relations of the state with the church. In 1807, there were not more than 200 pastors connected with the National Protestant Church; they have now increased, as appears from the "Protestant Almanac for 1854," to 763, of whom 250 are Lutherans. Of these pastors, nine receive each £125 per annum; seventy-two, £83 16s. 8l.; one hundred and three, £75; five hundred and seventy-seven, £62 10s.; and two assistant pastors, £60 9s. 2d. between them. The whole sum disbursed by the state, for Protestant ministers, churches, and seminaries, amounted last year to £54,916 13s. 4d. The Protestant population is said to have amounted, at the time when the Bourbons were restored, to a million and a half; and if this estimate be correct, their present number must be considerably greater.

The majority of the Protestants, both pastors and laity, not only accepted of the law of 1802, but hailed it as a great favor. It deprived them of their religious independence, but it secured to them a competent though frugal support; and they beheld in it two great advantages—a legal and incon-

testable recognition, and the official pledge of a perfect equality with the Roman Catholics. These are, no doubt, great advantages, and it is not wonderful that, when first emerging from persecution, and at a time when the question of the entire separation of the church from the state had not been publicly canvassed, many should have attached to them an undue value. That the result has been most injurious to Protestantism, no one can doubt who impartially examines the present condition of the Protestant Church in France. In that church, for an ecclesiastical organization, an organization essentially civil has been substituted. There is almost nothing which does not originate with the temporal authority, and every thing centres in it one way or another—the confirmation and removal of pastors, dogmatic decisions, modifications in discipline, the projects of ministers of worship, or of the consistories, and disputes among the flocks.* A decree, dated 20th May, 1853, and signed H. Fortoul, Minister of Public Instruction and Worship, regulates, with great minuteness, the function and privileges of presbyteries (answering to sessions with us), and consistories (answering to presbyteries), expressly provides that no new place of worship shall be opened in any district, without the sanction of government; and secures, by means of annual reports, references and appeals, that government shall be made acquainted with all their transactions. There are neither General Assemblies, nor Synods; but in place of them, there is a Central Council, the object and functions of which are thus described in the decree: The Central Council represents the churches to the Government, and the chief of the state. Questions of general interest come before it; it collects the votes of the consistories for the nomination of professors of theology, and *transmits them, with their advice, to the minister*. It is not said by whom this Central Council is appointed—most probably by the Government—and at present it is composed of sixteen members, three of them pastors, namely, MM. Coquerel, Juillerat, and Rollin, the rest, admirals, bankers, councillors of state, and members of the legislative body. We know not whether Napoleon III. has, with his other imperial garniture, donned the style and title of our good queen, "Defender of the Faith," and caused his senate to

* "History of French Protestants," by M. Felice, p. 467.

register that he is head of the church, and that "all causes and persons, ecclesiastical and civil, within the realm, are subject to him;" but he certainly exercises the powers and prerogatives which such titles imply. No subscription is exacted from the ministers to any confession of faith; so that in the same church, as in the Oratoire, at Paris, the most opposite doctrines may be taught from the pulpit. In the morning, M. Adolphe Monod, or M. Grandpierre, may be heard inculcating with great clearness and earnestness, the divinity of Jesus Christ, and salvation through faith in his name; while, in the evening, M. Coquerel, with all the eloquence for which he is so celebrated, sets himself to refute these doctrines, or even to turn them into ridicule. Discipline is almost entirely unknown; every person professing to be a Protestant, being regarded as having a legitimate claim to baptism for his children, and to admission for himself to the communion. The state discountenances all attempts at proselytism, and all disturbance or movement in religious matters; and, when he is regarded as the best minister who quietly dispenses the ordinances of religion to those who ask them from him, and carefully suppresses all controversy or excitement, it is not surprising that very many should be found studiously conforming themselves to this type.

Spiritual life is, however, not wholly wanting in the Protestant Church of France. There are many truly pious men among the laity, and, among the ministers, there are some who know the truth, love the truth, and preach it, and whose labors have not been in vain.

THE UNION OF EVANGELICAL CHURCHES IN FRANCE.

In 1848, an event of very great importance took place. In that year, MM. Agénor de Gasparin, Frederic Monod, and others, seceded from the National Church, and formed themselves into an association, which they have designated "The Union of the Evangelical Churches of France." As the basis of the Union, they have adopted a short and simple, but comprehensive confession of faith, embracing the fundamental doctrines of the divinity of Jesus Christ, and salvation by grace. Their form of government is essentially Presbyterian, and they are entirely unsupported by the state, and independent of it in the administration of their religious affairs. In 1852, this body

comprised eighteen churches and twenty-four ministers, and it is believed, that at the next meeting of the synod, the number of churches will be increased to twenty-three or twenty-four. The Synod was appointed to meet in September last at Mazamet near Toulouse, but the prevalence of cholera in that district, and in other parts of France, prevented its being held, so that we were deprived of the pleasure and advantage of being present on so interesting an occasion. When in Paris, we worshipped during two Sabbaths in the churches connected with the Union, and heard discourses from four of the pastors. The chapel, Taitbout, in which we heard MM. Bridel and De Pressensé, is a very commodious place of worship, capable of accommodating about 400 persons; in the morning, though not fully occupied, the audience was considerable, and composed apparently to a considerable extent, of persons in comfortable worldly circumstances. A chapel has been erected in the Rue Chabrol for the congregation to which MM. F. Monod and Armand Delille minister, but it is smaller and every way plainer than the former, and the audience seemed to consist, for the most part, of persons in the humbler walks of life. These circumstances, instead of diminishing, rather increased the interest with which we listened to M. Monod's discourse. His text was 1 John iii. 1, and his sermon contained a plain and earnest exhibition of the love of God to sinners. What but the love of God touching the heart of the preacher, moved him to leave the splendid Oratoire for his present humble pulpit; and to renounce the ease and security of state-support, to cast himself upon the voluntary contributions of his humble flock? In the evening, we heard M. Monod's colleague, M. A. Delille, in an apartment fitted up as a place of worship, at the bottom of a court in one of the suburbs of the city. The place may accommodate about 120, and eighty were present. His text was John vi. 68, and his object in the discourse was to show that when men, from doubts of the truth of Christianity, or from love of the world, seek peace anywhere but in Christ, they will assuredly be disappointed—that it is only when they come to Him, and are constrained to say, "Lord, to whom shall we go? thou hast the words of eternal life," that they can find rest and life. The communion was dispensed, and we very gladly availed ourselves of the opportunity

of joining with the little flock, in celebrating this holy ordinance. The communicants, including five or six strangers, only amounted to eighteen, and stood in a sort of semi-circle in front of the table on which the bread and wine were placed, when each received them from the hand of the pastor. The novelty of the circumstances—the place, the apartment, the simple manner in which the service was conducted, and the paucity, whether of worshippers or communicants, compared with the teeming multitude of the city, all combined to produce a deep and solemn impression upon our minds, and to recall the times when, in an upper room at Troas, or in the house of Priscilla and Aquila at Rome, the primitive Christians came together to worship God, and break bread.

THE SABBATH IN PARIS.

There are in Paris ten Protestant places of worship, namely, three Reformed, and two Lutheran, connected with the state, and eleven ministers belonging to the former, and four to the latter; two churches and four ministers, belonging to the Union of Evangelical Churches; and two or three places, one of them the chapel of the English ambassador, in which the services are conducted in English. How many persons are present in all these places of worship on any one Sabbath? We had no means of obtaining accurate information on this point, but believe that four thousand would be a high estimate. *Four thousand* out of a population of 1,200,000. Alas! for Paris, and for France, so long as this state of things continues. Before the Revolution of 1789, Paris possessed one hundred and sixty Roman Catholic places of worship; according to Malte Brun (edition of 1832), there are now only forty-one, but a considerable number must have since been added. The Parisians are not a church-going people—the great majority being neither Roman Catholics nor Protestants, neither Churchmen nor dissenters, but absenters. The vast majority of shops of all kinds are open on Sabbath, masons, plasterers, house-wrights, and blacksmiths are busy at their occupations, so that trade and business seem to be conducted very much as on the other days of the week. The cafés and restaurants are all open, and along the Boulevards, thousands may be seen sitting in the open air, around the doors of these houses, sipping coffee, drinking wine, and smoking cigars, like bees when they hang in clusters

around the entrance to their hives. The Emperor has caused it to be intimated that all labor shall be suspended on Sabbath, in the offices and works which are directly under the control of the government; and that, while he will not compel any one, it is his earnest desire that the shops should be shut, and a similar course every where adopted. Mr. Cochrane, an Englishman, has been laboring in the same good cause, and endeavoring to induce merchants and shopkeepers to come to a mutual agreement, to close their places of business; and, as appears from a letter from him in a recent number of the "Times," not without some measure of success.

Free Church of Scotland Missions in India.

CULNA.

FIRST fruits begin to appear at Culna, as well as at Chinsurah. These are precious pledges of the Spirit's presence and power; and the fact, that these conversions are taking place all over India, at all our stations, is exceedingly gratifying, as betokening the universality of the movement now in progress in India. The convert who was the first at this station to renounce the idolatry in which he was born, was one of the teachers in the branch-school of Culna, in which, indeed, he received his education. Though, for a considerable time past, he seems to have been impressed, occasionally at least, with the truth and beauty of the Word of God, it was only within these few months that he attained to the conviction that Jesus was the only Saviour of sinners. Private meeting, for reading the Word and for prayer, which were instituted by Guru Das, contributed not a little to lead him to this blessed result. These meetings were useful to some of his companions as well as to himself. His wife, whom he had instructed in the gospel, professed her willingness to forsake all, and follow the Saviour with her husband; but untoward events, which will appear in the sequel, have prevented her professing openly her faith in the meanwhile. The baptism of this interesting convert is thus stated in a letter to Dr. Tweedie, from the Rev. Mr. Ewart, of the 7th of November, 1854:—

"I rejoice to be able to inform you, that, on the Sunday following that on which Mr. Gardiner baptized Jadunath Chatterjya, we

had the pleasure of receiving into the Church another intelligent and well-informed young Brahman. His name is Ishân Chandra Mukharjya, and he was baptized by our beloved friend, Mr. Milne, who takes a warm interest in all our operations, and rejoices in all our joys."

The difficulties he had to surmount, before he could openly unite himself with the Church of God, and the persecution which has separated from his side his wife, when on the point of professing her faith in the same Saviour, are thus recorded:—

"All was at one time arranged, and Ishân, his wife, and two or three of the senior scholars, were about to come down to Calcutta to receive baptism. Some of their conversations were overheard. Alarm seized their relatives, and Ishân was violently dragged from the house where he was living, and carried off to the house of a relative. His wife was separated from him, and, I believe, taken to her father's house, where she still remains. After several days' restraint—during which his relatives endeavored much to persuade him to renounce Christianity altogether, and even induced him to write to his instructor, to say that he had given up the idea of embracing Christianity for the present—their vigilance began to relax, and his sense of duty began to return; so that, feeling constrained to follow his convictions, he seized a favorable opportunity, and proceeded to the mission-house. His wife he could not hope to bring away. Even to attempt to have an interview with her would have endangered his own freedom. The other young men had severally met with restraint and opposition on the part of their relatives, and for the present no access could be had to them. Guru Dâs, therefore, wisely concluded that the best thing to be done was to proceed at once to Calcutta with Ishân, ere any new alarm arose. They set off immediately; and, to avoid observation, instead of proceeding by boat, walked on foot to the next station at Bansberia, more than twenty miles from Culna, where, having rested for a little with the brethren there, they took boat to Calcutta. We were all well pleased with Ishân—indeed, to some of us who had been accustomed to visit Culna and attend its annual examinations, he was well known. We sympathized with him on the trial that he experienced in having been obliged to leave his wife behind him; but encouraged him to commit her to the keeping of the gracious

Father, who, in his own good time, might again restore her to him, in the bonds of Christian union and the love of truth. It seemed inscrutable that they should be thus separated, at the last, after having mutually made up their minds to seek union with Christ together. We pray that a gracious God may preserve her, and soon reunite her to her husband. The others to whom I have alluded, as purposing to come out along with Ishân, have in the mean time been removed from the means of Christian fellowship and instruction, and are morally and spiritually in great danger. But we can do nothing, save commit them to the care and keeping of our gracious Lord. May his grace be made sufficient for them, and may his strength be made perfect in their weakness!"

He was baptized in the free Church of Calcutta, by Mr. Milne, on the forenoon of Sabbath, the 22d of October. The occasion was felt to be one of great interest. In a few days thereafter, another candidate for baptism presented himself—a Brahman. "He appears," says Mr. Ewart, in his letter of November 7th, "to be earnest and intelligent, and very sincere in his profession of belief in Christ alone, as the only and all-sufficient Saviour." The result in this case is stated in his letter of the 18th of November:

"I rejoice to be able to inform you, that Kâli Padmi Châturjya was baptized by me on the evening of the 8th November. Ten days ago, I alluded to his case, and spoke of the probability of his being soon baptized. We were all much pleased with him, and, seeing no cause to delay, we admitted him, in accordance with his own earnest desire, to receive the initiatory ordinance of our religion. Thus we have been graciously visited and blessed during these three months. The number of admissions is small, compared with the vast number of idolaters that surround us. But we would thank our gracious Father for these tokens of his presence, and earnestly implore that he would, in his gracious mercy, open the minds of many more who are receiving daily instruction in the things that belong to salvation. All the new converts are going on remarkably well; and two of them have just been admitted to the communion, after giving to us most satisfactory proofs that they were fit persons.

List of Baptisms.

"For the sake of giving a connected view of these late baptisms, I shall note them

down consecutively, in the order of time, noting by whom the baptisms have been administered. Mr. Mackay's name does not appear, as he was unable, from bad health, to take his turn.

Bishnu Charan Châturjya, by Mr. Ewart, August 16, 1854.

Râj Krishna Bânurjya, by Mr. Smith, August 23, 1854.

Kâmini, wife of Jadunâth Bânurjya, by Mr. Ewart, August 27, 1854.

Prasama, wife of Shiba Chandra Bânurjya by Mr. Ewart, October 1, 1854.

Jadunâth Châturjya, by Mr. Gardiner, October 15, 1854.

Ishân Chandra Mukharjya, by Mr. Milne, October 22, 1854.

Kedârsthâ De, by Mr. Miller, October 31, 1854.

Kâli Padma Châturjya, by Mr. Ewart, November 8, 1854.

"All of these with the exception of Kedârsthâ De, belong to the Brahmanical caste. This is somewhat remarkable; not that we set any more value upon a Brahman than upon a Sudra, but because it shows that the youthful portion of the Brahmanical family—that powerful and influential class of the Hindu community—are as ready to be brought under the power of the truth as the less venerated classes beneath them. There are many others in the Institution over whom our hearts yearn, and for whose souls we tremble. It may please the all-wise and omnipotent Jehovah to visit them, and to rescue them. O that the prayers of the Church may arise on their behalf, and that the outpourings of the Spirit may descend upon their hearts! They understand the gospel remedy, as far as the unregenerated spirit can comprehend it; but their affections are not yet turned towards it. God alone can bring the truth savingly home to their hearts.

"Our Bengali lecture at the Institution, every Sabbath afternoon, is kept up regularly. The numbers fluctuate greatly, and during the past five or six weeks, when there were so many Hindu festivals, there were sometimes very few; but they are again beginning to attend in larger numbers, so that we have every reason to persevere. The English lecture is well attended.

"The Bengali service for the Christians has been continued regularly. The two females, whose names appear in the list above, were baptized by me at that service, as Ben-

gali is the only language they know. This accounts for my name appearing oftener in the list than the names of my brethren. These females are going on very well, and I am very much interested in their progress in divine things.

"We are very sorry to have such poor accounts of Dr. Duff. May the Lord be pleased to spare his valuable life, and raise him up to health and vigor. You will see from the tenor of my other letter that Mr. Mackay is at present better; but I fully believe that he will not get well thoroughly unless he leave this country for a little, and obtain the bracing influences of an invigorating atmosphere. This he is most reluctant to have recourse to; but I can not see any other method for effectually bringing back the tone of his constitution. If this change be unnecessary, of course we shall have much cause for gladness, for we can ill spare any one of our number. If it is purposed to send out any new laborers soon, let me venture to recommend that great attention be paid to the physical constitution of the men proposed. Any tendency to disease is soon aggravated by the effects of the climate; and, unless there be considerable stamina, the relaxing heat and the damp of the long-continued rainy season tends to prostrate the whole man, both mind and body."

CHINSURAH.

First-fruits after Five Years' Labor.

After five long years' labor, uncheered by any appearance of fruit, our missionaries at Chinsurah have at last been privileged to admit their *first convert* into the Church. We trust that others, influenced by this example and led by the same spirit, will soon join themselves to the Saviour. The Lord hasten the day when not one or two, but thousands, at all our stations, shall be turned unto the Lord. The following is from Mr. William C. Fyfe, of the Chinsurah branch, of date of the 7th November, 1854:

"It is with heartfelt gratitude to God that I have now the pleasure of announcing to you, that the first-fruit of our Chinsurah mission has begun to appear. On Tuesday evening last, the 31st October, our first convert from Hinduism was publicly baptized at the usual weekly prayer meeting in the Mission Chapel. Though there has been a succession of faithful and zealous missionaries laboring here since the year 1798, yet we are the first that have been honored by

God to see a convert from heathenism received into the Church in this place; but not unto us, but unto the Lord's name, be all the praise. Kedársáth De is the name of the young man; and he has been in the school since its commencement in August, 1849. He was our most advanced student last year, and obtained Mr. Wylie's prize at the annual examination. Since the month of March last he has been employed as a teacher in one of the junior classes; and can consequently now maintain himself. He possesses good sense and useful practical talent, which, under the blessing of God, may yet enable him to become an honored and useful servant of the Church. His baptism seems to have produced a salutary and pleasing influence on the hearts and minds of many of our most advanced students, and from what I have observed, I am led to indulge the sanguine hope, that ere long many from among them will be encouraged and emboldened by his example to come forward and declare themselves publicly on the Lord's side."

No sooner did Christian appear at the gate, and began to knock, than he became a mark for the arrows of the enemy whose castle stood hard by. So was it with the awakened Hindu, now fleeing for his life from the city of Brahminical idolatry. No sooner had he begun to knock for admission at the gate, than the enemy's shafts began to be levelled at him, and to wound him. But the doubts suggested to him, only led him to inquire more carefully, and resulted in deeper conviction that this was the true path, even the way of life. Of this stage of his course, we have the following account from the Rev. Eben. Miller, of the Chinsurah station:—

"Living as our young friend did, and had done so long, among idolaters, and his own relatives being of the number, it was not to be expected that he should escape opposition. Accordingly, some of the enemies of the truth set upon him, and plied him with objections to the divine inspiration of the Scriptures.

"A pamphlet had been some time ago printed and widely circulated in opposition to a lecture delivered by Mr. Ewart in Calcutta, to young educated natives, on the evidences for the truth of Christianity. Some of the statements in the pamphlet referred to, being of a very specious nature, tended to unsettle the mind of our friend, and kept him back from the open profession

of the faith for a time. They led him, however, to be more earnest in prayer to God for direction, and to more diligence in searching the Sacred Record for himself. Thus did he get over his scruples. All his difficulties vanished, and conscience, quickened, would not suffer him to remain longer in indecision. He now gave himself to the Lord, and "unto us by the will of God." I did not give any public notice of his approaching baptism, lest the natives should use some forcible means to prevent it. This has been done in several recent instances; and particularly in regard to two young natives connected with our institution at *Culina*, who were put in confinement by their relatives, and other forcible means used to prevent them from going to Calcutta to be baptized. One of them, however, escaped, and was baptized about ten days ago. The other was shamefully handled, and had intoxicating drugs administered to him, so as to deprive him of the right use of his reason. This was bad enough; but something even worse than this was done to him, as I have been informed; so that the youth was led to commit sins, which, had he been in his sober senses, he would have shuddered even to think of. Such is the influence of heathenism; and such are some of the trials which young native converts have to undergo in this dark land. Kedársáth De escaped all this, by coming to our usual weekly service on Tuesday evening, when a goodly number of the friends of the Redeemer were present, and also a few natives. Had any notice been given of our intention to baptize the first native convert from among the heathen in this place, the chapel could not have contained the numbers that would have come to witness so extraordinary a scene.

"After singing, and prayer, I read the first chapter of Paul's epistle to the Romans, and discoursed on the representation there given of the miserable condition of the heathen. I then received our young friend's confession of faith, and addressed to him a few words of encouragement and exhortation—beseeching him to abound in prayer to God for the strength necessary to enable him to stand fast in the faith which he had so solemnly and publicly professed. He was then baptized with water, and prayer was offered to the Almighty, that the influences of the Holy Ghost, thus signified, might descend and rest upon him."

The following is certainly a very striking

fact. If it displays the *sovereignty*, it exhibits also the *patience and long suffering* of God the Spirit; and shows how much need of faith and perseverance the Missionary has. Had Chinsurah been abandoned before this, the *past labor* and the *future harvest* would all have been lost.

"It is a most remarkable fact, that, although the Gospel has been faithfully preached in Chinsurah for more than half a century, and by some of the best and most faithful of God's servants, no fruit has appeared among the heathen till now. I trust a rich harvest is yet awaiting us."

PUNA.

The following is a most interesting story, beautifully told. The narrative, too, besides its own graces, teaches a very important fact, namely, that the missionary rises into the higher strata of Indian society as well as descends to the lower.

Puna, 13th Nov. 1854.

"MY DEAR DR. TWEEDIE,—I write so soon again chiefly for the purpose of referring to a very interesting case of baptism that has recently taken place among us. You are aware that a Persian gentleman, called Aga Mahammad Khan, has for a considerable time past been receiving instruction from us. He and his wife were first brought to us by a much valued Christian friend, Brigadier Mackenzie, about four years ago. I intimated the fact of the Aga's baptism, which took place about this time last year; but a detailed account of the circumstances connected with this interesting man's profession of Christianity, which I intended to supply, has, I perceive, not been sent you—my preparations for leaving Bombay for Puna having prevented me from drawing it up at the proper time.

"I am now most thankful to announce that, on the 9th inst, his wife followed his example, and was united to the visible Church of Christ by the ordinance of baptism.

"You are aware how exceedingly few have been the conversions from Mohammedanism. Among certain Mohammedan countries missions have been energetically carried on, but the objects of the missionary's labor have been Jews or Christians,—not the followers of the false prophet. Preaching to Mussulmans is rigidly forbidden, and apostasy from Islam is an offence punishable with death throughout all Mussulman countries; nor (if I mistake not) has even Tur-

key, amid all her obligations to the Western Powers, as yet dared to repeal the terrible statute.* This unrelenting fanaticism of the Moslem is a fearful hindrance to the progress of the gospel over many of the fairest regions of the globe—Turkey, Egypt, Morocco, and even away into the heart of Africa—and again Arabia, Persia, Bokhara, and the surrounding tracts of central Asia. May not the contests now going on in Eastern Europe exert, in the good providence of God, an important influence on this melancholy state of things?

"In the meantime, Mohammedans are at all events accessible to the preaching of the cross in one favored land. We missionaries in British India, can preach to the deluded followers of him of Mecca with the shield of our country's protection over us and our converts. Still, such is the tameless pride of the Moslem, that comparatively few of them, even in India, have taken upon them the yoke of Christ. In connection with our missions in Western India, the baptism of the Aga was, I believe, the third instance, and now that of his wife is the fourth.

"Females in the East are at all times difficult of access—Mussulman females pre-eminently so—and most of all those in the high ranks of society. Mussulman females, converted to Christ, might be reckoned by units rather than by tens, even if we included the whole of India. The light of salvation will indeed require to shine with noon-day brightness before it can penetrate into the recesses of the Zenana.

"Considerations of this kind lead us to pour out our hearts in the warmer thanksgiving, on account of the gracious interposition of the Lord in rescuing another Mussulman female, and bringing her into the liberty wherewith Christ maketh his people free.

"When Aga Mahammad Khan began to manifest a deep interest in the Gospel of Christ, his wife remained bitterly opposed to the truth. At the hand of Brigadier and Mrs. Mackenzie, she and her husband had experienced the greatest kindness before they came to us, and thus it was impossible for her to retain to the full her original dislike of *Christians*; but her dislike of *Christianity* seemed inveterate. In those days it was hardly possible for me to get access to

* The law decreeing that a Christian, converted to Mohammedanism, and afterwards returning to Christianity, should be put to death, has been repealed or mitigated.

her; but Mrs. Mitchell availed herself of every opportunity to present the truth to her mind, in which work she was afterwards assisted by Maina, when, on her marriage, Maina came to reside in our house. Her chief instruction, however, was communicated by the husband, himself then an inquirer. At first she did every thing in her power to detach him from Christianity, and being a woman of remarkable strength of character, she succeeded, not in shaking his convictions, but in deepening his sufferings. But the Lord had purposes of mercy regarding her. There was a gradual but remarkable softening in her character. She first allowed, without remonstrance, her husband to attend on Christian instruction—especially on family evening worship—next, she became herself a listener, and ere long she avowed herself a deeply interested learner. For upwards of a year we have had every reason to regard her as under a far higher than mere earthly teaching—even that of the Holy Ghost. Her baptism has been delayed for some time, not from any doubt of her fitness for the solemn ordinance, but on account of her own desire to finish a careful perusal of the whole New Testament, and a portion of the Old, before she publicly professed Christ. She deemed it her duty, she said, before baptism, to be able to give to every one, that asked her, a reason of the hope that was in her. She reads her own language, Persian, with ease. For a Mussulman lady she may be called well-educated, being acquainted to some extent with the most distinguished Persian writers.

"She and her husband were both natives of Afghanistan. They belong to the Kuzilbash tribe, who originally accompanied the celebrated conqueror, Nadir Shah, from Persia into India. The ancestors of both the Aga and his wife were high in the service of Nadir Shah.

"Among our Christian friends in Puna the baptism excited deep interest. For the sake of the Aga's wife, we were anxious not to have too many present; but friends wrote, asking permission to come, and the number of spectators became considerable. I conducted the service in English and Hindustani,—and seldom have I taken part in a baptism the whole circumstances of which were more solemnizing.

"May these two disciples be enabled to live so as greatly to honor Christ in the midst of a people who know him not, and blaspheme him. May they be blessed to lead

not a few of those who now serve the false prophet of Mecca, to recognize in Jesus of Nazareth a prophet who can reveal all mysteries—even God himself; and who is also what Mohammed never claimed to be, a priest who atones for sin, and ever lives to make intercession at the right hand of God.—I am, &c., J. M. MITCHELL."

CAFFRARIA.

Baptism of ten Persons.

On 15th October, Lord's day, two men and their wives and two other females, with four infants, were admitted into the visible Church of our Lord and Saviour, by baptism. I had much hope in receiving them—I speak of the adults. None of them had been candidates for baptism less than a year.

Of these persons I state the following particulars:—Mawile joined us, during the war at King William's Town. He has sound knowledge, and seems to have received the truth in love. In both these respects, his wife is very like to him, and altogether unassuming as he is. They have certainly been helpers of each other's faith. The other man is about Mawile's age, but has more knowledge, yet not more correct nor more influential. He and his wife can read the Scriptures with facility; and thus, at family worship, and as other opportunities offer, may be greater blessings to others. His wife is a very commendable young person. Each of these couples had an infant baptized with themselves. The third female had two little children baptized. She is a middle-aged female, situated in a very uncongenial position. What a difference between her views and conduct and those of her husband! or between his and those of the other two men! But the day may come when he, without the Word, may be won by the conversation of the wife. The pity is that he is not much with her. The fourth female is aged; her knowledge is little, but it is a spark of that light which the darkness does not comprehend. There are still nine catechumens; two of these have just been received.—*Rev. John Ross of Pirie.—Free Ch. of S. Record, Feb. 1855.*

Changes in China in Twenty-one Years.

Letter from Mr. Williams, October 25, 1854.

[MR. WILLIAMS commenced his missionary life at Canton, on the 25th of October, 1833. At the date of this letter, therefore, he had been personally acquainted with the course of events in China for twenty-one years. This circumstance has led him to devote the present communication to a review of the changes which have taken place and which bear more particularly upon the spread of the gospel in that vast empire. It will be seen that many things have "fallen out" "unto the furtherance of the gospel." And so it will be hereafter.—Ed. M. H.]

Past Hinderances to Missions.

In 1833, the East India Company were in full power; as was its collaborator in resisting every movement for diffusing the knowledge of Christian truth among the Chinese, when it interfered with its own prospects of gain, the cohong of security merchants. As we look back upon the conduct of the Company, in setting themselves against the efforts of their countrymen to make known the truths of the Bible in their possessions in India, in can not be doubted that they would have hindered every British subject in doing any thing of the kind among the Chinese, as soon as the cohong had requested them to do so. Both these monopolies are now removed, however, and the powerful obstacle which they would have proved, had either been maintained, taken out of the way. The character of the members of the East India Company in China, and the unanimity which was to be expected from them in relation to opposing every missionary effort, may be inferred from the remark made by Dr. Morrison, "that during the twenty-seven years of his intercourse with them, there had not been a single individual in the factory, whose life and profession were such that he thought they gave evidence of a saving change of heart, and with whom he could take Christian counsel." Of the firm determination of the cohong to oppose all change in their own vested privileges, and every movement intended to make western learning known to their countrymen, it is needless to enlarge. The members had the power and the will to destroy every native, who should forsake the re-

ligion of his fathers and cleave to his Saviour.

At that time, moreover, it was dangerous for any person to teach "outside barbarians" the language of the "central flowery people;" and my own teacher, to whom a large price was paid for his services, whenever he came to my room, brought a pair of foreign shoes in his sleeves to exhibit, if he should there be met by any of his countrymen who might complain of his treasonable conduct. It was rather discouraging too, in commencing the study of the Chinese language, to sit down with such a man, utterly ignorant of any tongue but his own, and have no aid except Morrison's Quarto Dictionary in another dialect, and an imperfect Anglo-Chinese Vocabulary; for these comprised all there was. And then if one attempted to use his acquisitions, his dialogist would express much surprise, and wish to know the name of the man who had taught him; or he would ridicule his rude pronunciation, and try to exhibit his own better knowledge of English in every reply. Even John Morrison, to whom the Canton dialect was very familiar, usually spoke to shopmen in broken English, partly to avoid undue notoriety. The Chinese were taught by their rulers to despise foreigners; and they did as they were told, and that heartily. It was unusual also for persons then to go about the suburbs; though a few there were who sought out the people in their homes and narrow streets.

State of the Enterprise.

In 1833, there were three missionaries living in China and a seamen's chaplain. These were Dr. Morrison, Mr. Gützlaff, Mr. Bridgman, and Rev. Edwin Stevens. There were no schools, no printing presses, and no hospitals, that were doing any thing effective. The Bible, indeed, was translated; but it could not be printed in the country, nor easily introduced when it was printed. It was not altogether safe for a Chinese to be seen reading a tract which spoke of Jesus, much less for him to undertake to distribute them; and it was even dangerous for him to engage to print them. At the time I speak of, some attention had been drawn to the distribution of tracts and Scripture lessons among the graduates at the literary examination in Canton; but the enterprise was suspended for a season, in consequence of the unpropitious notice it

attracted. It was at this examination that the leader of the revolutionary movement received the portions of God's word which excited his attention.

Removal of Obstacles.

Twenty-one years ago, the prospect to the eye of man was gloomy enough, that China would be rendered accessible to the efforts of Christians. It had been closed for about one hundred and fifty years; and it was likely to remain so. But the ways of God's dealings began at length to open; and he entered into judgment with this people, that he might show them his mercy. The termination of the trading privileges of the Company was the first object removed. The cohong remained, indeed, till the signing of the treaty of Nanking in 1842; but during the eight years which followed the cessation of its elder brother's rule, it suffered so many losses by the disastrous attempt of Lord Napier to open a direct communication with the authorities, and by the demands made on it for funds towards carrying on the war with England, that probably none of its members were sorry when the corporation was dissolved.

By the treaty of Nanking, the barriers which had so long been effectual in resisting the introduction of whatever could make the people of China happy for this life, and fit them for the next, were partially thrown down. Twelve years have shown that the apprehensions which were felt by many, that the cessation of the cohong would soon destroy all security in carrying on commerce, all confidence in the quality of merchant-dise, and all expectation that contracts would be fulfilled, were unfounded; as also those graver fears for the security of life that were expressed by others. Before the treaty was signed, the country was really shut out from those influences which were best calculated to fit its rulers for governing, and its inhabitants for being governed, as well as qualify all to sustain their relations with their fellowmen in other lands to the advantage of themselves and their country.

Progress of Missions.

During these twelve years the church of God has done more for the diffusion of truth and religion among the Chinese, than it had done before since the Reformation. And what do we now see? The messengers of Christ, increased from three to ninety, are uniting their energies, their wisdom, and their patience, in making known the

mysteries of the cross. Formerly no one was allowed to reside in China with his family; but this is changed, the exhibition of the courtesies of civilized society forming a surety of the peaceful intentions of those who have given hostages in their wives and children to the people they have come to dwell among. At Hongkong and the open cities, every thing now existing in the shape of schools, printing establishments, hospitals, churches, and other appliances of missionary effort, has been created; and their present successful operation is only the first-fruits of what they can effect. All the missions existing among the Chinese out of their own land, have been removed hither, except the Baptist mission at Bangkok; and the number of societies and agents now in operation has been multiplied many fold. Instead of the half dozen whom Dr. Morrison assembled in his study that he might discourse to them of the things of the kingdom of heaven, there are now daily religious services at Hongkong and all the open cities, and a score or more in all upon the Sabbath, where thousands hear something of Jesus Christ. The aids in learning the language have been enlarged, until something is possessed in every dialect to guide and assist the learner; and the books for teaching geographical, astronomical, physiological, and historical truth, as well as religious, have increased many fold. Churches have been erected where nothing but heathenish temples once attracted worshippers. Converts are not so numerous as we wish; but the signs of interest daily increase. In the region around Amoy these are so striking indeed, that we now look for great triumphs of redeeming love. A million of Testaments are in progress of printing and circulation; and other parts of the Scriptures will likewise be multiplied. Finally, the whole mass of Chinese mind is stirred up by a body of insurgents, of whom one prominent characteristic is their rejection of idolatrous worship for the worship of the true God. Whether their purpose of overthrowing the Manchusway, and substituting therefore a native dynasty, be successful or not, their tenets and books have attracted the serious regard of all that is learned and influential in the empire, and will prepare the way for a purer statement of the doctrines of the cross, and identify change with Christianity.

The Inference.

A contrast like this should encourage us to go on with all our efforts and with faith

in a work attended by marks of success more than we expected twenty-one years ago. What will another score of years bring forth? Is the church ready for a similar onward progress? Is she prepared to send her youth, and her old men even, to gather in souls among the Chinese? Japan is beginning to unlock her doors. She thinks that she must no longer rigidly ad-

here to old laws, but observe the spirit of the age. Let those who expect great things, attempt them, and no longer suffer this reproach upon the cause of Christ, that they will not follow up the openings made in answer to their own prayers, proving thereby, as Rhoda did, how little they expected and were ready to be heard.—*Miss. Herald*, March, 1855.

Miscellany.

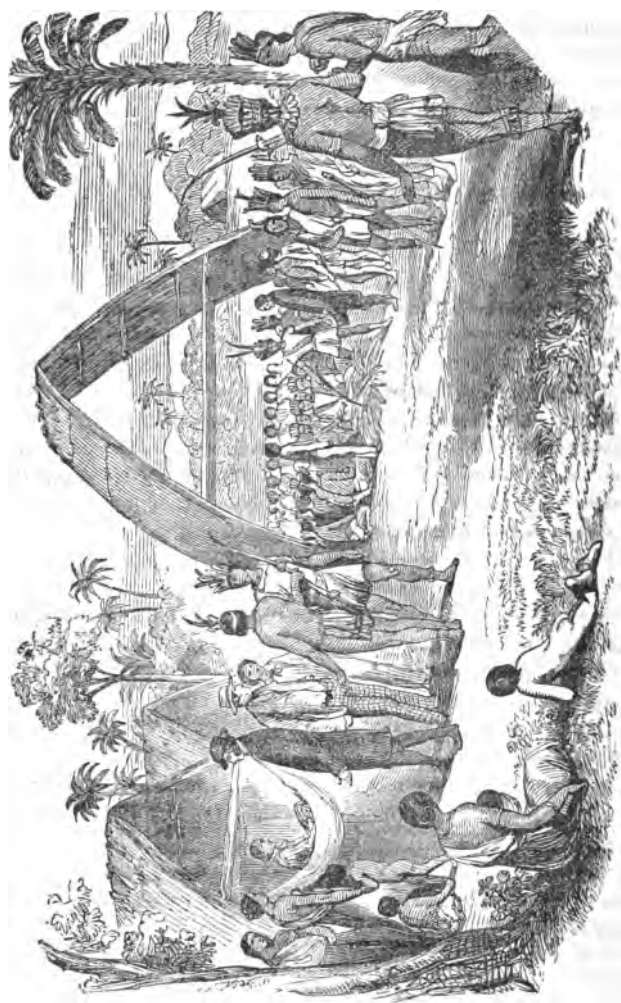
Assembly of Arawaks.

WE present to our young readers another picture from the little book of the Rev. Mr. Brett, concerning the Indian tribes of Guiana. This excellent man went from England to labor among these native tribes about fifteen years ago, and this book is the result of his missionary experience. At first he settled in the western part of Guiana, among a degraded and superstitious race, unwilling to be instructed in a religion that was new to them. By degrees, however, he won their confidence, and God inclined the hearts of many to hear and believe the gospel message. This wrought its civilizing influence upon the tribe, and temporal as well as spiritual blessings flowed in upon them.

By and by the news of the new religion came to the knowledge of the Arawaks, another tribe in the eastern section of the country, who expressed a wish to have a mission established among them also. Our good missionary heard of this desire and regarded it as the Apostle did the prayer of the man seen in vision that he would come over into Macedonia, "assuredly gathering that the Lord had called us to preach the gospel unto them." What multitudes are in the world who would love the Saviour, did they but know that there was a Saviour!

And how shall they hear without a preacher? and how shall they preach, except they be sent? As it is written, "how beautiful upon the mountains are the feet of them that preach the gospel of peace and bring glad tidings of good things!"

Mr. Brett and another godly man, the Bishop of the District, ascended one of the rivers and penetrated the forests of Guiana to visit this new tribe, who received them most cordially. In the picture you have a view of the two missionaries. One is talking to a man, swinging in a hammock, who is sick. This is the old chief of the tribe, who says "he is grieved at being sick," as it would prevent his taking part in the work that was before them. The other is in the midst of the assembled people—about two hundred in all. And what an assembly for a minister to preach to? They are nearly all naked; some are fantastically adorned, having their faces painted and their heads crowned with a coronal of feathers. The men are seated in front, and the women standing behind them. They have been engaged in a wild, native dance, and what is stranger still, have brought with them the *paiwari*, and are about to enter upon a drunken festival in honor of the arrival of Christian missionaries. But it was through ignorance that they did this; and when kindly told that it was wrong, and



ASSEMBLY OF ARAWAKS.

reminded of the evils that resulted from such revels, they desisted.

It was not the attention of these missionaries to remain among this tribe, but only to prepare the way, and make arrangements for others. The Indians very earnestly inquired when their teacher would be sent to them, and "all knelt with deep reverence, while the Bishop solemnly besought the blessing of the great Head of the Church upon the work begun for the glory of His holy name."

A few months after this the poor Arawaks were permitted to welcome their promised teacher. This was about ten years ago; and in 1851 the report concerning them was, "Many of these Arawaks, and among them John Andrew, their chief, and Daniel, the interpreter, had been baptized some time before, and on this occasion ten other adults were baptized and two couples married. The mission has since gone on steadily, and will, we trust, extend its beneficial influence far and wide, by the blessing of Him from whom alone can be expected a harvest of souls."

W. R.

Description of Hakodadi, Japan.

MR. WILLIAMS, of the American Board mission at Canton, China, has prepared a sketch of Hakodadi, one of the two ports in Japan recently opened to American traffic. He speaks from personal knowledge.

Situation of Hakodadi.

The town of Hakodadi, or Hakodate, lies on the southern coast of the island of Yesso, in latitude $41^{\circ} 49' 22''$ N., and longitude $140^{\circ} 47' 45''$ E., on the western shores of a small peninsula, which forms one side of the secure harbor before the town, and in full view of the Straits of Sangar. It belongs to the imperial fief of Matsmai, and is situated near the eastern boundary of the country of the Ainos, or aborigines of Yesso; beyond which a different mode of government commences. There are few or none of these people now left within the limits of this principality, and none are to be seen in the town. Hakodadi is a place of

considerable native commerce, a large part of the supplies for the Ainos and the Japanese residents and people living among them being stored here, as well as great quantities of produce brought in to exchange for these importations from the south. It lies about thirty miles eastward from Matsmai, the chief town in the principality, and is the second in importance on the island; the two are connected by a well-made road, running along near the sea-coast, and both of them carry on a large trade with several small towns on the south side of the Straits of Sangar, (or more properly Tsugaru), and other ports farther south in Nippon.

The word *Hakodadi* means "*Box Shop*," applied to the town because it is little else than a warehouse or shop for the goods and boxes imported into it from Nippon and elsewhere; the spelling *Chakodade*, used in "*Gollownin's Recollections*," is incorrect. The town contains about eight thousand inhabitants, living in one thousand or eleven hundred houses, which are mostly stretched along for three miles in one main thoroughfare near the sea-side; the remainder form two or three parallel streets further up the hill. The shape of the peninsula on which it lies bears a slight resemblance to that on which Macao is situated; but the whole extent of the town being seen at once, added to the greater height of the hills behind it, renders the view much more imposing when coming in from the sea. The highest peak just behind the town is about one thousand feet; the other three are upwards of six hundred; all of them bare upon the summits, and have their slopes covered with a low growth of shrubs and underbrush, and a few patches of pine trees. The groves of pines, maples and fruit trees behind the town, add much to its picturesque appearance, and, with the large buildings in it, give the impression of its being a place of wealth and taste.

Buildings.

The buildings are of one story, with an attic or loft of different heights, occasionally making a commodious upper chamber, but usually forming only a dark cock-loft, where goods are stored or servants lodged. The height of the roof is seldom over twenty-five feet from the ground; the gently-sloping sides are covered with pine shingles, not much larger than one's hand, which are kept in their places by bamboo nails and long slips of board, and over these are laid

rows of cobble-stones, sometimes so thickly spread as to cover the entire surface. One object in using these stones, it was said, was to hasten the melting of the snow from the roofs. This heavy covering is supported by a framework of joists and tie-beams. The singular appearance which this tiling gives the houses, is increased by the tub of water placed on the gable-peak, which, rising above the porch, fronts the street in Dutch style. The tub has a broom or two stuck in it, with which to wet the house in case of fire. A foreigner landing and seeing these for the first time, however, thinks that he has at last reached the end of the world, and has fairly got to the land where the witches take their nightly rides on broomsticks, perched up here for their convenience. In the street, the many rows of buckets and tubs filled with water near the houses, with a small fire-engine and hose seen here and there, showed the dread of fires, and the precautions taken against them. Fire-alarms, made of a thick piece of plank hung under a little roof on posts at the corners, to be struck by watchmen, exhibited the mode of arousing the inhabitants when a fire broke out; while the charred timbers and heaps of ashes still lying about where a hundred houses had stood only a few months ago, proved the need there was of all these precautions.

A few of the better houses and the temples are neatly roofed with brown wedge-shaped tiles, laid in gutters like the Chinese; while the poor are content to shelter themselves in thatched hovels. The thatch, in many cases, is covered with a crop of vegetables and grass, growing from seeds planted by crows and other birds, and presenting sad evidence of the poverty or unthriftiness of the inmates. The abundance of crows flying about the town reminds one of Bombay and other places in Southern India. Other birds were seen in great variety, both land and sea fowl, but not in large numbers, except gulls and sparrows.

The raised floor, which occupies nearly the whole area of the house, is covered with stuffed mats, and can be partitioned off into two, three, or more rooms, by sliding panels and folding screens, according to the wants of the inmates. In the centre is a brick fire-place, about three feet square, tiled around the edge and filled with ashes; the charcoal and wood are commonly brought in thoroughly ignited, and then burned on a brazier or handiron in the centre of this

fire-place. There is not much smoke when it is burned in this manner; but in the cottages the annoyance from the smoke is almost intolerable. In a few houses, a hole in the roof or side allows the escape of some of the smoke; and then cooking is carried on in the same place. It may easily be imagined what gloomy abodes these are, in rainy wintry weather, having no glass windows to admit light, or chimneys to carry off the smoke, and the wind whistling through every crevice and panel, upon the shivering inmates. The poor spend much of their time in winter cuddling around the fire place, while the rich are unable to make themselves comfortably warm with it, and lade themselves with clothes to protect their bodies from the cold. In the largest establishments, there are small open courts between the rooms, sheltered from the wind, by which a dim light can be admitted through the windows; but the best houses in this town are cheerless abodes, compared with even the glazed, warm, comfortable cottage of an English peasant; and one is surprised to see, among a people who have carried many arts to a high degree of excellence, so little progress made in the art of living comfortably. Connected with the greater part of the dwelling-houses is a yard, either in front or rear; in many of them a kitchen or stable is seen; it is also used for storing wood, for rearing vegetables, or cultivating a few flowers; sometimes a kitchen garden, with fruit and shade trees, indicated the greater taste as well as wealth of the occupant. In the houses of the officers, there was an arbor or fancy rock-work garden at the entrance, which showed invitingly to the passer, and did credit to the tenant.

Shops.

The shops along the main street are often connected with the family residence in the rear, but quite as frequently with a mechanic's room. The goods in shops are packed in boxes or drawers as much as possible, only the coarsest pottery, grains, sandals, and other common articles, being exposed. The ceiling is about seven feet high, and the beams are hung with a large part of these articles. Besides the shops are numerous warehouses, built higher and with more care, and made as nearly fire-proof as possible. Their walls are two feet thick, faced with stone, and made of mud or rubble-stone, securely tiled on top, and entered only by two or three large doors. Some of



them have a loft; the window-shutters are of plank sheeted with iron. Some of them are entirely covered with fine plaster instead of stone on the outside; and their substantial appearance stands in strong contrast to the unpainted, flimsy, pine-board dwellings near them.

The shops at Hakodadi are stored with goods, mostly of a cheap sort, such as a poor people require. Coarse, thick cottons, common earthen and china-ware, lacquered bowls, cups and stands, durable silks, cutlery, and ready-made clothes, constitute the greatest portion of the stocks. Furs, leather, felted cloths, glass-ware, or copper articles, are rarely seen; nor are books and stationery very common. The provision stores contained rice, wheat, barley, pulse, dried and fresh fish, sea-weed, salt, sugar, saki, soy, charcoal, sweet potatoes, and flour, with other less necessary articles, and to all appearance in ample quantities. There is no public market, as neither beef, pork, nor mutton, are eaten, and not many fowls, geese or ducks; vegetables are occasionally hawked about. The artisans are chiefly blacksmiths, carpenters, barbers, shipwrights, lacquered ware-makers, potters, and stone-cutters. The signs of the shops are written on the paper windows or doors in various well-known devices and cyphers; some were in Chinese characters, and others in Japanese, or a combination of the two.

Streets.

The streets are about thirty feet wide; and wooden fences, thrown across them at intervals with gateways, divide off the several neighborhoods. No wheeled carriages are seen in them, and they are kept commendably clean, sprinkled and swept frequently. The yards are surrounded with board fences, built close and high to conceal the interior; hedges and stone walls are occasionally substituted. The streets present a remarkable contrast to those in Chinese towns, indicating less energy and traffic. No vociferous coolies or stalwart chair-bearers here thrust the idler aside; no clamorous dealers claim the preference of the passer-by for their wares and viands; no busy peddlers cry their goods, or industrious craftsmen work their trade along the side of the way; but a quiet reigns through all the streets, broken now and then by a stout horse-boy hallooing to his unruly beasts, an official attendant crying out to the people to prostrate themselves to the

great man coming, or the clang of a busy forgerman in a neighboring shop. Yet the general impression is made upon the visitor, that Hakodadi is a town of considerable wealth and trade; and the droves of pack-horses passing through the streets with their produce, the hundred junks at anchor off the town, their boats and fishing wacks passing from ship to shore and about the harbor, the tidy streets, and gentlemen with two swords riding through them on horse-back, all tend to increase and strengthen this impression.

Environs.

The environs of Hakodadi present little to attract the visitor. Beyond the town eastward are two forts, dug out of the ground, and intended to guard the entrance to the harbor. Stakes are driven along the cuttings to retain the earth from caving in, and two wooden buildings, apparently connected with magazines underground, stand in the excavated area, which is paved with stones. Embrasures for only two guns are opened in the seaward embankment, and these are each nearly four feet wide. There is a building at the eastern end of the main street on the beach, which seems intended for a fort; but it is doubtful whether it was a fort or parade-ground.

Climate.

The climate of Hakodadi is probably not subject to the same extremes as the coast of Manchuria in the same latitude: though the snow, still lingering on the western hills on the first of June, showed that it is colder than the towns of New Bedford or Boston on the Atlantic coast, about as far north and with a similar exposure. At this date the peach and apple trees were in full bloom, the wake-robin, sassafras, maple, willow, and snow-ball in blossom, and some of the trees around the town not yet fully leaved out.

Food.

The animal food of the inhabitants chiefly consists of fish, clams, crabs, shell-fish, and other marine productions. Salmon are caught in the harbor in the month of June, of a delicious flavor, besides herring, perch, plaice, shad, and eels. Poultry, eggs, and ducks, and perhaps a little rabbit or venison, afford a small additional variety; and dogs, cats, and crows are numerous, but none of them are eaten, so far as could be ascertained. The dog is like the common Chi-

nese variety, and is very common. The horses are small-limbed; and some of those belonging to the officers resembled barbs; but most of the pack-horses appeared only half-fed and over-worked. The price of one of the latter is from twenty-five to thirty-five dollars, while a fine riding horse was rated over two hundred dollars. No wagons or carts were seen; and all the internal freight is carried on horses, of which nearly a thousand were seen in the streets on one occasion.

Wheat, rice, pulse of various kinds, greens, and barley, with a great assortment of seaweed, principally a species of *laminaria*, form the staples of vegetable diet. No fruits or fresh vegetables were in season when the American squadron was in port. Fully one-half of the food of the people of this town comes from the sea, and the rank odor of drying fish and seaweed meet one on the skirts and seashore of the town. The hamlet of Shirasawabi, on the eastern shore of the peninsula, was insufferable from the stinking fish around it: and its inhabitants presented a squalid, dirty appearance, which may probably be taken as the average condition of the people of Yesso rather than that of the well-fed and clean townfolk in Hakodadi. It should also be mentioned that not a beggar was seen among them.

Trade.

The people are stout, thick-set, more sturdy than those of Simoda, and, if any thing, not so fawning or immoral. Their average height is about five feet three inches; heavy beards are very common, but none are worn. They are mostly engaged in trade and shipping, depending on their importations for their supplies of breadstuffs. Junks come from several places on the south side of the Straits of Sangar, from Sado I. lying south of Matsmai, Yedo, Yechigo, Noto, Nagasaki or Simonoseki towards the western end of Nippon, and even Ohosaka and Owari on the south. The harbor contained more than a hundred junks, though it was the dullest season, as the south wind had not yet begun to bring vessels up from these ports; and the authorities regretted they could not supply what we wanted. They declined to sell any rice or wheat or flour, on account of the uncertainty of the arrival of fresh stocks. Rice, sugar, spirits, cotton cloth, silk, iron, porcelain, and hewn stone, are brought, for which they send in exchange dried and salted fish, seaweed,

charcoal, wheat, barley, deer's-horns, timber, and other produce of Yesso. There is not much likelihood of the port soon becoming a place of much trade in American ships, but it can easily furnish supplies of wood, water, fish, especially fresh or dried salmon and perch, sugar, boards, eggs, poultry, and other articles, the variety of which will doubtless increase, as there is a demand for them. As a place for a retreat from the heats of Shanghai and Canton, Hakodadi may, by and by, attract visitors who will by that day doubtless be allowed to investigate the resources and topography of the whole island.—*Miss. Herald*, March, 1855.

A Poor and Afflicted Helper.

A LADY who visits the poor in a small market-town has kindly sent us the following account:

District Visitors sometimes are favored with most cheering instances of piety and self-denial in poor cottagers: one such has fallen under my own observation. Some seven years ago I became acquainted with a poor but respectable laborer's family, consisting of his wife, his children, and his maiden sister, to whom the parish authorities paid a small weekly allowance, on account of her being bedridden and unable to support herself. Years of suffering had, however, in the case of this poor woman, been sanctified to her soul's benefit; and she had learned to feel that the hand which afflicted her was the hand of that loving Father and God, whose only Son had died for sinners; and her heart was full of gratitude to Him for all His mercy, so that she wished His glorious name to be heard in every land, and praised by every tongue.

At length she was led to ask herself, "Is there nothing I can do to help on my Saviour's kingdom?" The answer of her heart was, "Try." Now, as I said before, Mary was poor, and very infirm. How, then, could she help the Missionary cause? I will tell you. She and the little girls of her brother's household commenced knitting, and sewing useful articles of clothing, which, when completed, they put into a neat covered basket, with the prices marked on them; and a few Church Missionary Tracts, provided by their clergyman, were laid on the top, that people might know for what the money was wanted. Then the children carried it about, and soon sold its contents. For some years the basket, thus sent out

with prayer, returned with a blessing upon it; and each year, after deducting the price of the materials composing the articles, a surplus remained of above one pound or \$5—a large sum, remember, for a poor sick woman to give. Time passed along, and with it came new troubles to Mary. Her illness still continued unabated—times were harder—the children were sent out to place—and Mary's sister and others advised her to give up the Missionary basket, telling her that it was not to be expected of a person situated as she was; and adding, "You'd a deal more need buy the comforts for yourself—such as a blanket, of which you stand in great want." "Oh!" replied Mary, "do not tempt me, dear sister. The Lord has blessed and prospered my efforts so far; and as for my own wants, they are very few, and for those few He has often raised up a friend to help when we had thought no friend was near: therefore, so long as I am able, I will do my best, trusting that, if my motive is right in his sight, He will still continue to bless me."

About this period a new idea flashed across Mary's mind. She had a hen, which laid regularly; so she determined, instead of eating the eggs, to have them sold for the benefit of her Missionary box. It was soon found that Mary's eggs were the finest, freshest, and sweetest possible; and it was only to be lamented that her good old hen did not lay two eggs a-day instead of one. The hen, however, did her duty, and Mary was able to knit better than she expected; and some of those who bought the articles would not take change. Thus, when the last week in December approached, and the clergyman was to open the Missionary box, as he usually did at that period of the year, Mary was both very anxious and hopeful that she should have a good sum in her box, which had been a subject with her of earnest prayer. I called as soon after as I could, and was speedily told of her success. The box had been opened, and never before had there been so much deposited therein. Its contents amounted to very nearly two pounds. "Oh!" said Mary, with joy beaming in every feature, "how can I thank the Lord enough? He could have done just as well without my feeble aid, though I could not live one moment without His, and yet He has graciously accepted the work of my hands, and rejoiced the soul of His servant."

After hearing this true story of what has been done by one who had both sickness

and poverty to contend with, let us all ask our own selves whether we have in like manner "done what we could"? Have we given of our substance or our time? Above all, have we given our heartfelt prayers that our efforts might be blessed? ever bearing in mind the admonition of St. Paul—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."—*Ibid.*

The Reasons.

If there were no misguided heathen in the world,—or,

If there were no hereafter to be dreaded,—or,

If the heathen were perfectly secure in their idolatry,—or,

If they had no wish to know how sin can be forgiven,—or,

If Christ had not died to save sinners such as they,—or,

If he had not commissioned his disciples to diffuse the knowledge of the gospel in all the world,—or,

If there were no laws of love to govern men in their mutual relations,—or,

If we were under no obligation to our fellow men, whom we are unable to benefit and bless,—or,

If we were in abject poverty ourselves,—or,

If we had no power to do them good,—or,

If the heathen in every part of the world were inaccessible,—or,

If past efforts had proved unsuccessful, and had been visited by God's curse instead of his blessing,—or,

If it were a matter that could be wisely and safely put off,—or,

If we had received no benefit from the gospel ourselves,—or,

If we were under no obligation to the Lord that bought us, and he had no claim upon us,—or,

If there were no place in heaven for men of every kindred, and tongue, and people and nation,—or,

If the melody of the new song would be discordant by their joining in it,—or,

If we were not to be summoned to give account at the judgment seat for every opportunity of blessing and saving men, and our manner of using it,—or,

If we were not to be called, in that solemn meeting, to confront the heathen,—

Then should we have no cause to engage in the work of missions. But if these reasons are accumulated upon us, how great is their weight; and how strong the claims by which their duty is enforced.—*Macedonian*.

Child Selling in China.

Who could have supposed that in any part of the world children were actually hawked about for sale by their parents, had not such sad sights been witnessed by some of our Missionaries, and by others who have visited heathen lands? This unnatural act has been witnessed by our Missionaries. One of them saw a father and mother with their children—two little boys, one in each of two panniers over the father's shoulder—endeavoring to dispose of them in the way of sale. One of the children was about six years of age, and the other about four. They were brought to Dr. Smith, Bishop of Victoria, when he was walking, a year or two ago, in the neighborhood of Shanghai, in China, in company with Mr. Hobson, the English chaplain in that town. Both children were offered to be sold to the Bishop for four dollars—the pair! The mother stood by, with a babe in her arms, apparently quite unmoved. Extreme poverty had led them thus to offer their little ones for sale; but what can have been these parents' love for their children, or what their feeling of responsibility towards them, which could thus yield to the pressure of want, and induce them to sell their offspring!

No: these right feelings are stifled by heathenism. Even love itself—a parent's love—soon gives way before it; so that we not only hear of the sale, but often of the *murder* of children by their parents in countries where the light of the gospel has never

come. Oh, dear young friends, fail not to pity and pray for such, that they may hear and know "the truth as it is in Jesus" before they die.—*Ch. Miss. Juv. Instructor*.

Raised Up for an Emergency.

MORDECAI, in his appeal to Esther, (Est. 4: 13, 14,) said most effectively, "Who knoweth whether thou art come to the kingdom for such a time as this?" Many a person is raised up for an emergency. He has wealth to meet an emergency in some benevolent cause, or influence to be exercised in a time of special need, or talent exactly suited to a particular work which must be done, or a prayerful spirit, or a courageous heart. And, in an unexpected moment, when a crisis occurs, he can do a great work for human welfare and the cause of God; or, not understanding his calling, the crisis may pass, and the necessity be not met; or, another may be raised up, as a faithful steward, to enjoy the honor and to wear the crown. Such a crisis was that which was met by the signers of the declaration of Independence, by the heroes of Thermopylæ, by queen Esther. Such a crisis has been met by many a missionary, by Judson, Jones, Boardman, by the honored dead, by the honored living. Reader have you wealth, influence, talent, or a heart to pray? God has, in the present state of the missionary cause, an emergency to be met. Review the question of Mordecai to Esther. "If thou altogether holdest thy peace at this time, then shall deliverance and enlargement arise from another place; and who knoweth whether thou art raised up for such a time as this." And may the Lord give you understanding.—*Macedonian*.

Board of Foreign Missions.

NEW YORK, APRIL, 1855.

Recent Intelligence.

MISSION-HOUSE, March 13, 1855.

INDIAN MISSIONS.—Letters have been received from the Choctaw mission, to February 15; Chickasaw, to January 24; Creek, to February 14; Seminole, to January 3; Chippewa, to Feb-

ruary 5; Iowa and Sac, to February 8; Omaha, to February 6. An encouraging interest in the things of religion is still manifest at Spencer Academy, and the six towns settlement in its neighborhood. Five members at each place had been received into the church a short

time before the date of Mr. Reid's letter. Of those received at Spencer, three were colored persons, and two were pupils in the school. Mr. Reid says, "there is much seriousness now among the boys in the school. There is also an interesting state of things in one of the neighborhood schools. I have never, in all my life, preached to people who give such fixed and earnest attention as this people."

At Tallahassee among the Creeks, there had been a good deal of sickness in the neighborhood, but the members of the mission had been favored with unusually good health, excepting Miss Price, whose sickness was not regarded as serious, and it was hoped she would soon be able to resume her work in the school.

Three Indians had been received into the church at Grand Traverse at the last communion. Six others applied for admission, but it was thought best to keep them longer on trial before receiving them as church members.

AFRICA.—We have received letters from Corisco, November 15, from Sinou, December 15, and from Monrovia, December —. At Corisco the missionaries were well, their schools had been resumed, and their work was going on as usual. At Kentucky, the new church was dedicated to the worship of God in the latter part of November, and the congregation was much encouraged by tokens of the divine favor. This station is near Monrovia, under the charge of Mr. H. W. Erskine, licentiate preacher.

INDIA.—Our last letters are dated at Gujerat, not far from Lahor, December 12; Lodiana, December 20; Ambala, December 5; Saharunpur, December 16; Mynpurie, December 19. The mission families were generally in usual health, though we regret to learn that the youngest child of Mr. Janvier, and also of Mr. and Mrs. Rudolph, had been called away by death. The bereaved parents were enabled to bow with Christian submission under their severe affliction.—Mr. Forman, writing from Gujerat, a large town not far to the northwest of Lahor, says: "We have not been without encouragement of late in our work. Not a few of the Mussulmans have shown a

disposition to inquire into the claims of Christianity. Three men and their wives lately came to us as inquirers, and another Mussulman from the city has also joined us, broken caste, and asked for baptism. A young man from Gujerat, who avows his determination to embrace Christianity, is now standing by me. Besides these, two boys in the poor house at Lahor, who have learned to read our books, have expressed a desire to be baptized."

The annual report of this mission has been received, and contains a full and satisfactory view of the missionary work at the several stations, as will appear in the annual report of the Board, to be laid before the next General Assembly. In the meantime, we quote here an affecting example showing the power of divine grace in the last hours of a young girl at Lodiana: "Miriam (one of the girls in the orphan school) was about fourteen years of age. Although she had not become a member of the visible church, yet there seemed to be cheering evidence that she was indeed a child of God. Her illness was protracted, and at the commencement of it she had many doubts and fears; but gradually the darkness fled away, and she was enabled to lay her load on Jesus. Her Bible and Hymn book, the Pilgrim's Progress, and the story of Jane, the young Cottager, were always near her; and when too weak to read herself, she would ask those around to read to her. On being asked why she loved Jesus, she answered, 'because he bore my sins.' Instead of evincing as formerly a reluctance to die, she had a strong desire to depart and be with Christ; and thus she died, trusting in the alone merits of the crucified one."

SIAM.—We have received a letter from Mr. Mattoon, dated November 27. Dr. House was on a missionary tour to the upper part of the country, expecting to be absent about a month. The missionaries were in usual health, and were greatly cheered by having heard of the appointment of Mr. and Mrs. Carleton to their mission.

CHINA.—Letters have been received from Canton, December 9, and from Shanghai, No-

vember 24. We regret to learn that the health of Mr. Culbertson had become a good deal impaired in the months of October and November, so that a sea voyage had been recommended to him by his physician. Through the attention of the U. S. Commissioner, Mr. McLane, a passage was offered to him on the U. S. steamer Powhatan, to Canton, where he arrived December 1st. This voyage had proved beneficial, and he hoped soon to return to Shanghai, to resume his labors with health greatly improved. The trade at Canton was in a great measure suspended, the surrounding country being in the hands of the rebels. The city, however, was not very closely pressed by them. In missionary matters, no special change is noted since our previous visits.

Interesting and Important Statistics.

Relative number of Ministers.

THE relative supply of Ministers of Evangelical Churches to the population of the United States in 1832, 1843, and 1854, will appear from the following figures:

In 1832,	Pop. 13,713,242,	Ministers 9,537
In 1843,	" 18,768,822,	" 17,073
In 1854,	" 25,958,000,	" 25,427

Or thus:

In 1832	1 Minister to every 1,437 souls.
In 1843	1 " " 1,093 "
In 1854	1 " " 1,020 "

Relative number of Communicants.

THE relative number of Communicants in Evangelical Churches to the population over ten years of age in 1832, 1843, and 1854, will appear from the following figures:

In 1832—Population.....	13,713,244
Deduct under 10 years of age	3,656,245
	10,056 999

Of whom Communicants in Evangelical Churches..... 1,342,461

In 1843—Population.....	18,768,822
Deduct under 10 years of age	5,984,553
	12,784,269

Of whom Communicants in Evangelical Churches..... 2,544,763

In 1854—Population.....	25,953,000
Deduct under 10 years of age	7,371,000
	18,582,000

Of whom Communicants in Evangelical Churches..... 3,337,332

Or thus:

In 1832,	1 Communicant to every 7½ souls.
In 1843,	1 " " 5 "
In 1854,	1 " " 5½ "

Remarks.

1. These statistics may be relied on as substantially accurate. The data of the returns for 1832 and 1843 may be found in the *Missionary Chronicle* of 1844, pp. 34—37. Those of 1854 are taken from the United States Census, the official publications in 1854—5 of the Presbyterian, (old and new,) the Episcopal, the Baptist, and the Methodist Churches, and the American Almanac of 1854. In the enumeration of Methodists, the local and superannuated ministers are omitted, as are all the "Anti-Mission" Baptists. These statistics include only churches commonly known as Evangelical; and some of the smaller bodies of this class are omitted, while the returns of all are for various causes no doubt understated.

2. What abundant cause for thanksgiving to God do these statistics afford! It is perfectly settled by them that the number of Evangelical ministers in this land has been increasing for many years *more rapidly* than our population; and this, notwithstanding the wonderful expansion of our territory, and the great influx of emigrants. Nearly the same remark may be made of the communicants in Evangelical Churches. We suppose many of our readers will be greatly surprised at this, but we doubt not they will be gratified to see such an encouraging statement.

3. It is not so much more ministers that we need, as greater power in the ministry. One

minister to every 1,020 souls, or after deducting infant children to a much smaller number, is surely a large supply. Even after deducting the aged, infirm, and *unuseful* from the 25,427, a large host of ministers remains. Oh, if they were all full of faith and the Holy Ghost, how would the Church of Christ in this land rise and shine!

4. Compared with these thousands of ministers for our twenty-six millions of people, what is the state of things in Africa, in India, in China! The Lord raise up laborers for the harvest!

THE FOOTSTEPS OF ST. PAUL.—By the author of *Morning and Night Watcher*, &c. New York: Robert Carter & Brothers. 1855, 12mo, pp. 416, with maps and vignettes.

One of the publishers sends us this book, with a request to have it noticed in our columns, as "one of the best missionary books that has ever been printed." The previous works of this author, and especially the history of the great Apostle as eminently a missionary of the noblest character, will lead the readers of this handsome volume to expect a great treat in its perusal.

Donations

TO THE

BOARD OF FOREIGN MISSIONS,

IN FEBRUARY, 1855.

SYNOD OF ALBANY.—*Pby of Troy.* Stillwater 1st ch 68. *Pby of Albany.* Albany 1st ch for sup of Rev. Joseph Warren 731.43; Hamilton Union ch 13; Galway ch 46; Amste-dam ch 15; Northampton ch 13; Tribe's Hill ch 10; Kingsboro' ch. J. and J. S. Heacock 25.50; Princeton ch 19; Little Falls ch mo con coll's 35.25; West Galway ch 19, 995 16

SYNOD OF BUFFALO.—*Pby of Ogdensburg.* Oswegatchie 1st ch Sab sch to ed Joseph Roscel 25; Oswegatchie 2d ch 18; Wilna ch 2; Rossie ch 4; Hammond ch 24. *Pby of Genesee River.* Moscow ch 10; Bath ch. Rev. Joseph D. Stewart 5; Warsaw ch, of which 10.41 from Sab sch to ed Wm. Buxton at Corisco 35; Scottsville ch 20, less 4 for *Foreign Missionary. Pby of Rochester City.* Vienna 1st ch 16 21, Sab sch to ed Anson P. Waterman 25, 180 41

SYNOD OF NEW YORK.—*Pby of Hudson.* Florida ch mo con 14; Hempstead ch 17; Hamptonburg ch 23.35, A friend 19 65. *Pby of North River.* Smithfield ch 6; Marlborough. Mrs. Jagger 5, Mrs. Eliza Velie 1, Mrs. Charlotte Velie 1, Mrs. Sarah Halsey 1, Jas O. Conklin 1, Miss Sarah Du Bois 1, Miss Deborah A. Du Bois 1, Miss Louisa Bailey 1, Miss P. Havens 50 cts., Bernard Bailey 1, P. V. B.

Fowler 17 cts. *Pby of Bedford.* Bedford ch ann coll 111, Ladies Foreign Missionary Association 15; South East Centre ch, of which 4.03 mo con 16.15; Mt. Kisco ch 21; South East ch 28. *Pby of Long Island.* Hempstead ch 28 less 10 for *Foreign Missionary*; Bridge Hampton ch 15. *Pby of New York.* Fifth Avenue and 19th street ch mo con 33.10, a member 5; New York 1st ch for church at Lyons, France 200, mo con coll 170.48, some friends for Catipewa Mission 1000, Mrs. McKnight 10; University place ch ann coll 817.02, Wm. M. Halsted 100; Williamsburg ch mo con 20.54; Chelsea ch mo con 27; Forty-second street ch mo con 14.86; Madison Avenue ch mo con 10; Wall-about ch mo con 5 57; Yorkville ch mo con 7.82, Sab sch to ed Mary Briant and John B. Pinney 7.50. *2d Pby of New York.* Canal street ch mo con to ed Wm. Hamilton at Corisco 4.21; Peekskill ch mo con coll's 46 50, Ladies benev soc, of which 30 to con Rev. N. H. Wells 1 m 52.75, Sab sch to con JOHN H. MILLS 1 m 16, in all from Peekskill ch 115.25 less 12.50 for H. and F. Record and 6 for *Foreign Missionary*; Stanton street ch 12.03, 2861 80

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Westfield 1st ch 25. *Pby of Passaic.* Paterson 1st ch mo con 25; Newark 3d ch mo con 20.90, Sab sch add 5. *Pby of New Brunswick.* New Brunswick 3d ch 65.61; Lawrence ch Central Sab sch to ed Abraham Gosman 20; New Brunswick 1st ch 50; Princeton 1st ch fem miss soc 10; Trenton 3d ch 89 50; Hamilton Square ch 10; Dutch Neck ch 15. *Pby of West Jersey.* Bridgeton 1st ch six mos con coll's 104. *Pby of Newton.* Fox Hill ch 11. *Pby of Raritan.* Amwell United 1st and 2d ch's 32; Amwell 1st ch 27. *Pby of Susquehanna.* Friendsville ch 2; Monroeton ch 3.50; Warren ch 3 66; Troy ch 16; Wyalusing ch 3.50; Towanda ch 7. *Pby of Luzerne.* Ma-ch Chunk ch mo con 10, G. W. S. 5, Sab sch miss asso'n to ed Richard Webster and Maria B. Salkeld 35; Lackawanna ch 20, 675 67

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Sixth ch 203.29; Tenth ch mo con 50 50; Second ch, a member 50, Mrs. Field 5, Mrs. Andrew Brown 5. *2d Pby of Philadelphia.* Newton ch, of which 54 cents from missionary box of little Anthony Black Stewart, dec'd 7.54; Neshaminy ch, of which 25 from young ladies of Roseland Fem Institute to ed Caroline Hammond at Wa-pa-nucka and 11.37 from Sab sch in part to ed girl at Wa-pa-nucka 94.12. *Pby of Donegal.* Slateville ch 31.78. *Pby of Baltimors.* A family in Baltimore to ed William Stewart Cross Webster and Martha Phillis Cross at Bangkok 50; Eliott's Mills ch 26.50. *Pby of Carlisle.* Middle Spring ch, of which 30 from Ladies to con Mrs. REBECCA H. HAYES 1 m 106; Silver Spring ch 150, Miss Janet Morria of which 100 for missions to Papal countries 200; Carlisle ch in part, of which 50 from James Hamilton to con ROBERT CREIGHTON 1 m, and 30 from Andrew Blair to con his grandson JOHN BLAIR 1 m 149. *Pby of Huntingdon.* Huntingdon ch to con Rev. O. O. McCLAM, 1 d 10; Spruce Creek 1st ch 5; Upper Tuscarora ch 40. *Pby of Northumberland.* Looming Centre ch, of which 3 from Crescent Sab sch 27.29, 1314 02

SYNOD OF PITTSBURG.—*Pby of Blairsville.* Unity ch 52; Blairsville ch 50. *Pby of Ohio.* Canonsburg ch bal to con JANE H. WILLIAMS 1 m 15, Sab sch to ed Alexander Brown at Spencer 10; Pittsburg 1st ch ann coll in part 201.15, less 15 for *Foreign Missionary*, mo con coll's 42.41. *Pby of Alleghany.* Butler ch 73; Union ch 10, 441 59

SYNOD OF WHEELING.—*Pby of Steubenville.* Steubenville, O., Rev. C. C. Beatty, D.D., of which 30 to con ROBERT M. HENING of St. Louis, Mo. 1 m 76; Steubenville Fem Seminary Miss Soc of In-

quity, of which 10 to ed Seminole girl, to con Miss MARY PROCTOR 1 m 30. *Pby of New Lisbon.* Deerfield ch 13, 119 00

SYNOD OF OHIO.—*Pby of Zanesville.* Norwich ch 18. *Pby of Richland.* Bloomfield ch 2; Mt. Pleasant ch bal 62 cts.; Frederick ch 2, less 1.25 for H. and F. Record. *Pby of Wooster.* Mt. Hope ch in part to con Mrs. M. BAKER 1 m 19.19. *Pby of Coshocton.* Berlin ch, of which 16.74 mo con coll's and 7.49 from Sab sch 47.23; Lewiston ch 10; West Carlisle ch 13; Evans' Creek ch 3.71; Jefferson ch 8; West Bedford ch 5; Mount Eaton ch 13 50; Apple Creek ch 24, 163 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe.* Salem ch for sup of Rev. R. S. Fullerton, Agra, 270.07. *Pby of Miami.* Lebanon, O., Rev. R. J. Hall 5; Mrs. Jane Hall 5; Miss Nancy Hudson 5; Dicks Creek ch 26; Rev. James Coe 10. *Pby of Oxford.* Salem ch 8; Lexington ch 4. *Pby of Sidney.* Bellefontaine 1st ch to con Rev. E. B. RAFFERTY-FRERER 1 m 30, 363 07

SYNOD OF INDIANA.—*Pby of New Albany.* Harrison Co., Ind., the Misses Jane and Catharine McCrae 1 each; Charlestown ch to con Rev. H. H. CAMBERN 1 m 50. *Pby of Vincennes.* West Salem ch 16.65; Indiana ch 36.50. *Pby of Madison.* Jefferson ch 12. *Pby of White Water.* Mount Carmel ch 50, 167 23

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport.* Logansport ch 60.27; Union ch, John Callaghan to ed John Callaghan at Corisco 25. *Pby of Lake Crown Point* ch 1.54. *Pby of Fort Wayne.* Bluffton, New Lancaster and Pleasant Ridge ch's 20; Auburn ch 2; Elhannan ch 2. *Pby of Crawfordsville.* Lebanon ch, Rev. Joseph Platte to ed Jos. Platte in Northern India 30. *Pby of Muncie.* Indianapolis 1st ch mo con coll's 147, Sab Sch to ed Isaac Coe 25, 312 81

SYNOD OF ILLINOIS.—*Pby of Sangamon.* Petersburg ch 60. *Pby of Schuyler.* Hopewell ch for Corisco Mission 6. *Pby of Chicago.* Marengo ch of which 10 from Sab sch to ed George W. Simpson at Corisco 20. Chicago North ch, of which 25.73 mo con coll's 235.73, Sab sch, of which 25 to ed R. H. Richardson 50; Rockford 1st ch Sab sch 3, 374 73

SYNOD OF WISCONSIN.—*Pby of Dane.* Madison ch 30; Mineral Point ch, of which 5 from Sab sch for Indian Missions 15. *Pby of Milwaukee.* Milwaukee North ch 20, 65 00

SYNOD OF IOWA.—*Pby of Cedar.* Dubuque ch, avails in part of children's fair for mission at Wapauqua 10. *Pby of Des Moines.* Washington ch 13, 23 00

SYNOD OF MISSOURI.—*Pby of Palmyra.* Hannibal ch 9 89

SYNOD OF KENTUCKY.—*Pby of Louisville.* Second ch mo con 4.75; First ch mo con 15.20, Dr. C. W. Short 50, Mrs. Patrick Pope 10. *Pby of Muhlenburg.* Christian Co., Ky, Maria H. Evans 10; Greenville ch mo con 5. *Pby of Transylvania.* Bethel ch 4, Lebanon ch mo con 7; Silver Creek ch 13.57; Lancaster ch 18.08. *Pby of Ebenezer.* Washington ch Miss Mary Reader and Master's Samuel and George Reeder 1 each 3, 140 60

SYNOD OF VIRGINIA.—*Pby of Greenbrier.* Union ch, Miss BETSEY BENSON, to con self 1 m 30. *Pby of Lexington.* Union ch, Churchville miss soc 5.25; New Providence ch 61.50, two colored girls for African Miss. on 50 cts.; Bethel ch 36, 136 25

SYNOD OF NORTH CAROLINA.—*Pby of Fayetteville.* Fayetteville ch, of which 67 cents from little Eva Rencher for the little missionaries' 80 80

SYNOD OF NASHVILLE.—*Pby of Holston.* New Providence ch 30. *Pby of Knoxville.* Knoxville 1st ch Sab sch to ed Wm. S. Kennedy at Spencer 25, 55 00

SYNOD OF SOUTH CAROLINA.—*Pby of South Carolina.* Willington ch mo con 20. *Pby of Bethel.* Ebenezer ch 53.30; Bethel ch 41; Cane Creek ch 19.37; Purity ch 30. *Pby of Harmony.* Bishopville ch 20; Indiantown ch 59.50, servants 5.05; Camden ch 27.13; Sumpterville ch fem miss soc 91.66. *Pby of Charleston.* Stoney Creek ch 91.25; Beech Island ch 16; Barnwell C. H. ch 30.85; Charleston 2d ch mo con coll's 143.10, Moore fund for African Missions 32.60, Sab sch 7.25, 681 26

SYNOD OF ALABAMA.—*Pby of South Alabama.* Mobile Govt St ch juv. miss soc for sup of Furrukhabad High School 54.10. *Pby of Tuscaloosa.* Gainesville ch Sab sch to ed John L. Kirkpatrick at Corisco 20, 74.10

SYNOD OF MISSISSIPPI.—*Pby of Mississippi.* Nathech ch ann coll 976 50, less 20 for *Foreign Missionary*, mo con coll's 227.93, Sab sch 50.35, Colored members 33 60, Servts on Wm Ferradys plantation 4; Zion ch, purse of Master Newton Farrell, dec'd 4.25. *Pby of Louisiana.* Natchez, Miss., Rev. Thos. A. Ogden 30. *Pby of Red River.* Shreveport ch 20, 1336 63

SYNOD OF TEXAS.—*Pby of East Texas.* Henderson ch, family of Mr. McCormick 7. *Pby of West Texas.* Green Lake ch 50, 57 00

SYNOD OF CALIFORNIA.—*Pby of Oregon.* Clatsop ch, of which 1.70 from Sab sch 11 82

Total from churches, \$10,629 55

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.—Received from Treasurer of Synod for Dehra Station 300, for sup of native assistants at Saharanpur 240, for sup of Scholarships at do. 95, 635 00

SEMINARIES.—Princeton, N. J., Ther. Sem'y Miss Bible, Tract and Education Society 32 50

MISCELLANEOUS.—Smithtown, L. I., RICHARD BLYDENBURG to con self 1 m 30; Hy. R. Lee, h's eighth birth day gift for For Missions 3; Clarkson, N. Y., Mrs. Martha Drake 5; A friend 5; O. O. 5; Geo. G. Sampson, N. York, 100.55; An O'd Presbyterian 25; Pickens, Ala., A lady, a friend of missions 10; Fishkill, N. Y., Rev. Wm. H. Kirk in part to con Mrs. CHARLOTTE F. KIRK 1 m 25, 206 65

Total Receipts in February, \$11,505 70

SPECIAL CONTRIBUTIONS FOR THE WALDENBES.—

Amount previously acknow ed \$10,056 73
New York 1st ch, Five m-mbers 800, Amos Morse 50, Robt. L. Kennedy 100, A. B. B. 25; Fifth Av and 19th St ch, 14th St per Dr. J. W. Alexander 50, Wm. Young 50, Oliphant's Sons 100, Miss Mary Bronson 100; University Place ch, Jas. McCall 50, A lady 25; New Brunswick, N. J. Rev. J. J. Janeway, D.D., 200; Newark, N. J. 3d ch, Wm. Rankin, Jr., 30; Germantown ch, Pa., Three ladies 25; Bethesda ch, S. C. Rev. P. E. Bishop 20, 1625 00 \$11,681 73

WM. RANKIN, JR.,
Treasurer.

DONATIONS IN CLOTHING, &c.—Ladies of Wheeling 1st ch, one box clothing for Corisco Mission 80.

EDWARD O. JENKINS, Printer, 214 Nassau Street.

THE FOREIGN MISSIONARY.

Missions of the Board.

Views of Hinduism.

IN judging of the original character of the Hindu, too little allowance is made for the changes which the influences of a debasing and corrupt religion have produced upon him. That one should pronounce him cruel, as he sees him burn the living widow with the dead body of her husband, or witnesses the sick and dying taken from their homes and exposed on the banks of the Ganges till death releases them, is not strange. That another should conclude that he is mild and merciful above most men as he beholds him shrinking back from taking the life of any living creature, and subsisting upon the milk of his flocks and upon the grain and fruit of the earth, is quite natural. But it is clear that both conclusions are equally false. Sufficient data in either case are not taken into the account, to lead to a sound conclusion. "*Inhumanity*" has had little to do with the Sati rite. Humanity has had as little to do with the vegetable diet of the Hindu."

We must become familiar with all the great features of the Hindu faith before we are prepared to speak with confidence in regard to the state of the heart or mind that may approve or adopt it. We must also inquire whether this approval or adoption arises from a conviction of the understanding, whether it has a seat in the affections, or whether it is given without regard to either, before we can affirm that its votaries are *naturally* more depraved and more inhuman than other men. Most of the religious rites of Hinduism are observed simply because they are declared to be enjoined by the Shasters. No inquiry is instituted to

ascertain the reasons why they are given, to test their truth, or to ascertain the efficacy of obedience to them.

I once asked an aged man in India, why he went every morning to bathe in the Ganges? He answered, "It is our custom, and is commanded in our sacred books." "What good do you derive from obeying the command?" I asked. "I am freed from all my sins by doing so." "How do you know that you are made holy when you have bathed in Ganga?" "It is written in the *Shasters* that all who bathe in Ganga will be made holy," he said. "Sina," I remarked, "proceed from the heart: how can an application of water to the body make the heart pure?" This question seemed to involve a difficulty to his mind; but he quickly answered, "It is written in the *Shasters*." "May not the *Shasters* contain what is not true?" "By no means." "Does not your own experience teach you that the benefit promised by the *Shasters* to those who bathe is never obtained? How many have bathed almost every day of their lives, and are the greatest of sinners still?" "By bathing in Ganga," he replied, "we please the Almighty and obtain salvation." The rites of Hinduism, although they have a strong hold upon their votaries, yet they have it only by the destruction of reason, conscience and common sense.

The rite of Sati held but a feeble hold of the nation's mind; and the great majority of the people yielded, without a murmur, obedience to the edict for its abolition. Often have I heard Hindus speak of the humanity and wisdom of their rulers in putting an end to the practice. The permanency and hope of Hinduism lie in the ignorance and

degradation of the masses. This was seen and provided for by the authors of their religion. This is most clear to all who have the least acquaintance with the code of laws promulgated by Manri, their great law-giver. The most ignominious punishments are ordained for even the attempt of the lower orders to become acquainted with the contents of their sacred books. One from these classes presuming to offer instruction to one of the priesthood, must have "boiling oil poured in his ears and mouth." No fact stands out more prominently to our view, as we gaze upon the system of Hinduism, than the one that the hold which this system of religion has upon the national mind is in the exact ratio of the ignorance which abounds; consequently, the tendency to throw off their false and pernicious system will keep pace with the progress of true science and of divine truth among them.

Hinduism is not changeless, as some suppose. In ages past it has changed from a comparatively pure theism to the present monstrous and senseless system, which sees God in everything, and makes everything God. And we believe it is destined to change till its heathenism shall pass away, and the whole nation shall be given to the Redeemer. Some are led to believe that there are traits in the constitution of the Hindu mind, which will enable it to resist all efforts to bring the nation out from heathenism, and induce the people to receive the gospel. This sentiment is opposed to the desires and best feelings of the Christian's heart. It is proved to be false, too, by the success which has attended the faithful preaching of the gospel. The Lord has blessed the labor of his servants. Many a poor idolater has renounced his idols and all worldly prospects, for the name of Christ. Many have died in the triumphs of faith, and have gone home to their heavenly reward. This sentiment, too, is opposed to the clearest teaching of the Word of God, which declares that "All nations whom thou hast made shall come and worship before thee, O Lord: and shall glorify thy name."

The influences which are now at work are producing wonderful changes. The native mind, priest-ridden as it has been for so long a time, has begun to taste the pleasures of intellectual freedom. In most of the principal cities of India, schools under the care of government, or schools maintained by missionary societies, are imparting to thousands of young men the literature

and science of England and America—in some (would that I could say all) the religion too. These young men go forth freed in a great measure from the childish and degrading notions of their fathers.

The conflict must soon come in earnest between truth and error, and the consequences may easily be predicted. Whatever barriers priests or blind guides may interpose, will only accelerate the progress of knowledge and free inquiry in the end. Often, within a few years, great efforts have been made by the zealous supporters of Hinduism to stop free inquiry, and to destroy the influence of a sound education based upon Christian principles. The educated young men of India have caused serious alarm to their friends, by the boldness with which they denounce the religion of their fathers, and the zeal with which they have fought the degrading notions of Hinduism. They clearly see that the religion of their Shasters is irrational and corrupt; that it is the fruit of priestcraft, and the cause of the deep degradation of their unhappy countrymen. They have formed themselves into societies, and issued papers, the direct objects of which are to arouse the slumbering mind of the people, and to create a spirit of inquiry by an open and manly discussion.

The committee of one of these societies, in speaking of the nature and objects of the society, says, "Its existence is owing to a conviction irresistibly forcing itself upon every reflective mind, that the great work of India's regeneration cannot be achieved without due attention to her moral and religious improvement.

"The society aims at the extermination of Hindu idolatry and the dissemination of sound and enlightened views of the Supreme Being—of the unseen and future world—of truth—of happiness and final beatitude. It proposes to teach the Hindus to worship God in *spirit* and in *truth*, and to enforce those moral and most sacred duties which they owe to their Maker, to their fellow-beings and themselves."

"The seeds of veneration and benevolence are implanted in the heart of man by the hand of God; but they cannot germinate and fructify without cultivation. The development of our religious and moral feelings and affections is the great end of our being. But how can it be effected? Not, of course, by the development of the intellectual faculties alone. No; intellectual cultivation is not identical with religious and

moral cultivation. The former does not necessarily imply the latter. Men are not mere pieces of intellectualism. As moral and religious beings, therefore—beings endowed with feelings and affections susceptible of the most splendid development—beings destined to immortality, to survive the material world,—we cannot act in a more diametrical opposition to the great purposes of our existence than to be neglectful of moral and religious culture.”

Again. In speaking of those who have removed the monstrous absurdities of Hinduism, without seeking or caring for a substitute, it is remarked :

“In surveying the present state of our country, while we are struck, on the one hand, by the radical changes effected by the omnipotence of education, we behold, on the other, the melancholy picture presented by the absence of all practical religion among the educated, or, rather, the so-called educated natives. It is a humiliating, but nevertheless, an unquestionable fact, that in renouncing the superstition of their country—in disembarassing their mind from the fetters of that antiquated bigotry which still cleaves to the great mass around them, they have not embraced a purer, a nobler religion. Though they believe in the one true God, yet their belief, in ninety-nine cases out of a hundred, is merely a *passive assent*, instead of being a *living conviction*. They oscillate between the creed they have renounced and that which they profess. But their profession does not seem to harmonize with the general tenor of their lives—for the great majority of young men who call themselves educated, do not think of religion. Many of them are known to manifest an absolute indifference to it. While they would talk one to death on the degrading nature of the religion of their country, while they would freely participate in the luxuries of a European’s table, and think that therein the pith and marrow of reformation did consist, they do not make any provision for the cultivation of their religious sentiments. These liberals of our day, these pseudo-reformers of our country, must know that their enlightenment—their elevation above their ignorant and benighted countrymen—is a dream, a chimera.

“The accomplishment of India’s regeneration cannot, I reiterate, be effected without the spread of a *sound moral education*—the cultivation of our religious and moral feelings—the extirpation of superstition and preju-

dice—the dissemination among our countrymen of pure and elevated ideas of God—and the recognition among them of that religion, which teaches that He alone is the object of worship. Give her moral and religious freedom and her regeneration is achieved. India emancipated from her spiritual thralldom—India disembarassed from the manacles of that Braminist superstition, which consists in the worship of images and the multiplication of the one invisible Godhead into thirty-three millions of parts, will rise spontaneously and irresistibly, and clothe herself with the rights and privileges of civilization and freedom.”

These are the sentiments of men who have renounced the gross and grovelling superstitions of India, but who have not received the Bible as the Word of God. They are groping their way by the light of reason and of nature, and thus are confident of arriving at the knowledge of the true God. They stand on an eminence above their countrymen. They can see, and, in some measure, feel their degradation, but do not fully see the necessity of the Word of God to conduct them to the goal to which they aspire. Still, in the sentiments here set forth, we see a power which is producing mighty results, and filling the minds of zealous Hindus with alarm.

Persecution, fire and sword would produce no fears in their minds as to the safety of their religion. For these have all been tried in vain by a race armed with all the bigotry and religious animosity which have ever characterized the propagators of the Mahomedan faith. None were more fierce and bloody than those that descended upon India. Her cities and towns were laid waste, her temples were destroyed, her most sacred shrines were profaned, and the blood of her children was poured out like water. But as soon as the desolating blast had passed away, Hinduism revived, and in a short time was as green and flourishing as ever. But in the diffusion of knowledge—in the spirit of free inquiry—in the determination to bring the dogmas of Hinduism to the test of reason—and in the power of gospel truth—the Hindu beholds agencies which are in direct antagonism to his most fondly-cherished opinions—agencies which are sapping the very foundations of his faith, and against which he can bring no effectual check. Meetings of his bigoted countrymen have been called, societies have been formed, resolutions and counter-resolutions

have been passed; their apostate children have been driven forth from their homes; bribes, and temptations, and threats have been resorted to, to stop the mouths of the advocates of liberal views. These efforts have been unavailing, and have only accelerated the progress of truth by drawing forth bolder and more determined efforts against their superstitions.

One of the native papers, in speaking of the old Hindu party, says, "The rage of persecution is still vehement. The bigots are up with their threats of fulmination. They know not what to do: excommunication is the cry of the fanatic. We hope perseverance will be the Liberal's answer. The orthodox are in a rage; let them burst forth into a flame. Blown be the trumpet of excommunication from house to house. Be some hundreds cast out of society; they will form a party—an object devoutly to be wished by us."

Nothing is clearer than that Hinduism cannot stand before the agencies that are now at work. Light and inquiry are what error in all its forms most fears. Let the Christians of this land be encouraged, and come up with renewed energy and zeal and self-denial to the work. Let them wrestle earnestly with God for his blessing, and his blessing will not be withheld. When Christ's Church comes up zealously and unitedly to the help of the Lord against the mighty, his Spirit will be poured out, and the glory and power of the Lord will be seen in the midst of the nations.

Let but pity commensurate with the wants and sufferings of the heathen fill the hearts of Christians. Let but the love of Christ dwell in them *richly*: then, with joy of heart, will they be ready to practice self-denial, that they may do much to carry the gospel to the heathen nations of the world.

A. H. S.

Examination of the Banda Mission School.

An English gentleman has kindly furnished the following account of the School-examination at Banda, a sub-station of the Allahabad Mission. It was under date of October 31, 1854.

In company with Mr. Owen, of the Allahabad American Mission, I attended an examination on the 28th October, at the Banda

Mission School, and as requested by him, notice briefly the results.

This School was established in November, 1853; and at present numbers one hundred and forty-four boys, who are divided into nine classes.

The English department contains three classes. The first of these read fluently from the Gospel of St. Matthew, translating back into their vernacular tongue. They also read and translated passages in an English book of History. Their answers were intelligent, and their pronunciation clear and good. This class is under the head-teacher; a native Christian, named Paul Kāim Khan.

The second English class read fluently from an English book of geography. They were not able to express the meaning of what they read, very clearly; but their pronunciation of English was clear and correct, and their performances highly creditable. This class has been under instruction for a period of four months.

The third English class were examined in spelling and parsing, and acquitted themselves very satisfactorily.

The three Persian and Urdu classes read and answered well, in a clear voice, without any of the absurd intonation, or swaying of bodies, so universally encouraged in schools under native superintendence.

The Hindu classes are three in number. They consist of fifty-four boys, who are, generally speaking, very young. They all read their different texts fluently, and explained themselves in simple and natural language.

The examination appeared to be a highly satisfactory one. The boys understood, and were evidently interested in what they read and recited. They were cheerful and well-conducted. The head-master, Paul Kāim Khan, might perhaps make himself more generally felt in all the classes, confining himself less exclusively to that immediately under him. A native teacher who was dismissed in September last, succeeded in enticing away many promising pupils.

At the close of the examination two days holidays were granted to the boys, a measure which received their entire approbation.

First Fruits in China.

Baptism of a young man at Canton.—His Religious History.

BATAVIA, JAVA, Dec. 26th, 1854.

I INTIMATED at the close of my last letter to the "Foreign Missionary," that I hoped soon to communicate to you the account of the conversion and baptism of one of the pupils of the old class. The administration of the ordinance of baptism to this young man occurred on the afternoon of Sabbath, the 3d of December, and was thus the last of my missionary labors before I left. There were nearly one hundred persons present. The pupils of the boys' and girls' boarding schools—of two day schools and their teachers, and a number of his friends and acquaintances and some ten or more missionaries and others, were present to behold the interesting scene. When all were assembled I explained the nature and design of the ordinance, in connection with the few last verses of the xxviii. chapter of Matthew, after which the Rev. Mr. French led in prayer. Then the young man stood up in presence of all, and I asked him of his belief in the great cardinal doctrines of Christianity, of his renunciation of idolatry and all false worship, and his determination to worship, serve, and obey Jehovah, the only true God, to all of which he answered very satisfactorily, after which I administered the said ordinance in the name of the Father, the Son, and the Holy Ghost, and the service was concluded with prayer. As it was Communion Sabbath, he sat down with us at the communion table in the evening.

This, as you may suppose, was a most interesting service to me. It was the baptism of a son begotten and beloved in the gospel—and the first fruit of my labors among the Chinese. After ten years of waiting this sheaf was gathered "with great joy." The young man, who is named Lam Achung, and whose English name is Mitchell Wurts, finished his period of eight years in the school, in February, 1852. He then remained in the employ of the mission to assist in the dispensary and in the school. He was supported in school by the contributions of a Sabbath School in Moyamensing, which I superintended while pursuing my medical studies in Philadelphia, in 1842-3-4. Thus my last labors in teaching in S. S. at home are connected with my last missionary labor in China, before my temporary absence from my chosen field.

This youth was committed to me by Rev. J. L. Shuch, of the Baptist Mission, in April, 1845, when he broke up a boarding school on his removal from Hong-Kong to Canton. He was a poor orphan boy that had been found on the streets of Hong-Kong, and taken into school. As he was an orphan boy his clothes were supplied by the mission. And as he was under our care he came to regard myself and Mrs. Happer, in some light as his adopted parents. There was nothing special in his religious experience during his time in school. He was a quiet, diligent and attentive boy. About eighteen months before his time was up, his brother, who had for five years never done anything for him, came and endeavored to take him away from school, stating that his time was up—as the engagement had been with Mr. Shuch for seven years, and as he had been with me six years, and one year with Mr. Shuch, he had completed the term. This may have been a true statement, and I threw the matter all on moral influence. I represented to Achung, that for six years while this brother had been getting good wages, he had done nothing for him, not even to send him a pair of shoes or a cap. But that now as soon as gets out of employment, he comes to lead him away from where he had been fed, clothed, and instructed. I said, also; if you go now you can get no good situation; whereas by remaining till you complete your term of years, you may get a good situation. These considerations decided him to remain, and ever after that he was more docile than ever. After he was taken into the employment of the mission, he manifested the same industry and attention. But in the latter part of 1853, I noticed a marked change in his deportment, and the care and attention he bestowed upon his duties. From this I was led to inquire more particularly into his state of mind, and found that he had indeed been taught of the Holy Spirit. My instructions to him and the other young men had been very close and pointed in connection with the study of Romans with Hodge's notes, in English. I spent a half hour at half-past ten o'clock, A. M., each Sabbath in hearing a morning lesson, and about an hour in the evening, which was closed with prayer—the utter hopelessness of their condition as sinners, and the heinousness of their sins, and the freeness and preciousness of the gospel, were tenderly and earnestly pressed upon their attention. And the spirit of all truth and grace led him to the knowledge of the

truth. From that time he steadily grew in knowledge and grace. He manifested increased faithfulness in his duties, and an earnest desire to understand the Scriptures and conform his conduct to them. He manifested and expressed a deep sense of his own sinfulness. As an evidence of the tenderness of his conscience, he brought to me one or two lead-pencil points, carefully done up in paper, and with every appearance of contrition he stated that he had taken them out of a writing-desk of mine three or four years before, and he was very sorry, and now brought them back and hoped I would forgive him. He expresses it as his great wish, that he may be prepared to preach Christianity to his countrymen. As he is yet young and very diffident, he continues his attention to the study of medicine, and in time he may be instructed more fully in Theology, with a view to becoming an Evangelist.

When he heard, near the last of 1853, that Mrs. Happer was going to take some girls into school, he expressed it as his wish that as we had acted as his parents so long, that Mrs. Happer would superintend his betrothal, with the express stipulation that the girl was to come to her school. This was done, and the girl received into school, with the understanding that the marriage was not to occur for two or three years. But when Mrs. Happer had to leave, the mother of the girl insisted on having the marriage completed before she left. We considered it best, on the whole, to yield to her wishes, and they were married on the evening of the 27th of November, at our house in the presence of an assembly of fifty persons, composed of missionaries and other friends, Chinese teachers and acquaintances. All who read this narrative will offer their prayers with ours that this young man may have grace to adorn the gospel which he has professed, and that he may be a burning and shining light amidst the darkness. They will also pray that he may be kept from the temptations by which he is surrounded, and supported amidst the trials and opposition he meets with. It is only God's grace that is sufficient for him. May that grace, which we trust has begun a good work in his heart, carry it on till the day of Jesus Christ, and to His name be all the praise. It is also a proper subject of prayer that his wife may early be made the subject of renewing grace, and that they thus may live together as heirs of grace. With much esteem, yours in Christian bonds,

ANDREW P. HAPPER.

Dispensary for the Chinese in San Francisco.

THE Rev. W. Speer, under date of January 1, 1855, gives the following account of medical labors among the Chinese :

Since July 12th medicines have been dispensed to the sick. Immediately upon its opening, applicants for relief poured in. During the summer, the large emigration of Chinese has been attended with much disease and suffering on shipboard. The vessels employed were often old and decayed hulks, that were refitted, crowded with passengers at triple rates of passage, imperfectly ventilated, badly provisioned, and perhaps delayed by calms and accidents, so that their passages were prolonged to even a hundred or a hundred and thirty days. The horrible sufferings of the poor creatures upon these crowded vessels were scarce ever excelled upon African slavers. Famine, thirst, disease, and confinement in a pestilential atmosphere, added to their native softness of constitution, swept away in some cases one-fourth of them. To those who had been solicited to embark by glowing advertisements distributed through their villages, promising an "El Dorado" in California, how terrible the disappointment !

A record has been kept at the dispensary of the native district, the age, occupation, date of arrival, and the disease and treatment of each patient, where they could be ascertained. Large numbers received medicine at the company's houses and elsewhere, of whom no account could be taken. The number of cases on record is 291 from July 12 to Dec. 31. Out of 278 of these, 106 were from the district of Shun-tak, 49 from Heung-shan, and 6 from Sanni, all in the neighborhood of Macao ; 52 were from Nam-hoi, and 7 from Pun-yu, which are parts of the city of Canton ; 30 were from San-ning, 10 from Tsang-shing, and the remainder from nine other districts. The whole of these are from the maritime portions of the province of Canton. With the exception of at most a few hundreds, all the Chinese in California are from that province, which contains ninety-one of these districts.

The ages of the same 278 have been—of those between 10 and 20 years, 4 ; between 20 and 30, 119 ; between 30 and 40, 86 ; between 40 and 50, 51 ; between 50 and 60, 16 ; between 60 and 70, 2. In our streets a few children and a few aged per-

sons are seen; but nearly all the 40,000 Chinese immigrants to this country are in the prime of life, men whose labor must be important to us in value.

Of 265, the occupations have been—agricultural 136, most of them cultivators of rice and sugar; common laborers, 49; actors, 9; merchants and shop-keepers, 50; cooks, 4; there are also mentioned the occupations of dyer, broker, printer, liquor-dealer, book-binder, carpenter, potter, stonemason, wood-sawyer, distiller, and waiter. The agricultural laborers are not a *caste*, like Indian “coolies,” as some have supposed. There is no caste in China.

There arrived, of 261—5 in 1850; 11 in 1851; 6 in 1852; 6 in 1853; 233 in 1854. The immigration in 1855 will be probably not near so large as that in the year past.

The disease of 244 has been scurvy, exhibiting itself in many forms; or something closely resembling it. One of the late Hong-Kong papers styles it *berri-berri*, an affection common in India, and occasionally seen in the neighboring countries among the swarthy races. There was generally some oedema, particularly of the lower extremities, chest and abdomen, and a remarkable “weakened power of the nervous system,” continuing for months after the patient was otherwise apparently well. The notice written in the summer gave a sufficient account of this disease, as it appears to us here.

Besides these, we had cases—of cough and consumption, 15; pneumonic cachexia, 1; dyspepsia, 3; diarrhoea, 3; ascites, 2; rheumatism, 7; ophthalmia, 9; syphilis, 1; herpes, 1; injuries, 2: cases of inflammation of cervical gland, gums, hand, and occiput, 1 each, and several not described. The number of prescriptions recorded is 692.

The number cured or dead we are unable to tell, as many were prescribed for but once, and then proceeded immediately to the interior towns. Our medicines generally, however, were blest to the relief or cure of the sick. The scorbutic patients particularly

seemed to obtain speedy and great comfort, in those cases where various parts of the body were filled with serous effusions, which sometimes oppressed the lungs and heart, and brought on sudden death.

We have seen the good fruits of our attention to the sick, in the increased respect paid to our missionary labors; in the frequent presence of patients at preaching; in the perusal of tracts; and in the expressions of gratitude and thanks, accompanied by promises to visit the chapel when they should come down to the city. To every patient tracts were given, and packages were frequently sent by them to various mining districts. May they be followed by the power of the Omnipresent Spirit.

The cost of the dispensary has been very small. It has not amounted to much above an hundred dollars. The medicines have been given at the lowest rates; and the services of the two physicians before mentioned (Drs. Coon and Ayres) have been rendered without charge. This attention has been the more opportune and acceptable, from the fact that the Chinese, notwithstanding their payment of five dollars each, hospital money, are excluded from the State institution on account of the prejudice against them. Some of their leading merchants have attempted the establishment of a hospital, to be supported by their companies. With much difficulty, at their request, I procured for them a lot of ground, containing about a quarter of an acre, in a suitable place. We trust they may be allowed by the neighborhood to remain there in quiet. Having paid a quarter of a million of dollars into the State Treasury, it seems but just that an appropriation should be made by the Legislature for the erection and maintenance of a good hospital, attended by American physicians. Efforts will be made during the present session to engage the attention of philanthropic individuals, so as to secure this object, which is one of the most important for the welfare of the Chinese population of the whole State.

Missions of Other Churches.

The Missionary Field in Kashmir.

THE attention of our missionary brethren in Upper India has long been directed to Cashmere, and other countries on the borders of the Punjab; indeed, these countries, as our earlier readers are aware, have from the first been regarded as falling within the sphere of the Lodiana Mission, which embraces the stations of Lahor and Jalandar, and two or three sub-stations in the Punjab, besides the four stations on the east side of the Sutlej.

One of the native assistants from Lodiana spent some time, a few years ago, in Cashmere, of which he is a native. He could then do but little openly in making the gospel known to his people. Within a few years, our brethren have been allowed to welcome laborers of an evangelical spirit from one of the English Episcopal Missionary Societies, who have formed a station at Amritsar, in the Punjab. There is work for still more men; and we are thankful to be able to state that three more ordained missionaries, it is now expected, will proceed in a few months to be connected with the Lodiana Mission, and a fourth to join the Furrukhabad Mission.

The following interesting letter was written by one of the English missionaries of Amritsar, under date of June 30, 1854. It explains the object which he had in view in deciding on a missionary tour to Cashmere, Ladak, and other regions of the Western Himalaya:—

“The object of the journey was to preach the word of God in the countries beyond Amritsar, as far as our present means and opportunities would allow. A secondary object was, to see to what extent there is missionary work to be done in those countries, and how far, and in what manner, under their present circumstances and condition,

that work may be commenced and carried on with the greatest human probability of success. It was proposed to visit Kashmir in the first instance, and then to proceed onwards to Iskardo or Ladak, to remain for a greater or less time in each place of importance, and then to act according to circumstances. Our knowledge of the countries was too imperfect to allow of more than very general plans. We wished to advance into the interior, wherever the way might be plainly marked out before us, and to proceed onwards in a northerly direction as far as possible.

“Your missionary, Dr. Prochnow, made a missionary journey last year to Ladak, and also visited Srinagar and the intermediate places. Dr. Wolff has also been here. With these exceptions, as far as I can hear, this field of missionary labor seems to have been as yet untouched; and I am not aware that the gospel has ever been preached in it at any period of the world's history.

“The journey was undertaken after much and prayerful consideration for a considerable time before anything was decided. When the time arrived at which it was necessary to make the decision, a special season was set apart for prayer in our Amritsar Mission, and the different members met together for consultation respecting it. The result was, that the voice of each several member of our Mission unanimously concurred in the opinion that the journey was of very great importance, and ought by all means to be undertaken. We had just had the great pleasure and privilege of welcoming another laborer, the Rev. W. Keene, to labor in our Mission; we had heard that the Rev. A. Strawbridge, together with Mrs. Strawbridge, had also been appointed to the Mission; the prospect had been held out, to our unspeakable joy, of further and much more extensive help in the different parts of the Punjab, as soon as men duly qualified could be found to come; the first efforts to make known the gospel in Amritsar and the parts adjacent had graciously been blessed of God, and an infant church had been already established: the time was therefore come for some of us to proceed onwards, and endeavor to advance to ‘the regions beyond.’

"The very kind manner in which the cordial approval, and the hearty co-operation and assistance, of the Calcutta Corresponding Committee was given to this undertaking, afforded us peculiar encouragement.

"Another most important and encouraging circumstance connected with this journey was the prospect which I had of the society, the counsel, and the assistance of our kind and much-valued friend, Major Martin, of the 9th Regiment, N. I. Major Martin has just retired from the Indian army, after nearly thirty years' service. His experience and advice during the whole journey have been invaluable, and much of the success which has been met with must, under God, be attributed to him.

"Three of our native-Christian flock have accompanied us in this journey—Sulaiman, Shamaun, and Yakub. They are all of them, I have every reason to believe, true followers of Christ, and have been a great comfort to me personally, and of the greatest assistance in our work. Sulaiman came to us from Cawnpur—where he was baptized by the Rev. J. T. Schleicher—in company with our senior catechist, Daud, who had been the instrument of his conversion, and whom he was unwilling to leave when the latter joined our Mission. He was employed for some months by us as a servant; but it was soon discovered that he was worthy of a higher employment. He was gradually set free from service, and time and opportunities were given to him to improve himself by study, which he made use of with such eagerness and diligence, that he was shortly afterwards appointed a reader in our Mission. He is now, in character, as gentle as a lamb, perfectly tractable, full of zeal and humility; so that, during the whole journey, I have had cause only to thank God continually on his behalf. From morning to night he spends his whole time, either in teaching others, or in endeavoring to learn himself. He is by birth a Kashmiri, speaks that language fluently and well, and has almost daily preached in it since we entered the country. Shamaun, you will perhaps remember, is the first fruits of our Amritsar Mission. He is more than forty years old, and was formerly a Sikh Grunt'h, or teacher of the Grunt'h. His advancement in knowledge, and perception of spiritual things, have been gradually progressing ever since his baptism. His judgment is sound and clear, his faith remarkably simple and firm. He now daily expounds, with great simplicity

and plainness of speech, and often with energy and power, the word of God, both in the streets of the city and in his tent, to all who come to him. Yakub, the third of our little party, is one of our later converts. He is a young man of twenty-one or twenty-two years old, and formerly was a Brahmin. In character he is candid, sincere, and open. His talents are good, and it is hoped that he will become, in time, an able and efficient catechist. His desire to commence the work of teaching others at once is very great. His conduct since his baptism has been also uniformly consistent.

"The route from Amritsar lay through Sealkot, Aknur, Rajouri, and Pūnch. The word of God was declared at many places during the whole journey, and many conversations were held, and books distributed. Our journey, though in some respects a difficult one, was prospered. We entered Kashmir on the 18th of May, at Baramula, where the river Jhelum (Jelum, Jailum, &c.) leaves the valley, and, as it was deemed desirable for us to proceed at once to Srinagar, the capital, we went on without delay, and arrived at that place on the 20th of May, exactly one month after we had left Amritsar.

"After leaving Srinagar we visited several towns situated towards the head of the valley, including Islamabad, Shahabad, and Mattan, or Martund. At both of the former places the opposition of the Mahomedans was very great. They often were not only unwilling to listen to us themselves, but forcibly drove away from us those who were desirous to do so. We have had, however, many opportunities of declaring the truth before large numbers of people, which we have endeavored to improve. On some occasions a hostile spirit manifested towards us has been the very means of exciting a curiosity in the minds of some to hear us. In spite of opposition, some have been continually to our tents, although they have been threatened for doing so; and others, who have been afraid to come by day, have come by night. We have endeavored here, as throughout the whole journey, to avoid as much as possible all mention of the existing religions; and have only stated our opinion when expressly called upon to do so. We have also abstained from argument and controversy as much as possible. Our simple object has been to make plain *statements* of the gospel, and to set before the people the fundamental doctrines of our religion in such a manner as would be most likely to inform

their understandings, and then to call upon them to use every effort to investigate the truth, and to attain to everlasting life according to the revealed will of God. The uncertainty of life and the certainty of death, the contrast between heaven and hell, between realities and vanities, between eternity and time, constitute the stimulating arguments which make this all-important duty imperative on all men. As messengers of God it would seem that our simple duty is to deliver our message faithfully, and even authoritatively, as a direct communication and command of God to them, and then to leave all results and consequences, of whatever kind, in the hands of Him whose work it is we are endeavoring to perform. We do not, therefore, state at once why it is so, or how it is so, but simply that it is so. Its truth rests upon the truth of the word of God. If the latter be true, then is the former true also, however difficult or incomprehensible it may seem to men. When this is stated, the proofs, the credentials of its truth, the reasons why we know the Bible to be the word of God, must then be forthcoming when we are called upon to declare them, and these we trust we are prepared to give.

"We have met with two professed inquirers, both of whom came to us at Srínagar. They have each of them been with us nearly a month, living with the native Christians, and taking part in our daily religious services. We have endeavored to take advantage of their willingness to learn, by paying as much attention as we could to them, as long as that willingness remained.

"We have had much encouragement also in the intercourse which we have had with several other natives. Some have visited us who have appeared eminently qualified to teach and to exert much influence over others, should the grace of God bring them to the acknowledgment of the truth themselves.

"Many most pleasing opportunities have been given for conversations. Frequently on the carpet in the native house, or under the magnificent plane-tree, with the most delightful prospects of wood and valley and snow-peaked mountains and streams of water on every side, we have sat cross-legged on the ground, and talked, and listened, and gone away with every cause for the greatest joy.

"As regards the openings which Kashmír

at the present time affords for future Missionary work, I believe that there is every opportunity offered for preaching the word of God, as far as any Society is willing or can give the means for doing so. All that is attempted in direct Missionary work must be carried on under immediate European superintendence. I believe that a native would not be suffered to work alone; but in connection with an English clergyman they may do, I think, as much as they can, even in the capital itself, as well as in the villages and towns. In the present condition of the country, Missionary stations cannot be established, nor houses or schoolrooms built; but such are not essential to the carrying out of Missionary work. The climate is such, that, at any rate during the six or eight summer months, there are the same opportunities of living in tents as, during the cold months, there are in the plains. There are also houses at almost every principal place, expressly set apart for the convenience of European travellers. There can be no difficulty in travelling about with little hill tents to any part of the valley, and spending some weeks, and even months, in each important city or town. The climate is almost an English one, even if not preferable to it, and provisions as yet are everywhere very cheap and plentiful. Any missionaries appointed to this particular sphere of labor would of course learn Kashmírí. A more important language still is Persian, as it is very generally read, as well as spoken, and much more so than Kashmírí, in which latter language there are but very few books extant of any kind, and those chiefly containing songs and poetry. Very much, however, may be done by means of Urdu, and especially with the assistance of a reader or catechist who, like Sulaiman, understands Kashmírí. The journey is rather a difficult one, but it is often performed even by English ladies.

"A most important consideration at the present time has reference to the work of translations, and it is one which forcibly presents itself to the notice of all friends to Missions in the north of India. In the countries immediately surrounding us there are four languages spoken, all of which are but very imperfectly, or not at all, known to Europeans; viz. Gurmukhí, Pushtu, Kashmírí, and Thibetian. The Serampur Missionaries have published versions of, at any rate, part of the Holy Scriptures in the three first-mentioned languages; but, as regards all

practical purposes, they are said to be all of them next to useless, except, perhaps, as a kind of ground-work for future translations. Copies of some of them have even been placed in the hands of learned natives of the countries in which these languages are spoken, and they have not been able to understand them. It has been the distinguished honor of the Lodian Missionaries of the American Presbyterian Board of Missions, that they have been the first to translate and publish, in a proper manner, some portions of the Holy Scriptures in Gurmukhī. The four Gospels and the Acts of the Apostles, Genesis, and the first twenty chapters of Exodus, and also the Psalms, have been thus completed, and are in general circulation amongst the people. The remaining portions of the Holy Scriptures have yet to be translated, even into that language. In the three remaining languages the work of translations has yet to be commenced. In the Pushtu language some friends at Peshawur have indeed done what they could in this respect, but nothing has yet been published. There is a most excellent dictionary about to be published in the Gurmukhī language by the missionaries at Lodian, who have also published a grammar of that language, and a little book on idiomatic phrases. Captain Vaughan, of Bunnū, has also published a grammar and a vocabulary of the Pushtu language. I am not aware that there have been any other books of importance published to facilitate the acquisition of either of those languages. In the two latter languages there have been none at all. There is, therefore, in these countries, at the present time, a noble field presented for the employment of talents of the highest order in the work of translations. The translations must, it would seem, be made. They are indispensable for the effectual carrying out of the Missionary work in these countries. They could be carried, even now, by itinerant missionaries, throughout three of the countries, and it is probable that very few months will elapse before they could obtain free admittance into the fourth. We have heard of the probable appointment of an able linguistic Missionary to the Peshawur Mission. His arrival would be hailed with sincere joy and heartfelt gratitude to God by all who desire to witness the extension of the gospel. But at any rate it would appear that it is an absolute necessity that some one should be sent out at once from home for this especial work. The

work is great, and it is still almost uncommenced.

"But in speaking of these languages, and the countries in which they are spoken, our thoughts wander throughout the length and breadth of these immense tracts, and we are obliged to remember, that as yet almost no provision has been made by Christians to supply their spiritual wants. The Punjab, up to Peshawur, is occupied by our countrymen, who are met with in very large numbers indeed in every part. Our country performs her temporal duties energetically and well: may our beloved Church also perform her spiritual duties in a similar manner, and send out her agents also in sufficient numbers throughout these lands!

"Independently of missionaries who may be appointed expressly for the Punjab, and whose constant employment may be to traverse that country in every direction, and preach the gospel in every village and town, or to make some important city at which they reside the centre point of a field of labor comprising a part of the surrounding country, as well as the city itself—independently of such as these, it is thought by some persons that it would be of very great importance that other missionaries should labor with especial reference to the countries beyond our boundary. The geographical position of the Punjab brings us into immediate contact with many other countries; and this, as well as other circumstances, seems to attach a peculiar importance to the Punjab in a missionary point of view. These countries, it is true, are not under our own Government, nor can any place in them be occupied as yet by an European as a permanent residence. But this does not present any real obstacle to the missionary's labors. We may, and can, act in all these countries, both directly and indirectly, without any permanent occupation of them. From the advanced frontier posts of the Punjab they may be constantly visited; and at any rate in some of them, as in Kashmīr, and I believe also in Thibet, the missionary may remain as long almost as he will, wherever he can be of any use, and then proceed onwards to other places. Such frontier stations in the Punjab, it is thought, ought therefore to be supplied with *additional* laborers for this especial work; or they might perhaps be placed there in such numbers, that some might at any time be able—without crippling the local efforts of the Mission—to advance anywhere, wherever an important

opening might present itself. Such persons would become masters of the languages spoken in the countries, and not only undertake journeys in them—which may be sometimes long in duration, and to far distant places—but they would be ready prepared to establish missions in advance of all present ones, whenever the time might arrive for doing so.

“But the call for missionaries is loud now from every part of the world, nor can we be insensible to the claims of others. We can merely mention the facts as they present themselves to us, and the impressions left forcibly on the mind when viewing them on the spot. May the Lord of the harvest raise up many laborers, and appoint to each his peculiar sphere! We may not, however, conceal from our Society at home what we cannot conceal from ourselves, namely, that the opening in the Punjab seems to be important not only with regard to itself, but also with regard to Afghanistan, Persia, Kashmir, Thibet, and China; and we may even add, with regard to India itself. The character of the people is such, that their influence in religious matters would be sensibly felt, and perhaps more than is at once apparent, on India itself.”—*Church Missionary Intelligencer*, March, 1855.

Religious Liberty in Turkey.

THE *Semaine Religieuse*, of Geneva, states that “an Armenian, who had embraced Mohammedanism upwards of thirty years ago, but lately renounced it to unite himself with the Armenian Protestant Church at Constantinople, having been recognized by some of his old Turkish acquaintances, they laid information against him to the authorities, who instituted a prosecution. But the result of this prosecution was, that the accused remains entirely free to follow the religion of his choice. This fact is very important, as it is the first that officially establishes that a disciple of Mohammed may embrace Christianity without incurring capital punishment.”

Such an announcement, which we hope to have confirmed by direct intelligence from Constantinople as to the main facts, deserves the widest possible circulation, and cannot but be heard with gratitude to God, that at length there is a dawning of Christian liberty even in the Turkish dominions.

But it is also necessary to add a few sentences in regard to the position of Chris-

tianity under the government of the Porte, at the present time.

Sir Culling Eardley has recently published a pamphlet on this very subject,* containing some of the despatches that appeared in Parliamentary papers printed eleven years ago, after an earnest correspondence between our own Government and the Sublime Porte. Two persons, an Armenian and a Greek, who had professed Mohammedanism, returned to their former communions, and were put to death, according to the law of Turkey and of all other Mohammedan States. Lord Aberdeen, as the Blue Book shows, gave utterance to the indignation awakened throughout Christendom at those executions; and in a letter to the British Minister at Constantinople, that may be found in Sir Culling's pamphlet, spoke as well became the Minister of a Christian sovereign. From the Courts of Russia, Prussia, Austria, and France, excellent letters were also written to their several representatives at Constantinople; and Sir Stratford Canning manfully urged upon the Porte the demand of England for the abolition of capital punishment on account of Christianity. And in order to appreciate the full force of that demand, both in the estimation of these powers, and to the apprehension of the Porte itself, we must be careful to observe that the terms of all the despatches were so general and so strong, that no one conceived them to be capable of limitation to any particular class of converts from the religion of Mohammed to the faith of Christ.

To enforce a demand, however, requires far greater firmness than to make it. The Turkish clergy, if we may so call the Ulema, were horrified at the insolence of infidels, who dared to require a change in their law—a law immutable as the pillars of Heaven! The Turkish Foreign Minister heard Lord Aberdeen's despatch, translated into Turkish, with an amazement bordering on stupefaction, rushed out of the room in a paroxysm of religious wrath, and returned again with just enough composure to assure Sir Stratford that God's law never could be altered, and that, therefore, apostates must necessarily perish. Tidings of the effect produced by the British claim for immunity “to apostates” from Islam reached the re-

* Christianity in Turkey. Correspondence of the Governments of Christendom relating to Executions in Turkey for Apostasy from Islamism. With a letter from Sir Culling Eardley, Bart., to M. George Fisch, Pasteur, President of the Directing (Lyons) Committee of the Evangelical Alliance, (French-speaking Section), and the reply of the Lyons Committee. Partridge, Oakey, & Co.

monstrant Courts, all of which, except, perhaps, the French, seemed instantly to set about considering how the tempest at Constantinople might best be hushed. Nesselrode and Metternich wrote letters to clear themselves of any sympathy with the "peremptory dictation" of Aberdeen; and his lordship himself, while compelled to approve of the fidelity of Sir Stratford Canning, in communicating and insisting on his demand, made equal haste to *conciliate* the Turks. He declared that it was not the wish of the British Government "to abrogate any law, divine or human," caught at a suggestion of compromise, and accepted this: That "*the Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death the Christian who is an apostate.*" The concession was worded so as to sound as well as possible, but it only meant, and was explained only to mean—as the Blue Book shows—that a person originally a Christian, might return to Christianity again without being put to death. Still the law was unrepealed; only its execution was parried off, so long as a Sultan and a company of Turkish ministers might be found both able and willing to take effectual measures for suspending the execution of the law which they declared to be of divine and perpetual obligation. They did not promise protection of restored renegades from the fury of mobs, or from the knives of Ulemas, nor, perhaps, could they. The compromise, therefore, is precarious, at best, and in itself most partial and unsatisfactory, even as to persons inheriting Christianity by birth, but who temporarily renounced its profession, became Mussulmans, and then resumed the name of Christian. Such an one has been screened from death lately, and in the present state of affairs at Constantinople—the same Sultan and the same British ambassador, too, being there, between whom the arrangement was made in 1844—it cannot be conceived possible that the penitent Armenian could have been put to death.

The *Semaine*, however, is mistaken—but mistaken in common with thousands of the most intelligent people in Europe, in supposing that any disciple of Mohammed may embrace Christianity without incurring capital punishment. The late martyrdom of a converted Turk in Adrianople demonstrates that, according to the compromise with Lord Aberdeen, Christianity is to this moment a capital offence for all native Turks. Documentary evidence of the law by which death

is now inflicted on Turkish converts to Christianity has been made public in England; and if any one doubts, supposing that the first demand of the British and French Governments was conceded by the Porte, he has only to read the letter from Constantinople in our last number [*Evangelical Christendom*, p. 55] to perceive the contrary. And among other evidences of the awakening of public attention to this great subject, here are the letters of Sir Culling Eardley and M. Fisch, and the minutes of the executive council of the Evangelical Alliance, and of the managing committee of the Protestant Alliance.

A distinct understanding of the facts is of the utmost importance, and they are these:—

1. A renegade from Christianity may renounce Mohammedanism and return to Christianity again without being beheaded or hung.

2. A person born in Mohammedanism cannot renounce it with impunity. He must be killed if he refuses to deny Christ.

3. The object of inviting public attention to this subject is, that the British and other allied Governments may be called on, previously to entering into any new treaty with Turkey, as must be done at the close of the present war, to require that, *in no case*, shall a profession of the Christian faith, with the observance of Christian worship, be treated as a crime, still less as a capital crime, in any part of the Ottoman Empire.

[Since the foregoing article was written we have received the following communication from a gentleman deeply interested in the subject. It will, we are sure, receive the earnest attention of the reader. Names of persons and places are suppressed for prudential reasons, but the information, we need scarcely add, may be received with entire confidence.—*Ed. Ev. Chr.*]

Your communication of Jan. 13th is now before me, and I assure you it gives me great pleasure to reply to your inquiries and give you all the light I have on the subject.

It is very evident to me that the Turkish Government is not yet prepared to proclaim toleration to Christian Missionaries laboring for the conversion of its Mohammedan subjects. The odious law of death to the "apostate" must stand in the way of this, so long as it lasts. We hope, however, that England will not finish her work in Turkey until this law is abolished, and then I anti-

cipate that a glorious field will be opened among this class of people.

In answer to your particular questions, I would say that none of our missionaries have made it an object to labor for the conversion of the Turks.* We have been, from the first, devoted to the Christian races of Turkey and to the Jews, and it has been our firm persuasion, from the beginning, that these native Christian races, enlightened and reformed by the gospel, and renewed and sanctified by the Holy Spirit, are to be the chief instruments in bringing over the Turks to Christianity. And already do we see the influence of these newly-organized Christian churches spreading itself over the Turkish mind.

We have not, in the whole country, a single instance of a public preaching service appointed expressly for the Turks, but, in many places, where the gospel is preached to the Christian races, individuals from among the Mohammedans come in to hear. Thus we have on every Sabbath morning public preaching in the Turkish language, at which are usually present some sixty or eighty Armenians and Greeks, who understand and speak this language. Among this congregation are occasionally found also a few Turks. In this same way, in other parts of the empire, the gospel is publicly preached to the Turks, and no complaint has ever been made against it by the authorities, except in one single instance, probably for the simple reason that their attention has never been called to what appears to be so insignificant a thing. The exception I refer to was in ———, where we have three missionaries, one of whom is both a minister and a physician. He has a dispensary, where, on certain specified days, every week, he prescribes for the poor and administers medicines. He makes it a rule, however, that he shall first read from the Scriptures and preach to them, and then attend to their bodily ailments. A large proportion of Mohammedans are often found present, and to them the gospel is preached as publicly and plainly as the rest.

More than a year ago the kadi of the town sent for our missionary physician, and complained that he was trying to convert the Mohammedans to Christianity. The doctor replied, that he had never invited any Mo-

hammedan to come to his house, that they came for medicine, and as he was a minister of the gospel, as well as a physician, he felt it to be his duty to preach the gospel to all who came to him for bodily healing. "And now," said the Doctor, "if you do not wish your Mohammedans to hear me preach, all you have to do is to issue your order that they do not come to my house for medicine." The kadi was afraid to do this, and so the preaching to the Mohammedans is continued to this day.

In private conversation we, and especially our native brethren, have frequent opportunities of commending the gospel of Christ to Mohammedans. It is only within a comparatively short space of time, however, that this liberty has been allowed. That is, I mean to say such were the feelings of the Turks themselves, that they would not, until lately, condescend to discuss religious questions with the Christians; and I am persuaded that if, twenty years ago, any Christian subject of Turkey had ventured to speak to a Turk as our native brethren now preach to them, he would have lost his head.

As to the results, thus far, of these beginnings of Christian labor among the Turks, I am not able to say much that is encouraging. You are aware, I presume, of the fact, that a Turk and his family went to Malta some time since, in order to receive Christian baptism. He still resides there, and with his wife and his wife's sister, and two or three sons, appears to be truly converted. I am not able to point to another case where such decisive marks of a change have appeared, though there are individuals among this class, in different parts of the empire, who are more or less interested in the truth, and some who are asking to be baptized. There is evidently an *impression made* on many Mohammedan minds, in various and distant places, for which we bless God and take courage.

The New Testament, in Turkish, is now beginning to be sought for.

In short, dear Sir, we see enough among the Turks to encourage our hopes and stimulate our efforts, though I do not consider the time as yet quite come for establishing a mission expressly for them. That time is doubtless near; but Christian prudence seems to me to dictate that we should still wait and watch the movements of Providence, doing, at the same time, all that we can with our present organization, and encouraging, as we do, our native brethren to preach

[* This statement refers to the missionaries of the American Board, and is made, no doubt, by one of themselves.—Ed. F. M.]

Christ to Turks and to all men, as God gives them opportunity.

The assurance you give of the interest of British Christians in our labors in this country, is very cheering to our hearts, and we

beg a continued remembrance in your prayers.

Yours very truly,

—*Evangelical Christendom*, March, 1855.

Miscellany.

Hindu Temple in the Himalayas:

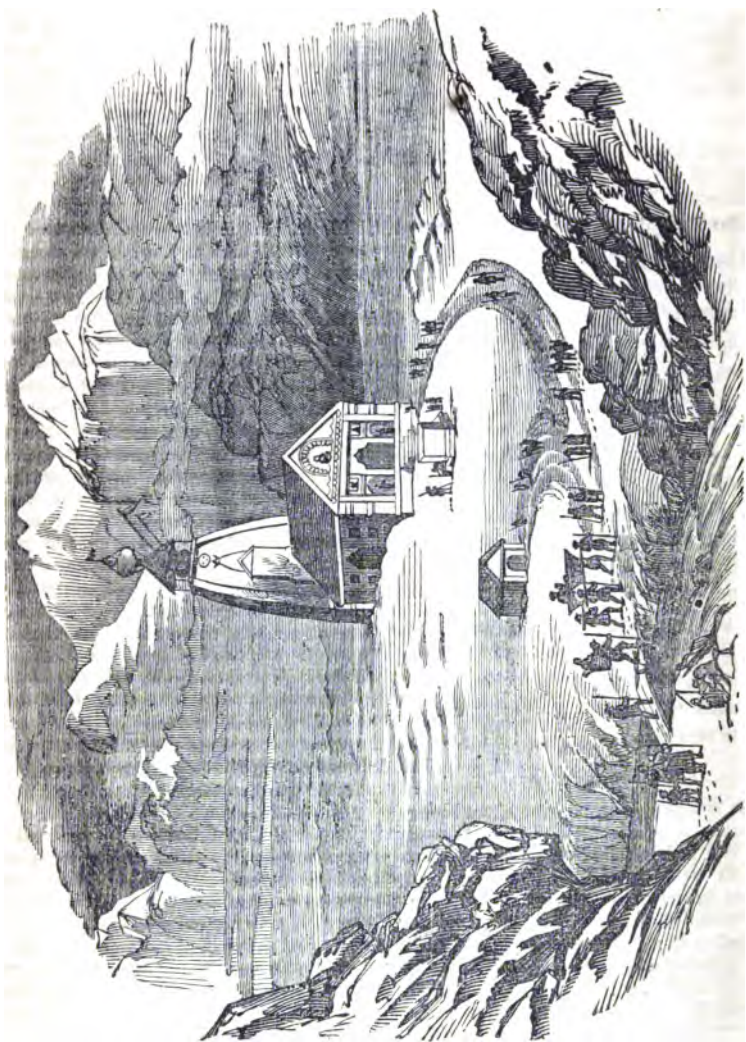
THIS engraving is taken from a missionary publication in London, with the accompanying narrative of a visit made by a missionary to the higher mountains, near the source of the river Ganges. The Hindus consider the Ganges a goddess, and the place where the water issues from the perpetual snow, is accounted peculiarly holy. Many persons make pilgrimages to this place, encountering great hardships, but vainly hoping to earn great merit. The mountain scenery around is spoken of by visitors as being in the highest degree grand and impressive. The power of God is there visible in his great works. But the blinded pagan even there can worship a stone, build a temple for its honor, and sacrifice his property, and sometimes his life, in its service.

Three Jogee Narain.

"This is a place two marches from Kidarnath, and situated about 8000 feet above the sea; it is a little off from the direct road to Kidarnath, but many of the pilgrims visit this place before they go up to Kidar. According to the Hindus, the name of this place originated thus: Three Jogees or Fakirs having come at a very remote age, to this place, and lived here for a time, and kindled a fire, which has never since been extinguished, it has now been burning for three Jugs, or 24,000 years. The fire is kept up in a house built in front of the temple, which stands in a paved yard, to which you have to descend ten or twelve steps. At one side of the principal temple are four small ones. Under one of these latter is a Brahman on a

platform, performing some devotions. On the ground before him are a few brass vessels, filled with holy water and flowers, over which he is ringing a little bell, uttering, at the same time, with great rapidity, the names of various idols. On the other side of the large temple is a large tank, which has a spring below, and in which the pilgrims bathe; which done, they make their devotions in the temple, and bow before the everlasting fire, and besmear their forehead, chest, and arms with the ashes. In the foreground of the temple, as well as above it, against the hill, are the sheds erected for the pilgrims. Farther up the hill is the village Tree Jogee, consisting of between twenty and thirty houses. A little above the village we pitched our tent, on a lovely green level spot, which was surrounded with beautiful trees. The hills all around are well wooded with toon, horse-chesnut, oak, and towards the summit with pine trees. The tops of these hills were still covered with snow. There are also some flourishing corn-fields about the village,—the crop appeared in a most luxuriant condition.

"In the afternoon we descended the long flight of steps leading down to the temple, to visit the pilgrims, who collected in good numbers around us, and listened with great attention to the preaching of the word of God. To a great many also we presented books. We were standing at the time opposite to the temple, and saw the fire burning in the house at the temple. The Brahmins, of course, would not allow us to go down to the yard where the temples are, nor did we care for doing so. Hideous images were in front of the temple and cut in the walls. In the temple itself is a ling, or black stone, the object of devotion. All pilgrims who visit this place, present some offering. One of our men, who earns four rupees a



HINDU TEMPLE IN THE HIMALAYAS.

month, or two dollars, offered here four *ánás*, or twelve and a half cents, at Gauru Koond eight *ánás*, as much at Kidarnath, and nine *ánás* at Buddinath, and, I believe, at some other places at least three *ánás*, so that he had offered one-half of his monthly wages to the temples. If superstition has such a power, how great the influence that the true faith of Christ ought to exercise on the hearts and lives of its professors!"

Oodar.

"We left Tree Jogee early on the next morning, and breakfasted at a place called Gauru Koond. Here is a hot spring, which flows into a tank of about twenty feet square. In this tank all pilgrims bathe without any distinction of caste. The scenery from Gauru Koond to Bhim Oodar is exceedingly grand. The mountains are precipitous, and there are numerous cascades, one of which falls about one thousand feet perpendicularly down from a precipice, in a white line of spray—a truly magnificent object. The road winds along the side of the hills, sometimes cut into the rock, sometimes like a bridge built over a precipice, now close to the brink of the river, then eight hundred or a thousand feet above it; innumerable little streams shooting out from their sources, and tumbling down from rock to rock on both sides of the glen, into the roaring and foaming river below. Occasionally you catch in front a glimpse of the enormous snowy mountain of Kedar, at the sight of which every other object is forgotten.

"About one o'clock, P. M., we reached our halting place, Bhim Oodar. There are a great number of natural caves in the rocks, which the pilgrims have improved by excavations, and these are used as resting-places for them, between Gauru Koond and Kidarnath.

A little beyond this is also a little level ground, which is used for the erection of huts, formed of branches of trees, at the season when the greatest concourse of pilgrims takes place; these, and the caves, are the means of protecting hundreds of the wretched pilgrims from the rigor of the climate, and of thereby preserving their lives. The natives call a cave Oodar, and have added Bhim; for they say that Rajah Bhim, with his host, occupied them for a time. The hills in the background are on the left side of the river Kedar Ganga. The glen is very narrow and precipitous, so much so that one could throw a stone across it to the other

side of the hills. We shot a deer here across this glen, which was grazing on the other side. Considering that the mountains on each side are often nearly perpendicular, rising to the height of five or six thousand feet, it appears next to impossible that they could be clothed with beautiful forests up to the highest line of trees, but such is the case. There are oak, rhododendron, yam, and, towards the summit, pine and cypress trees.

We pitched our tent close to this spot, but had a very narrow space on the slope of the hill for a lodging; however, by digging a little away from the side of the hill, we got as much room as the width of our tent required. Near to our pitching ground there was a dangerous snow bridge, over which the pilgrims had to pass. This snow bridge was hollowed out beneath by a precipitous mountain stream, and over it was a narrow causeway, which slopes outward towards the roaring torrents below. The day before we arrived here, an old woman had slipped down this narrow path, and was instantly carried away by the torrent beneath a large bed of snow, where no human power could save her. We spoke to the Pandas, or temple servants, whose business it is to look after the roads and bridges, concerning this accident, but they very coolly remarked that it was a piece of good fortune for this old woman that she had thus died on her way to Kidarnath, having at once obtained salvation. As the summits of all the mountains around us were covered with snow, and much snow also in the bed of the river, it was very cold in the evening and through the night. But having rolled a few large pieces of wood towards our tent, we made a huge fire, which was a great comfort to us in this wilderness."

Kidarnath.

"The roaring stream, on the brink of which we had pitched our tent, occasioned us a restless night. We breakfasted at eight and started for Kidarnath. We left our tent and all the baggage at Bhim Oodar, as none of the pilgrims stay over night up at Kidarnath, on account of the excessive cold and accumulation of snow. We had to climb and walk over three or four miles of deep snow. We soon reached the limit of the forest line, where the character of the scenery undergoes a disagreeable change. Emerging from the beautiful forest, you enter the region of bleak rocks, covered with ice and snow. About twelve o'clock we arrived at an open valley, surrounded on three sides by

huge mountains. In this glen the temple of Kedar stands. Half a mile before reaching the temple, we had to cross the Kedar Ganga, which issues out of the snow, and is only a very short distance visible, and then disappears again beneath the snow. Though this river is as cold as ice, yet a great many of the pilgrims bathe in it. A little further in advance, between the river and the temple, is a small house, built over a hot spring, in which all pilgrims bathe preparatory to their presenting themselves before their idol at the temple.

"The temple, which is dedicated to an incarnation of Seva, is a substantial edifice, built of stone handsomely carved. The top of the temple is surmounted by gilt balls, which give it a brilliant appearance. This present building has only recently been completed at the expense of Kajee Amer Sing and his family. The temple (see Engraving) stands about 12,000 feet above the sea, and the snowy mountain which overhangs it, rises 12,900 feet more; the total altitude, therefore, of the Kidarnath Peak, is 24,900 feet above the sea. These mountains, the Pandas say, consist of gold and alabaster, on which Siva and his wife Parvati reside. When conversing with them about this fiction, they said, that to sinful men these mountains appear to be nothing but snow and ice, but in reality they are gold. The scenery here is awe-inspiring; as far as the eye could reach nothing but snow, and ice, and huge glaciers. In the sketch you see, on both sides, in front of the temple, what appear to be little hillocks; these are the roofs of rows of houses still buried under ten to twelve feet of snow. In winter the temple is submerged in the same way. I have endeavored to represent some pilgrims going up to Kedar, and among them a rich Hindu, who is carried in a Jampán by four men. Another is carried in a basket on the back of a hill-man. Near the bridge is a blind man led by another. The most devoted of the pilgrims walk barefooted over the snow—so our Pandit did.

"The number of pilgrims visiting this place is in some years from fifteen to twenty thousand. A few annually devote themselves to destruction there, either by precipitating themselves from the summit of a particular rock, or by penetrating into the Himalaya till overwhelmed in the snow. The greater number of these pilgrims come from very distant places, Rajputana, Gwalior, Panjab, &c. One man we met, who came from

Cutch; he travelled through central India, up to Gangotri, down again to Sreenagar, thence to Kidarnath, and he said he intended to visit Budrinath, and down again to Allahabad, Benares, Gaya, to Juggarnath, from which place he intended to return home. He had already been more than seven months on his journey. He was an old man, and had seven children at home. The Rawal, or chief priest, of this temple is invariably a native of the Malabar coast, and the Lingam sect; he does not, however, live at Kidarnath, but at Okinath, three marches below that place. More than fifty villages belong to the temple, the revenues of which the Rawal draws."—*London Miss. Magazine.*

"Paddy."

"MICHAEL MURPHY—not here," said a Sunday-school teacher, one afternoon, in calling over his class list.

"No, teacher; and he said he was not coming any more," remarked a scholar.

The teacher looked up in surprise. "Why, he was here this morning, and this is only the second Sunday he has been in the school."

"He told me after chapel that the boys teased him so he couldn't stand it."

"Teased him! and why? I am sure he was clever enough, and well behaved, and good-natured. Tell me, which of you has done this?"

Two or three lads hung down their heads, and there was a few moments' silence. Then one said, looking very much ashamed, "I did not know he would have minded it so much. We only laughed at him because he was Irish, and called him *Paddy* a few times."

"And why did you call him '*Paddy*'? Did you think it witty or wise to give him that name, or kind to repeat it, when you saw it teased him?"

"It was only a joke, teacher."

"A very foolish one, I must say. When will you learn, my dear boys, to respect the feelings of others, and to do as you would be done by? I suppose none of you are particularly fond of being laughed at, and would object quite as much as poor Michael to be nicknamed *Paddy*."

"But we are not Irish," said one of the lads, adding with a smile, "I wonder why every body calls Irish people '*paddies*.'"

"Not *every body*, only some foolish, thoughtless boys. But after all, there is a reason for it, which I may as well tell you, if you would like to hear a story."

"Oh, yes," "Oh, yes," said all.

"Well, lay down your Bibles for a few minutes. Once upon a time, then,—nearly fifteen hundred years ago, three children were playing one day upon the sea shore, somewhere in the north of France. The eldest was a boy of fifteen or sixteen, named Succat, the others were his two young sisters. Very likely in gathering shells, or some other cheerful sport, they wandered too far from home. A boat full of barbarian pirates was hovering near the shore, on the watch for plunder, and suddenly it swept up to the place where the three children were amusing themselves, made them captive and hurried off with them across the waters to a strange land. I cannot tell you what became of the poor girls, no doubt they were sold into slavery. Succat was bought by a chief, who sent him, like the prodigal son, 'into the fields to feed swine.' It was a sad life for him, tenderly cared for as he had been by loving and Christian parents; for the father and mother of Succat were followers of Jesus. They had only lived a little while in France; their home was in Scotland, on the banks of the Clyde, and they had been amongst the few Britons who in the times of idolatry had learned and loved the gospel. Their son had not thought much of their instructions once, but now, enslaved and wretched, he remembered what he had been taught. He thought with sadness of the boyish, careless, wicked life he had led, and began to pray. He said himself, in after days (and I think I remember almost his very words)—'In that strange land the Lord opened my unbelieving eyes: and although late, I called my sins to mind, and was converted with my whole heart to the Lord my God, who regarded my low estate, had pity on my youth and ignorance, and comforted me as a father comforts his children.' By night as well as by day, on the lonely mountain-side, amid snow, and frost, and rain, this poor youth was constantly on his knees, beseeching the mercy of God. He found peace and joy in answer to his prayers, and was often happier there in the midst of his herd, and far away from all who loved him, than he had been when he played with his little sisters, without one anxious care or serious holy thought. After a while his parents found out where he was, and procured his liberty. He returned home; but not to stay there peacefully. Strange, yet grand thoughts began to come into his mind. He remembered the barbarians among whom

he had been a slave. They knew not Christ—they had no love to God. Was it not his duty to try and do them good? Must he not become a missionary to them? His parents could not bear the thought of losing him a second time. His friends thought him mad for wishing to go again to that wild country. But it was in vain that they attempted to turn him from his purpose. After days of anxious thought and talk about it, when he fell asleep at night, it was only to hear voices in his dreams calling to him from the midst of the dark woods where he had wept and prayed, 'Come, holy child, and walk once more among us.' His mind was made up, he bade farewell to his sorrowing parents, and went forth on his pilgrimage of love alone.*

"I wish I could tell you exactly how he was received, and what he had to pass through before the savage tribes of that country began to attend to his words. But the accounts we have are so mixed up with strange wild fables that it is hard to make out, after Succat's arrival, what did happen. We do know, however, that in time he became very useful, that at last, whenever he appeared in a neighborhood, beating a drum, as was his way, to gather a congregation, great crowds assembled, that chiefs and people in large numbers believed, and that before Succat died he had the joy of knowing that the greater part of the people had put away the idols of their fathers and professed the faith of Jesus. Now, was not this worth living for? Who can wonder that the missionary who had done so much should be honored and loved? But I have not yet told you the name of the country where he labored. It was IRELAND, and Succat himself, for some reason or other, had his name changed to Patricius, or PATRICK. You see now why Irish people are fond of the name of Patrick. They call him *Saint*, you know, and often address their prayers to him. That is foolish, and Patrick himself would have been grieved and shocked, if he could have foreseen it."

"But was he not a Roman Catholic, teacher?"

"Most certainly not, my boy. Nor was Ireland a Roman Catholic country for more than *seven hundred years* after Patrick's teaching. It was England, I am sorry to say, in the reign of our own Henry II.,† that compelled Ireland, by the edge of the sword, to submit to the Pope. Surely we

*A. D. 432.

†A. D. 1174.

ought to do all we can to make up for the sin of our forefathers, and to send to that unhappy country the same gospel that Patrick loved and taught. Some are laboring there as missionaries, and I have often thought I should sometimes tell you about our Irish Society, as well as our missions to the heathen."

"I wish you would, teacher."

"Well, I will. Only never again use 'Paddy' (which you know is short for Patrick) as a word of scorn and ridicule. Very likely Michael does not know how much reason his country has to be proud of the name; but you know it now, and I beg you will never utter it without thinking of the poor slave who became so noble a missionary, and praying that God would put it into the hearts of his servants in our own day to carry the word of truth to those parts of Ireland where it is as yet hidden and corrupted by popish errors. I shall go, directly after school, to find Michael, to ask him to come back, and to say that I hope and believe you will never scorn him, or any Irish man or boy again, as long as you live."

—*Juvenile Missionary Herald.*

Examination of Hindu Girls in one of our Tinnevelley Boarding-Schools.

— is supported by Mrs. H. She is ten years old, and four feet high, with a very pleasing, I should perhaps say handsome, countenance. She is of a superior cast of mind, but has not equal application. This is the monitor's complaint; but whenever I address the class I find her more attentive than any other girl; and she looks, too, as though she felt all that I said. Both her parents are living. Her father had not a good character some time ago; but I hope he is improved, and he seems to be careful about the education of his children. She has been in our boarding-school now seven months: before that, she attended our day-school. I tell her to read Acts i.

She has read the first six verses very well, with a clear, silver voice, and as though she knew what she was about.

Q. Who wrote this book?—A. Luke.

Q. He refers to a previous work: what?—A. His Gospel.

Q. What is the object of this book? what does it record?—A. After first speaking of the resurrection and ascension of our Lord, and the descent of the Holy Spirit, it gives the history of what the apostles did, and es-

pecially of what St. Paul did among the Gentiles; how and where he preached, and how he answered in his defence before governors.

Q. What was the subject of the preaching of the apostles?—A. It was all about Jesus Christ, His death and resurrection.

Q. Why was it necessary that Christ should die?—A. Because unless He undertook to bear for man the punishment due to his sins, man could never, in justice, be received into heaven.

Q. How so?—A. God is merciful, and therefore He would take us to heaven. He is also just, and therefore He would have to punish us in hell.

Q. Why was it necessary that Christ should become a man?—A. Because He could not, as God, suffer; and therefore, when He undertook to bear our punishment, it was necessary that He should become like us.

Q. How was the promise in the fifth verse fulfilled?—A. Ten days after our Lord's ascension, when the apostles, on the sabbath, were assembled together, the Holy Ghost came upon them in fire.

Q. How did this help them towards the work they had to do?—A. They knew all languages, and were able to go at once into the world, and preach the gospel to all.

Q. What other benefit? (Seeing her hesitate, I added) With reference to us, who live so long after them, and so far away?—A. They wrote the New Testament, which is the word of God, by which we are taught all that Christ taught, and it is without error.

Q. Do all who are baptized among us receive the Holy Ghost?—A. No; only those who in true repentance turn from sin, and with true faith turn to God.

Q. Can these dispositions arise of themselves in our hearts?—No; Christ must give them to us by His Spirit.

Q. Do you think that you could say truly that you pray for that Spirit?—A. (In apparent thoughtfulness, with head down) I think I do pray so.

I have great hopes that this girl will prove a superior girl, both as regards ability and Christian character. She has made considerable improvement since joining the boarding-school.

— is supported by a Ladies' Association in Yorkshire, through the Rev. J. R. She is about six years old, and three feet five inches high: a rather delicate-looking child, with regular features, and not much animation. She has no mother. Till she came here she was a heathen. She has been here

nearly a year, but has not mastered the alphabet. However, you must remember their alphabet contains, not 26, but 248 letters. She can repeat them all by name, but cannot write them off without having them before her. She can repeat about thirty questions of our first Catechism. Let us see what she knows beside.

Q. Who is Jesus Christ?—A. He is the Son of God.

Q. What did He do for us?—A. He died.

Q. Why did He die?—A. We are sinners.

Q. How did we become sinners?—A. Don't know.

Q. Did God make us such?—A. No.

Q. Who were our first parents?—A. Adam and Eve.

Q. Did they always continue good?—A. No; they became sinners.

Q. How?—A. Don't know.

Q. What sort of a child are you?—good?—A. No; sinful child.

Q. How are you to become a good child?—A. By Jesus Christ.

This little one is so young, and has been brought up in such a way before coming here, being neglected after the mother's death, that she can hardly speak plain; and, added to this, she is very timid at seeing a white face. Our friends required that the child should be one taken from heathenism, and we had no choice at the time but to take this little one.

— is supported by Miss G., Sussex. She is about six years old, three feet two and a half inches high. She is one of three sisters whom I rescued from infamy, they having been sold to a dancing-girl. Whether they were afraid to say that their mother had herself sold them, or whether they supposed that if I knew she were alive, and had so parted with them, I might not be disposed to interfere on their behalf, I cannot say; but the eldest one stole away, and came to me for protection, saying her mother was dead, and a man took her with her sisters, and sold them to a dancing-girl, and she did not like to be there, but wished to be in my school. I got the children, and it turned out in a few days that the mother was still alive. She has given the children up to me, and I am glad to have thus rescued them from the evil course which must inevitably have followed. They are of the Vallala caste. The eldest girl is provided for by the family of our Judge; and the second is the little girl of

whom I have now to write. She looks delicate, has a dull and melancholy cast of countenance, and is very tender-hearted. When her mother made her appearance, and I asked this little one whether she wished to go away with her, she cried most bitterly, thinking that I intended to send her away. She knows all her letters, and can spell words of two syllables; she also knows thirty-six questions in her little Catechism.

Q. How many Gods are there?—A. One.

Q. Are the images which the heathen worship able to do us good or evil?—A. No, they can do nothing.

Q. How do we know about God?—A. The Book tells us.

Q. What are all men?—A. Sinners.

Q. How are they to be saved?—A. By Jesus Christ.

Q. Who is Jesus Christ?—A. The Son of God.

Q. Does He love children?—A. Yes.

Q. How did He show it?—A. He died.

Q. Where is the Saviour now?—A. In heaven.

Q. When children feel that they have been naughty, how are they to become good?—A. They must go to the Saviour and give their account. (I could not understand what she meant by this word "account," and she could not explain.)

Q. What is the chief thing we should pray to God for? Is it for food, or pardon of sin, or for clothing, or for health?—A. For pardon of sin.

This little girl I have found much more truth-telling than the elder sister, and the school-mistress gives a good account in other respects.

But I must now draw my account to a close. What a day of grace is this for the poor natives of Tinnevelly! How much should we abound in prayer to the God of grace, that these privileges be not thrown away, to their greater condemnation! May He who gives the word, give also the hearing ear, and the understanding heart, and His shall be the praise.

A TINNEVELLY MISSIONARY.

—Ch. Juv. Instructor, March, 1855.

“All Souls are Mine.”

EXEK. xviii. 4.

If you saw a flock of sheep covered by the drifting snow, and met the shepherd wringing his hands, and saying, “*They were*

all mine!" would you not feel for his loss? And if he asked you to help in carrying a spade, or a pole, that might be of use in enabling him to get at his perishing flock, would you not do your utmost to aid him?

If you were led into some room where many children were lying sick, and if there met you one whose countenance showed fatherly grief, and care, and love; and if he said to you, "All these sick ones are mine! will you run and bring me a cup of water, for at least one of them?" would you not feel anxious, and eager to do it?

It is thus God looks down on a perishing world, and in deep pity cries, "*Behold, all these souls are mine!*" These Jews, these Hindus, these Caffres, these in China, America, Europe—all are mine! And they are perishing for lack of the bread of life! Will you, Children of Scotland, not help to carry them at least a piece of that bread? You might save some one of them from the famine.

Dear young Readers, we ask of you to think of God's deep interest in the souls of men. Will you not join in helping to rescue some of God's property? He could do it without asking you, but it pleases him to ask you. Surely, you will not hold back! God speaks of *his* loss when souls perish, as well as of what they lose forever.

O Thou who camest to seek and save that which was lost! make us like thee, both as to care for the souls themselves, and for the interests of him to whom they all belong.—*Ch. Miss. Record.*

Napoleon's Tomb.

Few sights in Paris are more striking to a stranger than the tomb of the great Napoleon. On the outskirts of the city, stands the *Hotel des Invalides*, a large hospital for worn-out and wounded soldiers. It is marked by a lofty dome.

Directly under the centre of the dome, there has been constructed lately a crypt, or round hollow burying place about fifteen feet deep in the floor of the building, and about twenty-five or thirty feet in diameter. It is formed entirely of white marble, and surrounded by a low parapet of the same. In the centre of the circle stands a sarcophagus, or stone coffin, of red marble or granite, of the most beautiful and costly workmanship. In this are to be laid the remains of the great Napoleon, which several years ago were brought from St. Helena, and are at

present resting in a recess or chapel close to the tomb, guarded by one of the veteran soldiers of the Empire.

Around the sunk wall of the crypt, with their faces fixed on the tomb in the centre, stand twelve statues of white marble, each intended to represent, in a figure, one of twelve of Napoleon's greatest battles, as Austerlitz, Marengo, Wagram, Jena, &c., the names of which, edged with a wreath of laurel, are inlaid, in green, on the marble floor, opposite the respective statues.

A few feet back from the tomb stands a lofty Popish altar of black marble, where mass is offered from time to time, we suppose for the repose of the soul of the dead. In front, candles are burning on the altar; on the back are inscribed in French, the following touching words, which were among the last uttered by Napoleon:

"It is my wish that my remains may be laid by the banks of the Seine, in the midst of that French people whom I have loved so well."

Such is human glory. We honor the men, and well we may, who fight and die for the liberties of their native land. But how different, when the blood of thousands of brave soldiers is shed, to gratify the ruthless ambition of one man! His greatness passed away, and he died, in exile, on a lonely isle in the Atlantic Ocean. Surely, "the Lord of Hosts hath done it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth." Soon that gorgeous tomb will receive his mouldering body; and there he will lie, surrounded by the memorials of conquest and carnage—as it were embalmed in blood—perhaps till the Lord comes to judge the world at the last day.

How different the feeling in thinking of a Christian's grave! "Precious, in the sight of the Lord, is the death of his saints." How different, for example, when we think of the spot where, in ancient times, the great Apostle of the Gentiles was laid, or the resting-place of John Bunyan in a London churchyard, or those men of God in our own land who conquered many souls for Christ, with the sword of the spirit, which is the Word of God. How blessed, after a life of love and labor, for the wearied soldier to lie down embalmed in that promise, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."—*Ch. Miss. Record.*

No Enthusiast.

ROWLAND HILL's manner, and the power of his voice, were almost overwhelming. Once, at Wotton, he was completely carried away by his feelings, and raising himself to his full stature, he exclaimed, "Because I am in earnest, men call me an enthusiast; but I am not; mine are the words of truth and soberness. When I first came into this part of the country I was walking on yonder hill; I saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at a distance of a mile: help came and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in eternal woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am not an enthusiast in so doing; I call on thee aloud to fly for refuge to the hope set before thee in the gospel."—*U. P. Juvenile Magazine.*

Too Precious to be Sold.

An old German peasant woman came to me and said, "Oh, sir, I am so glad to see you. My heart was warmed yesterday. I love the Saviour, and want to love Him more: will you pray for me? I have to suffer much ridicule and persecution in my village, for there they neither know nor love

Jesus. I had an only daughter. She died, and I am left alone. She spun a piece of flaxen cloth. It is worth about a shilling an ell. But I cannot sell it because it is the last thing my dear child ever made. Pray accept a part of it, and have a shirt made of it. Wear it when you are among the heathen, and then think of me, as you look at it, and pray that I may be faithful to death, and that my latter end may be peace. I hope I shall meet you in heaven."—*Memoir of the Rev. J. J. Weibrecht.*

Parrot Worship, Old Calabar.

THE Qua people worship parrots, as do also many of the Calabar people. A woman was carrying a copper rod past the palaver house, on which were tied some parrots' feathers about the centre; she looked frightened, and I asked what was the matter. My boys told me she was praying to a parrot to "give her long life, and not to let her be sick."—*U. P. Missionary Record.*

Willing Helpers.

A NEW chapel (at Assafa, Gold Coast) is being erected. It is to be of wood; and these zealous Assafa Christians have gone up, time after time, from Assafa to Ejimakun, a distance of upwards of twenty miles, and brought down nearly all the timber on their heads and shoulders for the erection of their chapel.—*Wesleyan Missionary Notices.*

Board of Foreign Missions.

NEW YORK, MAY, 1855.

Annual Meeting of the Board.

THE Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on Monday, May 7th, at 4 o'clock, P. M.

The Annual Sermon will be preached before the General Assembly by the Rev. J. L. Kirkpatrick, D.D., of Charleston, S. C. The Rev. J. M. Macdonald, D.D., of Princeton, N. J., is the Alternate Preacher.

A Sermon for the Board will also be preach-

ed in this city, in the First Presbyterian Church, the Rev. Dr. Phillips', on Sabbath evening previous to the Annual Meeting, May 6th, by the Rev. Stuart Robinson, of Baltimore

Recent Intelligence.

MISSION HOUSE, April 13, 1854.

INDIA.—Letters have been received from Lodiana, January 18; Agra, January 9; Mynpurie, January 24; Allahabad, January 8; and Calcutta, January 22, from the Rev. J. Newton. He mentions the safe arrival of himself and party at that city, after a rather long but not unpleasant voyage. At Allahabad, the missionaries had pitched their tent for preaching to the crowds attending the great fair, which was then commenced. At Agra, the examination of the schools on the 16th and 19th of December gave much satisfaction to all concerned. Several persons had recently come to the missionaries as inquirers after the truth.

CHINA.—Our letters are dated at Ningpo, December 11; Shanghai, December 30; Canton, January 13. Mr. Happer and his family were on their voyage to this country, in the ship *Comet*, which had stopped at Batavia for freight, whence Mr. Happer's letter was despatched, dated December 26th. Mrs. Happer was receiving benefit from the voyage. At Canton, before he left, Mr. Happer had the privilege of admitting to the church by baptism one of the young men formerly in the boarding school. On the 19th of December, Mr. Preston was married to Mrs. Brewster of the American Board mission at that city. Mr. French says, "Things continue as unsettled here as ever. There is constant fighting in all directions between the troops and insurgents. The whole province is in a state of anarchy." Mr. Culbertson had left Canton for Shanghai. His health had been much benefited by his visit, though he had met with a relapse, from which he was recovering. At Shanghai and Ningpo the mission families were in usual health. The letters from Ningpo are largely occupied with the subject of obtaining houses for the residence of the mission-

aries within the walls of the city. When the mission was first formed there, owing to the fears and suspicions entertained by the natives of foreigners, it was not practicable to obtain ground in the city for building houses. The missionaries were also apprehensive that it would not be healthy, as it certainly would not be pleasant, to live in the confined streets, in the midst of the natives. It is now quite practicable to obtain land, and the residence of some of the mission families for several years in the city shows that it is not peculiarly unfavorable to health to live there. Important advantages as to intercourse and influence with the people recommend the plan of living in the city. The houses of most of the brethren are on the north bank of a small river, separating them from the city. The ferriage costs one-eighth of a cent, and is uninterrupted during the day, but less convenient at night. The proposed removal must be regarded in general with favor; though it may be advisable to make the change gradually, and it may be inexpedient to make any immediate change, in view of the expense, and of the unsettled state of public affairs in the country at large. Thus far, it is a matter of thankfulness, that Ningpo has not been visited with the calamities that have fallen upon Shanghai and Canton.

AFRICA—*Corisco Mission*.—Miss Georgiana M. Bliss sailed for this mission as a teacher on board the *Rodney Ker*, on the 28th of last month, in company with Mrs. Walker of the American Board Mission at Gaboon. We trust these missionary friends will have a prosperous voyage, and we ask for them the prayers of our readers.

INDIAN MISSIONS.—We have received letters from the Chippewa mission, March 9; Iowa and Sac, March 30; Creek, Feb. 19; Chickasaw, to March 8; Choctaw, February 26. Some degree of religious interest has been awakened in a settlement of Choctaws living north of Spencer Academy at a short distance. Very pleasing accounts are given of the deportment of the girls in the School at Wappanucka, and also of the character of the Indian

converts,—see Recent Intelligence in the *Record* of this month.

Interesting and Important Statistics.

No. II.

IN our last issue, statistics were given to show the ratio of increase in the number of Inhabitants and in the number of Evangelical Ministers in this land. We have since met with *later* returns of two churches than those taken from the American Almanac, which make the whole number of Evangelical Ministers 26,252 instead of 25,427, in 1854—being one minister to every 988 souls, instead of 1020. If later returns were accessible from all the churches, we have no doubt they would make the supply of ministers greater than this.

We wish now to add some statistics relative to Presbyterian ministers and the population in 1832, and the two divisions of the same body in 1843 and 1854.

RELATIVE NUMBER OF PRESBYTERIAN PREACHERS, OLD AND NEW SCHOOL.

In Population.	Ministers & Licentiates.	
1832, 13,713,242,	Presb. Ch.	1935
1843, 18,768,822,	Old Sch,	" 1617
	New Sch,	" 1374
		—2991
1854, 25,953,000,	Old Sch,	" 2438
	New Sch,	" 1676
		—4114

Or thus :

In 1832—1 Preacher to every 7080 souls.	
In 1843—1 " " 6278 "	
In 1854—1 " " 6308 "	

RELATIVE NUMBER OF PRESBYTERIAN PREACHERS, OLD SCHOOL.

In 1843—1 Preacher to every 11,607 souls.	
In 1854—1 " " 10,645 "	

Or thus :

Increase of population from 1843
to 1854, . . . 88 per cent.

Increase of Old School Presbyterian Preachers, from
1843 to 1854, . . . 50 per cent.

GENERAL COMPARATIVE INCREASE.

Increase of population from 1832	
to 1854, . . .	88 per cent.
" " Evangelical Ministers	
from 1832 to 1854,	175 per cent.
" " Presbyterian Preachers, Old and New	
School, from 1832	
to 1854, . . .	107 per cent.

These statistics show clearly that the Church of Christ is more than keeping pace with the population of this country. It is out-running that population, wonderful as has been the increase of our inhabitants. We want not so much more ministers, as we want men of a higher order of qualifications and devotedness. Our own branch of the Church has no reason to be discouraged, in view of these returns. In the period of the most rapid growth of our population, the number of our Ministers and Licentiates *has gained 12 per cent* on the population! We consider this to be a fact of deep interest.

This Christian land has 3,410,000 Communicants in Evangelical Churches out of its 18,582,000 inhabitants over ten years of age. It has 26,252 Ministers of Evangelical churches, or one to every 988 souls, or, infant children deducted, to a still smaller number. Its ministers in twenty-two years have increased 175 per cent., while its population has increased but 88 per cent. In the meantime, China has been opened to the Ministers of the Gospel, and 360,000,000 of souls have about 100 missionaries! India is as open to ministers of the Gospel as the United States, and 150,000,000 of souls have about 400 missionaries. We need not cite other examples—but we ask the churches, and especially our brethren in the ministry, what is the lesson taught by such statistics as these? Are we doing our whole duty to the people that sit in darkness and the shadow of death? *Ought not more of our Ministers to go forth as Missionaries?*

Donations

TO THE

BOARD OF FOREIGN MISSIONS,

IN MARCH, 1855.

SYNOD OF ALBANY.—*Pby of Londonderry.* Newburyport, 2d ch mo con 30, less 2 for *Foreign Missionary*, Ladies soc 8, S. W. 2; Windham ch 3, a friend 10. *Pby of Troy.* Green Island 1st ch, in part, to con Rev. WM. EVANS JONES, 1 d 50. *Pby of Albany.* Broadalbin ch 15; West Milton ch 18.63. *Pby of Columbia.* Jewett ch. 42, 176 63

SYNOD OF BUFFALO.—*Pby of Genesee River.* Bath 1st ch Sab Sch for Spencer Academy 20; Caledonia ch, John D. McColl 50. *Pby of Buffalo City.* Buffalo Central ch 38.50, 106 50

SYNOD OF NEW YORK.—*Pby of Hudson.* Goodwill ch 50; Milford ch 12. *Pby of North River.* Wappinger's Falls ch mo con coll's 19.53, Sab sch 5.76; Marlborough ch 8, mo con at West Neighborhood 1 50, Mrs. John Tooker 1; Fishkill ch 16 50. *Pby of Bedford.* Croton Falls ch 9; South Greenburg ch 17; South Salem ch ann coll 128.08, less 10 for *Foreign Missionary*; Red Mills ch S. S. Myrick 5. *Pby of Long Island.* Brookfield ch 2; Smithtown ch mo con coll's 45; Southampton ch, Mrs. E. J. Huntting to ed H. N. Wilson 10; East Hampton ch 100. *Pby of New York.* New York 1st ch mo con 140.26; Eighty-fourth at ch mo con 8.50; Brick ch mo con 31.85; Madison Av ch mo con 30, less 10 for *Foreign Missionary*; Williamsburg ch mo con 28.25; Fifth Av and 19th at ch mo con 38.75; Brooklyn 1st ch mo con Feb. & March, 63.94; Forty-second at ch mo con 15.50, Sab school, Mrs. Hepburn's class to ed Clara M. Hepburn 12.50; Brooklyn 2d ch ann coll 395.41; Brooklyn Central ch 50; Jersey City ch ann coll in part and mo con coll's, 557.59, less 6 for *Foreign Missionary*; Yorkville ch mo con and Sab sch to ed Mary Briant and John B. Pinney 11.57, less 4 for *Foreign Missionary*. 2d *Pby of New York.* Canal st ch mo con to ed William Hamilton, 3.51, 1889 30

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Lammington ch 71. *Pby of New Brunswick.* N. Brunswick 1st ch mo con 31.12; Bound Brook ch 12; Trenton 2d ch Sab sch to ed A. D. White 16, less 8 for *Foreign Missionary*; Cranberry 2d ch 44; Lawrence ch 127; N. Brunswick, N. J., Rev. Dr. Cogswell 25; Squan Village ch 5 56. *Pby of West Jersey.* Deerfield ch 57.50, less 5 for *Foreign Missionary*, David Paris 2.50, Central Sab sch 5, Deerfield at Sab sch 3; Blackwoodtown ch 20; Cape Island ch 10.03; Williamstown ch 12; Fislerville ch 3 50; Bridgeton 2d ch 56 54. *Pby of Newton.* Greenwich ch, of which 30 to con JOHN A. CREVELING 1 m, 61; Newton ch to con Rev. MYRON BARRETT 1 m, 56; Belvidere ch Sab sch to ed John M. Sherrerd 8; German Valley ch to con DAVID NEIGHBOUR 1 m 32, less 2 for H. and F. Record. *Pby of Raritan.* Clinton ch 20, Sab sch 20. *Pby of Susquehanna.* Towanda ch 8.30; Silver Lake ch 1. *Pby of Luzerne.* Tamaqua ch Sab sch to ed boy among the Iowas 15; Summit Hill ch, of which 4 from Sab sch for sup of Rev. R. Lowrie, 9.41, 717 76

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* 2d ch 27.37, mo con coll's 77.23; West Arch at ch 39.33, Chas. B. Dungan 100, Joseph D. Reinbath

25, H. D. Steven 10, C. Raynor 10, A. M. Herkness 5; J. Gilbert 5, W. Hall 5, Wm. G. Baker 2.50, Wm. R. Baker 2, Geo. W. Tomlinson 2, M. E. D. 2, Joseph Devere 1, Jane Schenck 1, Mrs. Stevenson 1, Miss E. W. Jeffries 1, Miss Rebecca Goff 1, Miss M. A. Manson 50 cts., Miss N. Maxwell 50 cts., Peter Kerr 50 cts., mo con coll's 99.60; Cohecksink ch, of which 25 from Sab sch 49; Soos ch ann coll and mo con coll's, 221.50, juv miss soc 41.50; 10th ch ann coll, in part, of which 2.50 for mission school among the Indians 255, Moses Johnson 25, C. F. Beck, M. D. 20, mo con coll's 52.87, in all 352.57, less 10.72 for H. and F. Record, and 36 for *Foreign Missionary*; 7th ch mo con coll's 20.46, Sab sch 17.78. 2d *Pby of Philadelphia.* Germantown ch mo con 21.54, Sab sch 25. *Pby of New Castle.* Oxford ch 75. *Pby of Donegal.* Chesnut Level and Little Britain ch's 47; Mt. Joy and Donegal ch's 30. *Pby of Baltimore.* Broadway ch Balt. 35; Balt. 2d ch 106.66; Bridge st ch Georgetown, 54.38; F. at ch Washington, 200; Annapolis ch 25. *Pby of Carlisle.* Waynesboro ch 43; Wells Valley ch 12; McConnellsburg ch 6; Carlisle ch 15. *Pby of Huntingdon.* Bellefonte ch 85; Alexandria ch, Masters Wm. and Asbel G. Steiner 2; Milroy ch 8. *Pby of Northumberland.* Danville ch 100; Great Island ch 20, 1955 40

SYNOD OF PITTSBURG.—*Pby of Blairsville.* Donegal ch 7.50; New Alexandria ch 25; Rural Valley ch 10. *Pby of Redstone.* Tent ch 1; Uniontown ch 25.60. *Pby of Ohio.* Pittsburg 1st ch mo con 10.25; Sharon ch 38.76; Mingo ch 35; Racoon ch 43.90, Jas. L. Moore's class, 6.10; Kensington Mission Sab sch for sup of Robert Totten Cooper scholarship 25. *Pby of Alleghany.* Clintontown ch, Rev. J. V. Miller, 13; Plain Grove ch 24.50; Manchester ch 52; Rich Hill ch 12; Sewickley ch 69.61; Centre ch 13.75. *Pby of Beaver.* Westfield ch 19; Newport ch 10.75; Mt. Pleasant ch 11.68. *Pby of Erie.* Concord ch 4. *Pby of Alleghany City.* Alleghany City Poorhouse 1.71, "Britta" for heathen children, 33 cts.; Alleghany City 1st ch fem Bible class No. 2, 6.14, 465 48

SYNOD OF WHEELING.—*Pby of Washington.* Wheeling, Va. Miss Frances Wilson, to ed Henry Martin 25; Waynesburg and Unity chs 1; Wellsburg ch 20; Greensburg ch Sab sch 16. *Pby of St. Clairsville.* Crab Apple ch 45, 107 00

SYNOD OF OHIO.—*Pby of Columbus.* Lancaster ch mo con 8.35, Sab sch 1.15. *Pres of Marion.* Waynesburg ch 2.25; Caroline ch 2.25; York ch 9 50. *Pby of Zanesville.* Pleasant Hill ch 57; Brownsville ch 30. *Pby of Richland.* Martinsburg ch 22, bequest of Miss Mary Vance, decd. 5; Mt. Vernon ch 12.75; Milford ch bal to con MARTIN BRUCH 1 m 18.03; Waterford ch 'part of one-fifth, 27; Blooming Grove ch 3 75; East Union ch 5; Jeromeville ch 3; Frederick ch, children's colls 1.90. *Pby of Wooster.* West Salem ch 4.46; Wooster ch to con Rev. JOHN B. STEWART 1 m 40.69, 254 28

SYNOD OF CINCINNATI.—*Pby of Chillicothe.* Concord ch, 1.75; Bloomingburgh ch, for sup Rev. R. S. Fullerton, 20. *Pby of Miami.* Newton ch, 8; Dayton 1st ch, of which 379.25, mo con coll's 437.25, less 25 for Home and Foreign Record, Mary O. King and family to ed Samuel M. King 25, H. G. Williams and family to ed John S. Williams 25, Sab sch to ed Susan A. and James H. Brookes 50; *Pby of Cincinnati.* Cincinnati 1st ch, of which 13.90 mo. con. 37.27, 579 27

SYNOD OF INDIANA.—*Pby of New Albany.* Jeffersonville ch, Mrs. Delze 3. *Pby of Madison.* Hancock ch, mo con 4. *Pby of Indianapolis.* Franklin, Ind., J. P. Henderson, 1; Indianapolis 3d ch,

of which 96.25, mo con 138.60. *Pby of White Water.* Rising Sun ch, 10, 156 80

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport.* Lafayette ch, 34.65; Sab, sch to ed J. L. Meredith 20.83; Monticello ch, 20; Rock Creek ch, 10; Rochester ch, 8.50. *Pby of Lake.* Goshen ch, 10; South Bend ch, of which 8.54 from Sab sch for Corisco, and 15.50 from fem miss soc in part to con Rev. A. Y. MOORE 1 d 33 49; Crown Point ch 3. *Pby of Fort Wayne.* Kendalsville ch, 2. *Pby of Crawfordsville.* Putnamville ch, 6.20, 142 67

SYNOD OF ILLINOIS.—*Pby of Kaskaskia.* Shawneetown ch, 3. *Pby of Sangamon.* Jacksonville 2d ch, Sab sch, to ed J. V. Dodge, 25; Centre ch, 22.50; Springfield 3 ch 35, less 5 for Foreign Missionary Sab sch to ed Richard V. Dodge 30; Union ch, 11. *Pby of Schuyler.* Knoxville ch, 3. *Pby of Peoria.* Peoria 1st ch, of which 25 from Sab sch, to ed Sarah Ellen Coffey in North India, 125; Peoria 2d ch, 50.30; New Scotland ch 2. *Pby of Rock River.* Sterling ch, 10; Galena South ch Sab sch, to ed George W. Fuller, 20, 331 80

SYNOD OF WISCONSIN.—*Pby of Winnebago.* Depere ch, 3 37

SYNOD OF IOWA.—*Pby of Cedar.* Bethel and Centre ch's, 7.60; Dubuque ch mo con coll's 104.20, Sab sch 20.54. *Pby of Des Moines.* Birmingham ch Geo. Elliott, 5, 147 34

SYNOD OF MISSOURI.—*Pby of Missouri.* Round Prairie ch 15; Millersburg ch 1; Booneville ch, Sab sch, to ed J. G. Miller in China, 25. *Pby of St. Louis.* St. Charles' Church, J. J. Johns 3; Maline Creek ch 11.50; St. Louis 2d ch Sab sch for sup of Rev. H. V. Rankin at Ningpo, 300. *Pby of Palmyra.* Hannibal ch Sab sch 10. *Pby of Potosi.* Apple Creek ch 20; Pleasant Hill ch 13, 398 50

SYNOD OF KENTUCKY.—*Pby of Louisville.* Shelbyville ch in part 66, mo con coll's 40; Louisville 1st ch, mo con 20, a member 3; Chesnut st ch, ann coll, including 250 paid in compliance with the dying request of Mrs. William Richardson, 406 65; Walnut street ch, three mos con colls, 16.05; New Castle ch, 10, Sab sch 6; Shiloh and Olivet chs, 40. *Pby of Muhlenburg.* Posey Chapel, James M. Taylor 25. *Pby of Transylvania.* Paint Lick ch, 41, less 2 for Foreign Missionary; Danville 1st ch in part, 274.50, less 10 for Foreign Missionary. *Pby of West Lexington.* Piggah ch 11. *Pby of Ebenezer.* Elizaville ch, Mrs. Martha Stewart 2; Augusta, Ky. S. Boude 5; Washington ch 15.50 less 1.75 for Foreign Missionary; Covington 1st ch Sab sch to ed Wm. Ernst and Rhoda Worrall in India, 50, 1017 95

SYNOD OF VIRGINIA.—*Pby of Greenbrier.* Lewisburg ch 25.57, Mrs. John Feaster 2.50, Mrs. A. D. Johnston 75 cts. *Pby of Lexington.* Waynesboro ch 24.02; Mt Carmel ch 18; Fairfield ch 12; Bethel ch 6; Stanton ch 46; Lebanon ch 12; New Moymouth ch 35; Tinkling Spring ch 20. *Pby of Winchester.* Winchester ch 6. *Pby of East Hanover.* Norfolk ch 100. *Pby of Montgomery.* Christiansburg ch 22.29; Jacksonville ch 7, 339 13

SYNOD OF NORTH CAROLINA.—*Pby of Orange.* Bethlehem ch 35.32; Greensboro' ch 226.45; Washington ch 44; Spring Hill ch 23.90; New Hope ch 4.33; Bethel ch 6. *Pby of Fayetteville.* Wilmington ch, of which 14 from colored members, 80, 419 06

SYNOD OF NASHVILLE.—*Pby of Maury.* Zion ch 70. *Pby of Nashville.* Nashville 2d ch Sab sch to

ed boy and girl at Iowa mission 50. *Pby of Tusculumbia.* Tusculumbia ch 11, 131 00

SYNOD OF GEORGIA.—*Pby of Flint River.* Columbus ch Sab sch to ed Mary Anne Saukey 31.54. *Pby of Florida.* St. Augustine ch 42. *Pby of Cherokee.* Marietta, Ga. Mrs. A. A. Nesbitt 10 83 54

SYNOD OF MISSISSIPPI.—*Pby of Mississippi.* Jackson ch, Sally Cooper 4; Pine Ridge ch 176. *Pby of Louisiana.* New Orleans 2d ch Sab sch, to ed John E. Steele 62; Prytanea st ch 150. *Pby of Tombecbee.* Columbus ch, Mrs. Rosanna Pope, 20, 412 00

SYNOD OF MEMPHIS. *Pby of Western District.* Yorkville ch 10; Zion ch 3. *Pby of Chickasaw.* Holly Springs ch 138.35; Monroe ch 5. *Pby of Memphis.* Portersville ch 23; Salem ch 6.50; Germantown ch 12.15; Mt. Carmel ch, of which 4 from colored members, 64; Memphis 2d ch 71 80, 353 70

SYNOD OF ARKANSAS.—*Pby of Arkansas.* Little Rock ch 6; Batesville ch 29.50, Sab sch to ed Aaron W. Lyon in India 18, 53 50

SYNOD OF TEXAS.—*Pby of Central Texas.* Carolina ch 10 00

SYNOD OF NORTHERN INDIA.—*Pby of Lodiana.* Lodiana ch mo con coll's 18 84; Jalandar ch 1.12, 19 96

Total received from churches, \$10,300 76

LEGACIES.—Brown Co., Ohio, Legacy of Mrs. Margaret McPherson, deceased, 1400.22; Green Co., Ohio, Legacy of Adam Kedzie 50; — N. C., Legacy of Wm. Morrow, deceased, 100, 1550 22 Less exp A. P. White's Estate 50, Patterson Estate 4, 54 00 1496 22

MISCELLANEOUS.—C. D. 250; Widows Asylum 25 cts.; Leeds, N. Y., a lady 2; Philadelphia, Pa., James Bayard 50; Bradford, Mass., Geo. Johnson to con his son GEO. HAZEN JOHNSON 1 d 100; Manual of Missions—copyright, stereotype plates and maps, 113 copies, and proceeds of sales, 279.25; P. Duchall 5; part proceeds of sales of Canes, &c., left at Mission House 15; Jerseyville, Ill's, Mrs. Jane Dunn 2; A friend 25; Fishkill, N. Y., Rev. Wm. H. Kirk in part to con Mrs. C. KIRK 1 d 50; Anonymous 51 cents; Two friends of the cause of missions 10; Kingston, Pa., Mrs. Chas. Dorrance 5; Natchez, Mi., John C. Baldwin 20; Cadiz, Ky., Miss Jane Miller 9; Bucyrus, O., "B." 10; A. P. P. 10; Piffard, N. Y., Rev. C. Ray 3; Miss SARAH ELLEN SMITH in part to con herself 1 m 16; Sundry persons for church at Favale, Italy, 18.75, 879 76

Total Receipts in March, \$11,676 74

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.

Amount previously acknow ed, \$11,681 73 Fifth Av. and 19th St. ch, N. Y., A. M. Bruen 100; Danville, Ky., 2d ch 64; Macon ch, Ga, Edwin Graves 50; Mt. Zion ch, Ga., Jos. Bryan 20; W. B. C 100; Philadelphia, Pa., E. Baokus 200, James Bayard 25; Blair Co., Pa., Mrs. C. F. B. 2.25; Elliott's Mills, Md., Rev. C. Huntington 5, 566 25 \$12,247 98

WM. RANKIN, JR.,
Treasurer.

DONATIONS IN CLOTHING, &c.—Sewing soc of New York First ch, one box clothing 161; Young ladies of 1st ch, one bundle clothing for Seminole Mission 15; Several Ladies of 1st ch 179 garments.

Donations from Friends in India

(Continued from For. Miss. for April 1854.)

RECEIVED DURING THE YEAR 1853-4.

AT SAHARANPUR.

Morley Smith C.S. Rs. 400, J. A. Craigie C.S. 100, The Hon. the Lieut. Governor N. W. P. 100, Lieut. Col. Boileau Engineers 50, Thos. Login 20, Maj. Dawes 20, J. Powell, Sr., 49, Captain Oldfield 10, Captain R. Baird Smith 25, R. J. Taylor C. S. 16, A. Ross C. S. 20, Lt. Col. Dickey 50, T. Farquhar M. D. 30, Chas. Henderson 10, Capt. Morton 16, L. Berkeley 16, Hon. E. P. Hastings 10, R. Vaughan 25, A friend 5, W. Melville C. S. 10, From friends at the Station to make apakka road to Church 118, From Saharanpur Mission Church no concert collections 72, Native Christians no concert collections 5, Rs. 1163.0.0

AT DEHRA.

The Hon. the Lieut. Governor N. W. P. 200, The Commander in Chief 100, Major Yates 10, Major Young 10, C. C. Jackson C. S. 50, Col. Sugard 20, Col. Tucker 10, W. Muir C. S. 25, P. B. Reid 10, Major Grant 10, W. Jameson, M. D. 50, Major Dawes 50, E. Bilton 1, Col. Wagh 60, W. Guise 5, W. Dave 60, J. H. Heseltine 16, J. A. Craigie C. S. 100, J. Myles 10, W. Wyld 16, Henry Hayton 5, A. C. Monson 4, Rev. C. Slogratt 4, Col. Garbett 5, W. V. Munnings 5, A friend 1, N. P. Thompson 25, Major Stevens 20, T. Johnson 10, Mrs. Shew 16, Mrs. Barwell 8, Mrs. Bolton 5, Geo. P. Webb 20, Lt. Powys 20, R. H. Dunlop C. S. 50, J. Sutherland 30, Gowri Shankar 7, Capt. C. Channer 50, Capt. J. Mile 25, Mrs. Mile 25, Major Abercrombie, Art'y, 10, Capt. Phillips, Art'y, 10, Mrs. Christie 10, Mrs. Dumergue 10, Mrs. Richardson 3, Maj. Freith 10, Lt. J. T. Walker, Eng's 10, Mrs. Griswell 4, Capt. McQueen 4, Capt. Chilcott 10, Mrs. Lindsay 5, Capt. Browne 4, Col. Steel 6, Capt. J. Wernys 2, Mrs. Bryant 5, Capt. Goodwyn, Eng's, 20, Dr. Johnson 16, Major Ricketts 5, Col. Blackford 20, Capt. Boswell 16, Mrs. Boswell 4, Miss Cox 4, Major Ryley 4, Rev. T. C. Smyth 30, Maj. Talbot 5, H. G. Keene C. S. 10, Lt. Turnbull 5, Cap. Hutton 5, Rev. R. N. Maddock 5, J. Mackinnen 25, Mrs. Rathney 10, Maj. Gen. Deitz 10, Mrs. Havelock 10, Mrs. C. C. Jackson 10, Mrs. Steel 4, Mrs. R. C. Fagan 5, Capt. W. R. Hildeason 5, Dr. A. Bruce 10, Mrs. Fagan 5, Brigadier Gwatkin 10, Dr. Laoy 5, Mrs. Dupuis 5, Capt. Baird Smith 10, J. M. Melrose 34, 1538.0.0

AT LODIANA.

For Poor House.—Per sale of Assembly rooms 150, Maj. W. J. Martin 43, Rev. A. Rudolph 24, Mrs. Porter 24, Rev. L. Janvier 24, R. E. Edgerton 50, H. Brereton C. S. 45, Mrs. Nixon 6, Mrs. Hawkins 2, Capt. Cureton 5, Serg. Andrews and others 16, Mr. J. W. Cameron 4, Bassant, a Native Christian 1, 426.0.0

For Dispensary.—Per sale of Assembly Rooms 100.0.0

For Education Fund.—H. J. H. 1, Capt. Blagrove 31, 32.0.0

For Orphan Girls' School.—Col. Mountain 72, Capt. Rabin 50, 122.0.0

For General Purposes.—A well-wisher 10, Capt. J. S. Phillips 50, V. Berkeley, 25, Capt. J. Sharp 100, E. L. Brandreth, C. S. 100, Major M. Dawes 71, Per Serg. Andrews 17, E. D. 50, a Soldier 5, Capt. Brind 50, H. J. F. Berkeley 100, 576.0.0

For roofing Church and other improvements.—Maj. W. J. Martin 300 0.0

AT JALANDAR.

For Schools.—Raja of Kaparthala 100, D. F. McLeod C. S. 220, 320.0.0

AT LAHOR.

For School.—Sir Henry Lawrence 300, John Lawrence C. S. 240, R. Montgomery C. S. 180, D. McLeod C. S. 60, Sir W. Richards 40, C. Raikes C. S. 120, Col. C. Grant, Art'y, 24, P. Melville C. S. 100, J. Wedderburn, C. S. 60, Ladies at Jalandar 150, C. Saunders C. S. 15, Capt. J. N. Sharp 60, R. Simson C. S. 5, Dr. C. Hathaway 85, Major C. C. Cheyn 44, Dr. P. Baddeley 8, Dr. J. Macdonald 8, Dr. Morrison 120, A Civil Servant 1200, W. A. Forbes C. S. 19, J. Vans Agnew C. S. 13, Rev. J. H. Morrison, 24, Rev. C. W. Forman 120, R. H. Davis C. S. 10, C. A. G. 10, X. Y. Z. 4, Lt. Baker A. C. 15, Lt. Darling, Art'y, 2, H. Cope, 36, Capt. Baker 18, Lieut. Christopher 6, T. Bailey 24, A. Fox 10, G. Westrop 33, Capt. McKechney H. M. 24th 5½, A friend 7½, Corp'l Iliff 4, Gunner Smith 4, Gunner Easton 4, Children of Drum Major 24th 6, Men of H. M. 24th Regiment 16, 3212.0.0

For Female School.—Mrs. Montgomery 50, Mrs. Raikes 25, Mrs. Smith 30, Mrs. Ross 15, Mrs. Hathaway 15, Mrs. Baker 10, Mrs. Prior 10, Mrs. Gowan 16, Mrs. Kirlside 16, Mrs. Mills 10, Mrs. Lawrence 10, A friend 5, 212.0.0

For Catechists.—T. Bailey, 56, J. H. Penn 14, G. Westrop 56, Rev. J. H. Morrison 21, Rev. C. W. Forman 28, Dr. Macdonald 12, J. H. Poole 28, J. Woodward 14, Serg. Gilmore 14, E. Hodgkinson 14, W. C. Bell 6, W. E. Hart 13, 287.0.0

Educational Fund.—Rev. J. H. Morrison 12, Rev. C. W. Forman 12, 24.0.0

AT AMBALA.

P. S. Melville C. S. 170, R. N. Cust C. S. 50, Dr. G. G. Brown 48, Capt. Ren, 9th Lancers, 4, P. McDonald 2, A friend 1, Capt. Heathcote 5, Mrs. Halliday 2, Major Scott 10, Mrs. Sneyd 4, 296.0.0

AT AGRA.

Donations 391,10.6

AT FURRUKHABAD.

Donations and Subscriptions for Cantonment Boys' School, 852.11.7

Donations and Subscriptions for Cantonment Girls' School, 413.0.0

AT MYNPOORIE.

Donations 155.0.0

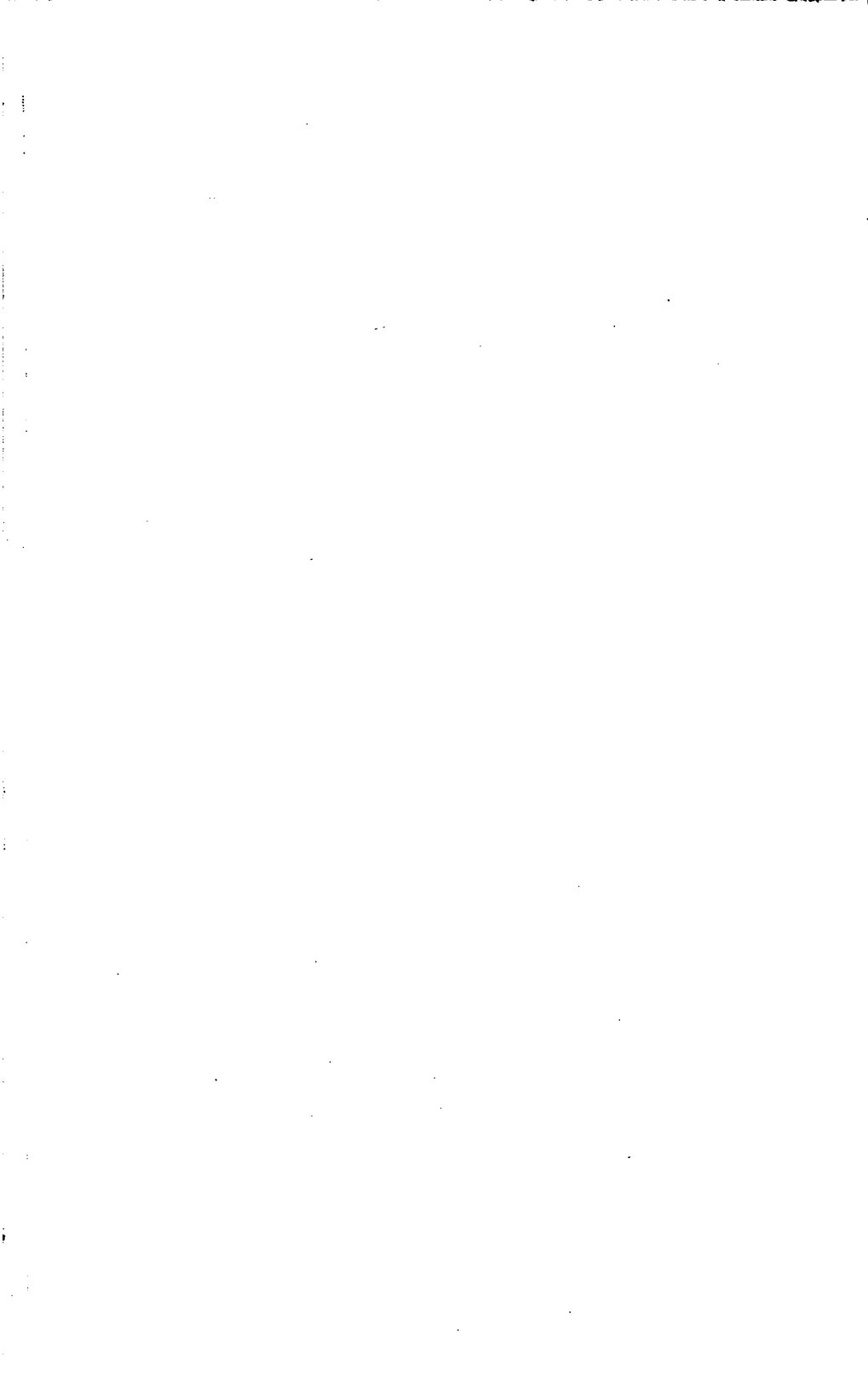
AT FUTTERPORE.

For Boys' School.—R. T. Tucker, Rs. 610 G. Edmonstone 240, F. Wigrano 37.3.3, G. Heming 2, G. Owen 5; J. Muir 30, Capt. Baker 10, His Highness the Maharajah Dhuleep Singh 100, R. N. Lowes 5, R. P. Jiston 5, Proceeds of sales 0.1.6, 1042.5.3

For Girls' School.—Mrs. Edmonstone, 191, Mrs. Warreford 13, R. T. Tucker 55, F. Wigram 45, Mrs. Freeling 5, R. N. Lowes 3, G. Heming 3, Baboo Rajcoonsar 2.8, 317.8 0

Total rec'd in India during 1853-4. Rs. 11,592.3.4

or, \$5901 10.



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